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British American Presbyterian.

VOL. I.

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No. 10

Contributors & Correspondents.

NEW BRUNSWICK.

Presbyterianism in New Brunswick and Nova Scotia—Interesting Particulars—Terrible Snow Storms—Trains Delayed—Threatened Financial Crisis.

From our own Correspondent.

Presbyterianism is far from being as strong comparatively in this Province as it is in the neighboring Province of Nova Scotia. There are some parts of the latter where our Church occupies a position in proportion to the population as a whole, and also in the maturity to which the organization has grown, not much unlike Scotland, and the North of Ireland. This is especially the case in the County of Pictou, and in a considerable portion of the County of Colchester. There are also vigorous and wealthy sections elsewhere, as for example in Halifax, and in the important towns of Windsor and Yarmouth. We are very much weaker both in members and in strength. A far larger proportion of the congregations in this Province receive aid from what we call the Supplement Fund, a scheme which some years ago was separated from the Home Mission proper, probably with an idea that it might be developed still further into a Sustentation Fund, similar to that of the Free Church and latterly of the Presbyterian Church in Ireland. Nevertheless when we take into account the late period at which our church took root in this Province, the growth is not to be despised, especially when it is remembered that if a Church is not planted at the same time that the settlers take possession, if an opportunity be given to other denominations to take the lead, it is doubly difficult to do the work again. It was only in 1818 that the first Presbyterian Church was opened in the Province of New Brunswick and a regular congregation organized. There had been preaching tours made by brethren of Nova Scotia, chiefly by the veteran pioneer, Dr. McTavish, but so far as I know, no congregation was formed until the year mentioned. The man that opened St. Andrew's Church in this city and ministered here for several years, still lives. It was the Rev. George Burns, brother to Dr. Robert Burns of Toronto, in later years, and uncle of the present Dr. R. F. Burns of Montreal. It is only a few days ago that I read in the *Scottish Christian Herald*, several articles on the state of New Brunswick at that time, and of St. John in particular, written by George Burns after his return to his native land. He gives some very interesting particulars of the opening services, and of the sensation with which Ronsse's version of the Psalms was introduced into this city for the first time. That one congregation has grown into 41, the number which the two branches of our Zion masters now, 26 of the one and 15 of the other. I would not exaggerate in the least were I to say, that had any exertion been made at the proper time, had there been men sent out of a true missionary spirit, that is a sufficient number of men, there would have been double the number of congregations to-day, and these congregations as a rule far stronger. In all parts of the Province are to be found men, who either themselves were brought up in our communion in Scotland or in Ulster, or else their fathers were, and they are to-day the bone and sinew of the Baptist and Wesleyan Churches. It was of necessity that this was the result, after waiting for years to see whether a pastor of their own would come along they were compelled to fall in with the organization that was there or else sink into indifference. It is sad to find these lost to our communion; but assuredly it is better to see them where they are than to find them regardless of all religion as some are. The church of Scotland may be said to have had the Province to themselves so far as the Presbyterians were concerned until the disruption, there never were more than two Secession congregations at one time, with one or two Covenanters that grew up at a later period. In 1846 three of the ministers went out and formed the Free Church. They were somewhat ambitious in their views for they began by calling themselves a synod, where a Presbytery might have sufficed for a time. They abated their pretensions afterwards and fell back on the more humble title. Two of the three are still in harness within the bounds of the Presbytery of St. John, the third is in New Zealand now.

Even as they were compared with the Church they left, they soon outgrew their rivals, for in 1866 when they were merged in the Church of the Lower Provinces they numbered 19 ministers with some 22 or 23 congregations. But I have given you enough of history for one letter. I will return to the growth that was made in particular sections and the present position of some of the charges hereafter from time to time.

A most extraordinary succession of snow storms has passed over these Eastern Provinces and the State of Maine during the past few weeks. Nothing approaching to them in severity has occurred for many years. For two days last week and four this one there were no trains able to pass between here and Bangor, and now after the way being cleared it is closed again as bad as ever. On the eastern side and in Nova Scotia it is quite as bad if not worse. When such is the state of the main arteries of travel as may be expected the branch lines are still worse. It is said that some of the latter will not be opened until a thaw comes. Being now in the middle of March that issue must come pretty soon, even though it be delayed somewhat beyond the usual time. Between here and Halifax the roads are very bad. The English mail for this city was despatched from Halifax three days ago (in ordinary times the distance is some twelve or thirteen hours and might be made in less) whether we will get the letters this evening or not I don't know. Only two mails have been got from the States and the Upper Provinces for the last week. The storm seems to be confined to Nova Scotia and New Brunswick and the portion of Maine lying next to us. It is a very serious loss to the city in the stopping up of traffic. It is said that if it continues much longer we will have a financial crisis, as it is very hard to get money just now. It is to be hoped that no such calamity will fall on the commercial world here as that threatens.

H.

St. John, 16th March, 1872.

UNION IN CONNECTION WITH THE COLLEGES.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir: In the view of many, the Colleges present the greatest difficulties in the way of union. These difficulties may be viewed in a general way, both as matters involving principles, and as purely practical; and to these must now be added the experimental difficulty revealed in the failure of the Endowment Committee, to raise any considerable amount of the money required. These three points I purpose to discuss, confining myself to the first in this paper.

The question whether the raising of \$250,000 was intended to be considered a condition of union, I shall not at present discuss. I have already expressed the opinion that it was not. I am satisfied that those most anxious for union, on both sides, are influenced by brotherly love, and by a sincere desire to extend and consolidate Presbyterianism in this Dominion, and thus, in their view, to do much for the welfare of the country and the Glory of Christ. No pecuniary obstacle could effectually resist the force of these philanthropic, fraternal and pious affections. Those therefore who seem anxious to erect such an obstacle, or to magnify it if it does exist, will be miserably disappointed if they expect it to arrest the progress of the union movement a single day.

That the state of the question may be distinctly seen, the following misapprehensions must be removed:

1st. That the union is to a large extent a pecuniary matter—a thing to be purchased with money, and that money to be paid by us. Some present it as "a preliminary qualification for being united with the Old Kirk, that the Canadian Presbyterian Church should raise \$250,000 to endow the Halls in Toronto and Montreal." The union is thus represented as involving a heavy outlay of money; but is this a fair way of putting the case? We, as a church, felt the need of an endowment for our Colleges, long before union with the Kirk was talked of; we even made an attempt to endow one chair as a fair beginning, and failed, it is supposed, mainly because the endowment contemplated was only partial; and more than three months before the Joint Committee met, the General Assembly, at Quebec, resolved that a general effort be made to raise \$250,000, as an endowment for Knox College, Toronto, and for Montreal College. And, even if the union

negotiations should go no further, the necessity of an endowment would be felt as much as ever. Is it fair then, to charge to the union this great expenditure of money, the necessity of raising which existed, and does exist, independently of union altogether, and which, when raised, will be paid not to the Kirk, but to ourselves?

2nd. That it is contrary to the principles of our Church, to engage in the work of secular education, is another grave misapprehension. As a Church, we have pronounced against the granting of public money to denominational Colleges. Thus far we have gone, and no further; and from this I trust, we never shall recede one iota. I admit that great diversity of opinion exists among our ministers and people on the question of education in general. Some maintain that the office of the Government is not a teaching office at all, although a non-denominational system of education may, as in this country, be of great value and worthy of cordial support, others maintain that the teaching of the people devolves on the Government; others, that it devolves on the Church; others, that it should be left very much to private enterprise; others, that this great work may be carried on by all these agencies combined. So far as the present argument is concerned, it matters not which of these opinions is right. All that I am concerned with is, that our Church has made no declaration on the merits of the case; and that it has wisely confined its testimony to the single point already stated. There is, therefore, no principle when, as a Church, we assert and maintain, that we will be infringed on in the smallest degree, by the reception of Queen's College precisely as it is, and into the same relation to the United Church in which it now stands to the Kirk.

So far as I am aware, no Presbyterian Church in Christendom has ever declared that the Church cannot rightly engage in the work of general education. It would be a sad pity if we, under the influence of any theory, especially held by a very small minority, should thus suddenly limit our basis of operation as a church.

Those who oppose, on principle, the reception of Queen's College, are virtually seeking to commit the church to an authoritative declaration on this point. They are thus endeavoring to erect a barrier against the admission of the College which does not exist in the declared principles of our church. Instead of widening the Church door, in view of the great enlargement of the edifice, they are endeavoring to narrow it. And to meet their views, it would require to be greatly contracted; because the statement that the church should not in general engage in secular education would not serve their purpose. They would require a declaration that the church should not in any circumstances engage in this work. For, merely, the reception of Queen's College might be considered an exceptional case, if any such could exist. It is not as if our Kirk friends wished to erect Presbyterian Colleges all over the country to impart higher education; or as if they wished to exclude other denominations from the Colleges, or to compel even our own students to attend it; or as if they wished to erect subordinate schools to compete with the public schools of the country; or as if they wished now to commence the erection of a College. All they wish is simply the reception of a College which had a reasonable and even necessary origin, which has long existed, for which they have put forth great efforts and made great sacrifices, and which has now a place not only in their church's organization, but also in their most cherished affections.

3rd. That the College question with us involves the very principles which underlie the great school controversy which is at present agitating Britain, and especially the British Churches, is another misapprehension. The points at issue in Britain, so far as I know, are giving public money to denominational schools, or allowing denominational religious teaching in public schools. To present this as the principle involved in our College question, is simply to raise a false issue. Not one of the negotiating churches in this Dominion, is opposed to the non-sectarian system of education which we enjoy, or is desirous in any way of supplanting it. Our Kirk friends receive no public money for their Colleges and they do not ask it.

The amount of the whole is, the reception of Queen's College does not in the slightest degree conflict with any principle which, as a church, we have asserted and maintained. As church principle has nothing to do with the

matter, it must be viewed merely as a question of practical ability or expediency. In this aspect, I shall be glad (D. V.) with your permission, to present it in a subsequent paper.

Yours, &c.,

Arthur

MR. CHINIQUY AND HIS WORK

For BRITISH AMERICAN PRESBYTERIANS.

St. Anne, where the Rev. Mr. Chiniquy lives and labors, is a neat little village of about 100 families of French Canadians, ten miles from Kankakee, the county town, and about 64 miles south of Chicago, Illinois. For many years Kankakee was the nearest railroad station to St. Anne. But since last summer the Chicago, Danville, and Vincennes Railroad was constructed, and now St. Anne has its Railroad station, Telegraph, and Express offices, which make it convenient to its own people and quite accessible to the travelling public. It is also expected that an air-line railroad will be constructed shortly between New York and San Francisco, and that it will cross the present road at St. Anne, where it will have a station. If this expectation be realized, St. Anne will become a place of considerable importance. Being in Chicago during the latter part of January, I felt very anxious to visit Mr. Chiniquy and his mission. I left Chicago at 7 a. m., and reached St. Anne at about ten o'clock when I was met by Mr. Chiniquy and many of his people who gave me a most hearty reception. Notice of my arrival and of my intention to preach at 7 p. m. in the church, was at once given out, and the American flag was raised as the usual token to the people that a Protestant minister had come to visit them. The "Stars and Stripes" were kept flying until after I had lost sight of St. Anne, as we sped along that vast and waveless ocean of land, at the rate of twenty-five miles an hour, toward Chicago. We went at once to the house where I had a warm welcome from Mrs. Chiniquy and other ladies who were present. Mr. Chiniquy's family consists of one little girl, who is a lively and loving miniature of all that is living, lovely, and lovable in this lower world—she is a world of happiness and kindness in herself. What a well of life to her father amid all his troubles!—In the afternoon we went to see the Church and the school, both of which are within the same building, the upper part being used for a church, and the lower for school purposes, the junior classes being separated from the senior by sliding doors.

The whole building cost \$600, is painted white, and is of the very best kind of frame buildings, in order to resist the strong winds of the prairie. The junior classes are taught by a young lady whose name I do not now remember, but who appears to do her work well; and the senior ones are taught by the Rev. Mr. Lafontaine who was once Professor of Theology in the Roman Catholic College at St. Hyacinth, in the Province of Quebec. I was very much pleased with the general proficiency, especially with the deportment of the scholars. From a worldly point of view, Professor Lafontaine has lost heavily by accepting the Gospel of God, instead of clinging to the mummies of Rome. The winter is very mild in the county of Kankakee, and all over that region, so much so that sleighing is a rare luxury. During the first week of February, when I was there, one would see an occasional sleigh, but there was no more than two or three inches of snow. The sight in summer will be magnificent, and yet the level monotony must eventually become somewhat oppressive. Let the reader imagine himself on the gullet, and looking out through the skylight of the highest house in a village on an ocean frozen in a calva, and he will have the best picture of the sight which one can see from the upper windows of Mr. Chiniquy's house or Church. But the time for divine service came round, and when we went into the church to my great surprise there was a congregation of at least one hundred people; and I am in duty bound to say, that I never before, nor have I since, preached to more attentive or intelligent looking hearers. I have travelled Canada, East and West, and I do not know of another place, having the same number of Presbyterians, where on a week evening, and on so short a notice, more than one half the number of people would

come out to an ordinary service. The Church, consisting of the young people of the congregation, gave us music which would compare favorably with the best music in our city churches. The Rev. Mr. Parndt, of Kankakee, who was present, and with whom I studied some years ago, deserves much credit in this connection, as it was he who trained the choir. Mr. Chiniquy is a wonderful man; full of life and indomitable perseverance, he has endured more persecution and done more good, so far as man can see, than ten ordinary men could do. At Paul was hated by the Jews ever after his conversion, and for a long time suspected by the disciples; so Mr. Chiniquy has been persecuted by the papists, and suspected, if not abused, by some Protestants. But before one should abuse Mr. Chiniquy, he ought to look round to see whether he himself has as much or more evidence of being owned of God, whether he himself has as many souls for "seeds" to his ministry. Let those who have done better, who have brought more souls out of darkness into day, cast the first stone at Mr. Chiniquy, who is now getting old, whereas the most of those who suspect him are comparatively young. About three thousand years ago an old warrior said to a boasting youth, "Let not him that putteth on the harness boast like him that putteth off." Still Mr. Chiniquy is hale and hearty, and working hard for Christ; "troubled on every side, yet not distressed; perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed." A Romish Priest will not stay in St. Anne, because Mr. Chiniquy at once challenges him to a debate, and then he must face either Mr. Chiniquy or his own people, and he dare not meet the former, nor can he endure the latter, who will very logically say to him,—"If Mr. Chiniquy is wrong, if the Bible and history are both on your side, and against him, why not meet and expose him?" Hence no priest will live in St. Anne. When in Montreal two years ago this winter, Mr. Chiniquy would stand on the platform and hold out \$100 in gold as a reward to anyone who would bring a priest to discuss the matter. The poor Roman Catholics would run the next day from bishop to priest, for the gold was very tempting, but, alas! neither priest nor bishop would venture to make his appearance. It was once announced that, on a certain evening, a great champion would appear—the evening came—the crowd was immense—the Roman Catholics were hopeful, bold, and numerous. Mr. Chiniquy was in his glory, with gold and books on hand, gold to pay the reward, and Romish books by which to confront and confute his opponent. But, alas! to the terrible mortification of Roman Catholics, no champion appeared to either defend or represent them. I know of no other living man who has such powerful influence among the French people. It would require ten ordinary men to make one "Father Chiniquy." Such disappointments and defeats as the above told like grape and cannon, or bombshells among the Roman Catholic French.—Dr. McTavish, a good Presbyterian, and a medical gentleman of first class character, has lately gone to St. Anne to settle down and practice medicine, and such a man there in comparison with the other doctors who are smokers and drunkards, will be of great service to Mr. Chiniquy, in the way of commending Protestantism to those French people there who are still in the darkness of popery. As I had something to do with negotiating the above arrangement, I hope that much good will come out of it, and that both Mr. Chiniquy and Dr. McTavish will be long spared to benefit the souls and bodies of their fellow beings. Let me here add what I should have said in its proper connection, that the number of scholars on the roll is about one hundred, and that some of them are the children of Roman Catholics.

Yours truly,

A MINISTER OF THE C. P. CHURCH.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Two parties are brought to view, God and man. God loves and gives, man believes and receives. This is the gospel.

The only religion possible to man is the religion of penitence. The righteousness of man cannot be the integrity of the virgin citadel which has never admitted the enemy; it can never be more than the integrity of the city which has been surprised and ransomed, and which, having expelled the invader with blood in the streets, has suffered great inward loss.

Selected Articles.

POPULARITY

(From the Song of the Sirens.)

The world has turned shop-keeper, go, sell, sell. Put on your coat a costly price, to sell. Head cash customers buy no cheap goods. The mob has now got hold the money bags...

THE SCRIPTURAL FORM OF CHURCH GOVERNMENT.

We find the following review of Mr. Stewart's able work, lately noticed in our columns, in the Presbyterian Witness, of Halifax, N.S.:-

"This is a work which the Presbyterian Churches in these provinces should regard with very special interest, and patronize with extensive support, alike for the intrinsic excellence of the work itself, and for its authorship.

Mr. Stewart is a Nova Scotian, born and bred in Musquodoboit, and was from his childhood till the time he went to College connected with the Presbyterian congregation of that place.

From these antecedents great expectations were entertained respecting him, and this book entirely justifies their expectations. The work itself is an elaborate, but most certainly a clear and simple and easily understood, defence of Presbyterianism as distinguished from other forms of Church Government, professing to be founded on the Bible.

The work is comprised in nine chapters, and the contents of these chapters embody the argument in favor of Presbyterianism with such a regard to the authority of the Bible, and such a handling of the testimony of the Bible as has been rarely equalled, and seldom surpassed, and withal, with such logical skill and power, and accuracy, as are not met with generally in treatises of this nature, especially by modern controversialists.

And then the style of the Book is as terse as the argument is strong. It is a fine specimen of the puritan style, without the puritanic prolixity. While laconic, it is not bald, and the reader is carried forward, step by step, in the argument with an ease and a freedom equal, if not superior, to that which a person feels when in the hands of Richard Baxter, or John Owen.

In the conception of the work, and in the embodying of the conception, Mr. Stewart has shown that he has mastered his Thesis, and it will be a wonder if the Presbyterian Churches of these Provinces, and the whole Presbyterian Church does not hail it as a timely and valuable addition to our Denominational Literature.

The "getting up" of the volume is every way creditable to the enterprising publishers, Campbell & Son, Toronto, - a firm who seem to be animated with the same spirit which distinguishes the Carter's of New York, and which has made that House a blessing to the universal Church, and to the world.

This Book should be in the hands of the young ministry of the Church, both on account of its worth and of its author - a young minister. Our eldership in town and country should procure it if they wish to know clearly and fully the Scriptural authority of their office, and it should be in every Presbyterian home, and in every Congregational and Sabbath School Library throughout our bounds, to the end that every body may be able to give a satisfactory answer to any body that asks, "are you a Presbyterian?" The price of the work is \$1.00.

CHRISTIAN CHARACTER A GROWTH.

It matters not if you cannot tell just when you became a Christian. If you sow a handful of wheat in your garden, we could not tell, though we watched it over so narrowly, the exact moment when it germinated.

A STRONG FAITH.

A sweet little girl—well, she was about ten years of age—came to me not long ago. A few moments she stood hesitating at the door; then I heard a faint knocking.

"Come in. Ah! it is you, Mattie. Here, sit down here by me. Now tell me, what is it?"

"Do you think, sir, he would have me; that is—may I—I would like to join his church?"

"You may, if you love Jesus."

"I do love him, sir."

"Why do you love him, my child?"

Quickly she answered, "I love him because he first loved me."

"Loved me! And he loves you, then? How do you know that?"

"Yes, sir; he does, for he says, 'I love them that love me,' and I know I love him."

"Don't be too positive, Mattie. How do you know that you love him?"

Her eyes fell. "Because he says, 'They that love me keep my commandments,' and I try to keep them."

"Yes, but you fail every day, do you not?"

"Indeed I do, sir; but he says again, 'whosoever ye ask the Father in my name, I will give it you,' and I have asked him to forgive my sins, and I know he will do it," she said, with an air of triumph.

"But what," I said "if he should fail to keep his promise?"

She looked up with a puzzled look, and then said very reverently, "He said it himself, sir; he cannot fail."

Oh heart, heart! covet this little girl's treasure. Lean on her creed, "He said it himself sir; he cannot fail." - Christian Weekly.

ENGLISH PRESBYTERIAN CHURCH.

The English Presbyterian Church had, last year, 192 congregations, 1,640 office bearers, 24,000 communicants, and 28,000 seat holders. The receipts for ordinary congregational purposes, and congregational missions, amounted to £11,000; for temporary and extraordinary purposes, \$16,500; and from other sources, £5,706; giving a total of £71,060, which give an average of £2 19s 3d per communicant.

ADVICE TO GIRLS.

Somebody gives the following advice to girls. It is worth volumes of fiction and sentimentalism:

Men who are worth having want women for wives. A bundle of gawags, bound with a string of flats and quavers, sprinkled with cologne and set in a carmine saucer - this is no help for a man who expects to raise a family of boys on veritable bread and meat. The piano and lace frames are good in their places, and so are ribbons, and frills, and tinsels; but you cannot make a dinner of the former, nor a bed blanket of the latter - and awful as such an idea may seem to you, both dinner and bed blankets are necessary to domestic happiness.

OUR BOOK OF SONG.

The Bible is our Book of song. It is not only our fountain of doctrine, but our fountain of devotion. Mark how much there is in it to sing! Out of its sixteen hundred chapters, about two hundred are mainly lyrical.

THE POETRY OF TREES.

Said Nathaniel Hawthorne: 'The trees, as living existence, form a peculiar link between the dead and us. My fancy has always found something very interesting in an orchard. Apple trees, and all fruit trees, have a domestic character which brings them into relationship with man.'

COMPOUND INTEREST GIVEN.

I know a rich merchant in St. Petersburg, who, at his own cost, supported a number of native missionaries in India, and gave like a prince, to the cause of God at home. I asked him one day how he could do it? He replied, "When I served the devil, I did it on a large scale, and at a princely expense; and when by His grace, God called me out of darkness, I resolved Christ should have more than the devil had had. But how can I give so much, you must ask of God, who enables me to give it. At my conversion, I told the Lord that His cause should have a part of all that my business brought me in double that it did the year before; so that I can and do, double my gifts in His cause."

"A man there was some called him mad: The more he cast away, the more he had."

"There is," said God, "that giveth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." God will be debt-or to no one. He pays compound interest for all that by faith is put into His bank.

THE AGASSIZ EXPEDITION.

Professor Agassiz's party have visited Rio di Janeiro, and have explored the whole neighborhood of that beautifully situated port. The distinguished naturalist has forwarded a large number of specimens to the Cambridge Museum, Massachusetts. A cotemporary is responsible for the following:

During a trip to the Southern Parahyba river, the Professor obtained specimens of a number of species of fishes, some of them entirely unknown to science, which he very carefully placed in alcohol for preservation. On his way back to Rio di Janeiro, he passed the night at a gentleman's residence, and his host's cook, naturally looking upon the party merely as gentlemen sportsmen, poured off the alcohol and served up the valuable specimens nicely fried for breakfast. It was an appropriate re-past for a scientific party; but it is hardly to be supposed that the worthy professor would have enjoyed it if he had known at the time the source from which the supplies had been drawn.

One hundred years ago the proportion of communicants to the population in the United States was 1 in 15. Fifty years ago it was 1 in 12. Thirty years ago 1 in 9; and now it is about one in 7.

BRITISH KAFFRARIA.

The death of Tyo Soga, the eminent native Presbyterian minister, writes a correspondent from the Cape of Good Hope, is a sad loss to the colony. Many years will elapse before his equal will be found. His attainments were of a high order. His fervid and unostentatious piety, his knowledge of native character and thorough acquaintance with their customs, rites and prejudices, and the esteem in which he was held by them, made him peculiarly adapted for the work of converting them to Christianity.

WONDERS OF THE LIGHTNING.

A flash of lightning rushes through space at such a rate that it might go from the earth to the moon in one second. Then what time is allowed a man's nerves to transmit to the brain the impression of a stroke of lightning? and what time has the brain to understand such a crash? Absolutely none! The flash occurs, and in silence and darkness a life is cut off. Experience bears out this deduction, for Professor Tyndall, in his "Fragments of Science," gives the following circumstance: "On June 30, 1788, a soldier in the neighbourhood of Mannheim, being overtaken by rain, placed himself under a tree, beneath which a woman had previously taken shelter. He looked upwards to see whether the branches were thick enough to afford the required protection, and in doing so was struck by lightning and fell senseless to the earth. The woman at his side experienced the shock in her foot, but was not struck down. Some hours afterward the man revived, but remembers nothing about what occurred, save the fact of his looking up at the branches. This was his last act of consciousness, and he passed from the conscious to the unconscious without pain."

Professor Tyndall relates thus his own experience:

"Some time ago I happened to stand in the presence of a numerous audience with a battery of fifteen large Leyden jars charged beside me; through some awkwardness on my part, I touched a wire leading from the battery and the discharge went through my body. Life was absolutely blotted out for a very sensible interval, without a trace of pain. In a second or so consciousness returned; I saw myself in the presence of the audience and apparatus, and by the help of these external appearances immediately concluded that I had received the battery discharges. The intellectual consciousness of my position was restored with exceeding rapidity; but not so the optical consciousness. To prevent the audience from being alarmed, I observed that it had often been my desire to receive accidentally such a such a shock, and that my wish had at length been fulfilled. But while making this remark, the appearance which my body presented to myself was that of a number of separate pieces. The arms, for example, were detached from the trunk and seemed suspended in air. In fact, memory and the power of reasoning appeared to be completely long before the optic nerve was restored to healthy action. But what I wish chiefly to dwell upon here is, the absolute painlessness of the shock; and there cannot be a doubt that to a person struck dead by lightning, the passage from life to death occurs without consciousness being in the least degree implicated. It is an abrupt stoppage of sensation unaccompanied by a pang." - Evening Post.

THE AGGREGATE OF MISSIONARY WORK IN INDIA.

Twenty-seven different Boards and Societies are now laboring to spread the gospel in India. Altogether they have 628 stations, and over 2,000 out stations. In nearly 8,000 different communities, therefore the light of the gospel is now beginning to shine - in each instance reaching to greater or less extent multitudes of people. Over 500 ordained missionaries, and 100 native pastors, and 2,500 native preachers and catechists are preaching the Word directly, while more than 8,000 teachers are employed in the great work of enlightening the young. The whole number of communicants is about 70,000, and the nominal Protestant Christians about 268,000, 187,000 of the youth of India are in the schools.

As one of the very noblest testimonies to the value of missions in India, as judged by those on the ground, is the fact that the sum of \$151,787 was last year contributed by residents, mostly English and American. The native contributions were \$43,101.

But statistics give only a very inadequate idea of what has been done in India. The translation and dissemination of the Bible and other religious books in twenty three different languages and dialects, the under-mining of systems of error, the changed attitude of the Government and the people toward missions, the learning of the best methods and demonstrations of success, and the illustration of Christianity as affecting the home, the position of women, the elevation of children, the prevention of cruelty, and the vindication of the rights of all - these are among the grand results accomplished.

YOUR CHURCH PAPER.

You might nearly as well forget your churches, academies, and school-houses as your church paper. It speaks to ten times the audience that your local minister does, and if it has any ability at all, it is read eagerly each week from beginning to end. It reaches you all and if it has a lower spirit and less wisdom than a sermon, it has a thousand times better chance at you. Lying as it does, open upon every table in almost every house, you owe it to yourselves to rally liberally to its support, and exact from it as able, high-toned a character as you do from any education in your midst. It is in no sense beneath notice and care - unless yourselves are beneath notice and care - for 't is your representative. Indeed, in its character it is the summation of the importance, interest and welfare of you all. It is the aggregate of your consequence, and you cannot ignore it without miserably deprecating yourselves. - New York Times.

WALKING.

Walking briskly, with an exciting object of pleasant interest ahead, is the most healthful of all forms of exercise except that of encouraging remunerative, steady labor in the open air; and yet multitudes in the city, whose health urgently requires exercise, seldom walk when they can ride if the distance is a mile or more. It is worse in the country, especially with the well-to-do; a horse or carriage must be brought to the door even if less distances have to be passed. Under the conditions first named, walking is a bliss; it gives animation to the mind, it vivifies the circulation, it paints the cheek and sparkles the eye, and wakes up the whole being, physical, mental and moral.

We know a family in this city who, from the age of seven, had to walk nearly two miles to school, winter and summer; whether sleet, or storm, or rain, or burning sun, they made it an ambition never to stay away from school on account of the weather, and never to be "late"; and one of them was heard to boast that in seven years it had never been necessary to give an "excuse" for being one minute behind the time, even although in winter it was necessary to dress by gaslight. They did not average two days' sickness in a year, and later they thought nothing of walking twelve miles at a time in the Swiss mountains. Sometimes they would be caught in drenching rains, and wet to the skin; on such occasions they made it a point to do one thing - let it rain, - and trudged on more vigorously until every thread was dry before they reached home.

There is no unmedicinal remedy known to men of more value in the prevention of constipation than a few miles' joyous walking; let one follow it for a week - a walk of two or three miles in the forenoon, and as much in the afternoon - and, except in rare cases, when a longer continuance may be made, the result will be triumphant, and yet nine persons out of ten would rather give a dollar a bottle for some mucous drops or poisonous pills than take the trouble to put in practice the natural remedy of walking. Nor is there an anodyne among all the drugs in the world which is the hundredth part so efficacious, in securing refreshing, healthful, delicious, glorious sleep, as a judicious walk. - Hall's Journal of Health.

British American Presbyterian. PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. Postage, by mail, 30 cents per year, payable at the office of delivery.

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

ADVERTISING RATES.

Table with columns: Space, 3 Mo's, 6 Mo's, 1 Year. Rows include One column, Half column, Quarter column, etc.

No double columns; cuts 25 per cent. extra; spots in reading matter 15 cents per line each insertion.

British American Presbyterian. TORONTO, FRIDAY, APRIL 19, 1872.

THE KEITH CASE.

This somewhat perplexing case has now been removed to the Court of Chancery, and will be proceeded with as fast and as far as the rules of that court will permit.

There is, of course, a determined effort being made to keep the children concealed from their father, and so far as matters have yet gone, it has not been possible to get the Archbishop and others examined on oath as to their knowledge of their whereabouts.

The children have been made wards of chancery, and an injunction has been secured forbidding any one to remove them out of the country.

As was to be expected, this case has attracted much more attention in the neighbouring province of Quebec than in Ontario in general, or Toronto, in particular.

The Roman Catholic Freeman and Irish Canadian of this city have defended the whole proceeding of Mrs. Keith and her confederates; and one or two other newspapers have directed a passing notice on the incident.

In Montreal, almost all the organs of public opinion have discussed the case with more or less fulness; and have, so far as we have noticed, without exception condemned the course taken by Mrs. Keith.

It says:—"By God's law as well as man's law, the husband is head of the family and the wife is subject to him; and the Catholic woman should see well to it before marriage, that she give not unto herself a Protestant head."

There must, in short, in the family be some final authority whose decision is an end to discussion. That, by all law

has been left with the husband, and the course pursued by the wife in the case we speak of, could, if successful, only end in the destruction of the family relationship altogether, or in making the wife the legal head of the husband.

CONGREGATIONAL WORK.

It seems that in St. Paul's Cathedral Parish, London, Ont., an Association of Lay Helpers has been instituted, of which the following are the rules: 1st. To act under the direction of the Rector.

The work proposed to be accomplished by the Association is arranged under 14 headings, any one or more of which can be chosen by each individual as his or her specialty. We mention them as hints and assistants to others. 1. Performing the ordinary duties of a district visitor.

From the want of some such organizations as the above, a great amount of latent power for good is never turned to account. In almost every congregation there are those who are anxious to do something, and yet cannot find a way in which that something, whether little or much, can be accomplished.

PRACTICAL CHRISTIAN WORK.

The British American Book and Tract Society, whose headquarters are in Halifax, Nova Scotia, is doing a work the extent of which we in this Upper Province have no conception of. The receipts for the year ending 31st December, 1871, were, in donations and subscriptions, \$2891.74; store sales, \$12,085.69; colporteur sales, \$12,914.81, making, with one or two other items, an income of \$30,487.85.

Taken all in all, this organization seems a very active, energetic one, which is doing a work not otherwise likely to be overtaken, and doing it efficiently, and when the size and population of Nova Scotia are considered, on a scale that must be regarded as very large.

Let the society then frequentest be like a company of bees gathered to make honey, and not wasps, which do nothing but hum, devour and sting.

WEEKLY SUMMARY

The incidents of the week have neither been numerous nor startling. In Canada matters have moved on quietly and peacefully. The "nine hours" agitation has in Toronto and elsewhere formed a prominent subject of discussion, while the printers strike has dragged its weary length along and has practically nearly reached its close.

The Dominion Parliament met on Thursday of last week, but has not yet got into full working or fighting trim. The session is likely to be a very important and exciting one. Both political parties are confident of success in the struggle.

In the States the Presidential contest has fairly commenced. The prospects are that Grant will be re-elected, though a wing of the Republicans are very dissatisfied and may coalesce with the Democrats.

In Britain and the European continent nothing of any importance has transpired, except that the young King of Spain is likely to have trouble, though the Cortes just elected is said to be very strongly ministerialist.

Throughout the Churches there is the same paucity of incident. The work goes on quietly, and, so far as Canada is concerned, with nothing particular calling for remark. Any discussions of Presbyteries in the Canada Presbyterian Church on the Union question have been in general favourable to an early consummation of the proposed arrangement; the only apparent difficulty in any case being in connection with the relationship Queen's College is to bear to the supreme court of the United Church.

The soiree, surprise, and donation season is nearly over, though settlement celebrations are, very properly, to be expected at all times of the year.

Knox College closed some weeks ago, and almost all the students have gone to the mission field, where we doubt not, a great deal of good earnest work for Christ will be done during the summer. The interest taken by the members of the Church in that work has hitherto not been so great as it ought to be, and that very much from the information given of its character and extent having been very meagre and fragmentary.

The Presbyterian College at Montreal has also closed for the summer after a successful session.

In Scotland the proposal of the Joint Committee on Presbyterian Union in reference to making the ministers and preachers of each of the contracting churches eligible for call and settlement in any congregation within the entire bounds of these churches is exciting a large amount of keen discussion and opposition in the Free Church. The Anti-Union party has come out very strongly against the proposal, and the other side with equal vehemance in its support.

A plan for confederation in the work of Foreign Missions has also been suggested by the same committee, and the subject of cooperation in Home Missions is now under consideration. The more opposition there is shown to this Union in Scotland, so much the keener and more decided its friends seem to become.

The Rev. THEODORE L. CUYLER, D.D., pastor of the Lafayette Avenue Presbyterian Church, New York, sailed on Wednesday last for Europe, as the accredited representative from the General Assembly of the Presbyterian Church of the United States to the General Assemblies of the Kirk of Scotland, the Free Church of Scotland, the Presbyterian Church of Ireland, and the United Presbyterian Church of Great Britain.

FREQUENT GIVING.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir.—It is time that these letters were brought to a close, and I am certain if they tend to increase the actual giving of some of our church members and adherents you will not grudge having opened your columns to them. It is one thing to know the way and another thing to walk in it. Is Christianity a mere matter of taste? Is the Christian left to live just as he pleases, to be regulated by his own moods and feelings?

Table with columns: Name, Amount, Total. Lists names like Mrs. J. A. Smith, Mr. W. B. Jones, etc., with their respective contributions.

It will be observed that the money spent in Church and Manse building is not placed in the table. The reason is that such efforts are local and occasional and should be met by special contributions. Again I would remark that while it is thought that every one might reach the summationed week many will, as they already do, go far beyond it and special schemes are not at all interfered with, such as our Gardens to the Foreign Missions, or our friends who provide Bursaries in our Colleges.

above table, they would raise for the schemes of the church \$101. For stipend \$305, for congregational purposes \$150, and for benevolent objects \$20. Such a congregation should be regarded as entitled to supplement of stipend from the Home Mission Fund, and in this way the strong would help the weak, and the weak would be more likely to become strong all the sooner, in being enabled to exercise themselves in giving freely to the mission work of our church.

Yours sincerely,

IRIS.

Literary Notices.

STEWART'S QUARTERLY, published in St. John's, New Brunswick, has reached, we are sorry to see the close of its fifth and last volume. It has been we think, the best quarterly or monthly publication of the kind of a purely native Canadian character hitherto published.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, for April, is a very excellent number of the new series of this old and able periodical. Under its new management it bids fair to maintain its ancient reputation. The article on Dr. Cooke of Belfast will be read with special interest by the many admirers of that able and eloquent Irish Divine.

"BLACKWOOD" for March is particularly good. Of course it is especially savage upon Gladstone and all his followers, but then it is so pleasant to hear Blackwood scold. It goes at it so amore, and is altogether so vigorous and extreme in its denunciation, that one cannot help feeling interested. Scold! cries old Ebony "I'll show you scolding!" And so it does with a vengeance.

THE CANADIAN MONTHLY, for April, is the fourth number of a magazine recently started in Toronto, to supply as the phrase goes, "a felt want." It aims at being a first class publication of its kind, and proposes to draw out, encourage, and make use of the literary talent native Canadian talent hitherto latent and unappreciated.

HARPER'S MAGAZINE, for April, is fully an average number, and will be perused with interest. An appreciative article on William Wilberforce, the great English Abolitionist, will command the attention and sympathy of Canadian readers. The illustrations are numerous and well executed.

Presbyterian

TORONTO PRESBYTERY.

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The quarterly meeting of this body was held on Tuesday and Wednesday. Among the business transacted...

HOME MISSION COMMITTEE.

The 11-yeary meeting of this Committee was held on Tuesday and Wednesday, April 28 and 29.

ST. ANDREW'S CHURCH, OTTAWA.

We have received, says the Halifax Herald, the Annual Report of this congregation...

The report bears upon the face of it the traces of the unsteady disposition of the Rev. Robert Campbell...

The Sunday School has its Superintendent, Secretary and Treasurer, Librarian, and a staff of 10 Teachers...

There is a Young Men's Association, and being a congregational Association the members here show their sense of propriety in appointing the minister the Honorary President...

Then, in the order of the report, we have what should be in every congregation, a Missionary Association; but, what is, unfortunately, not in such congregations as those of the St. Gabriel type...

But now let us see what the report states as to the good work done by the minister. It is first and foremost the hearty co-operation...

In conclusion we take a glimpse at the statement made by the Rev. Mr. Campbell, the minister's report for the year, to \$2,265.32.

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PHREASYTERY OF BROOKVILLE.

Not on the sixth of February, at present. The following are some of the most interesting and encouraging reports...

The Presbytery agreed unanimously to recommend that a committee be appointed to take the place of principals in the event of their not being able to attend upon our meeting...

It was also agreed that the instrument at present in force on the question of instrumental music be recommended as the future law of the Church.

The Presbytery agreed unanimously to approve of the Book of Union and resolutions therein as submitted by assembly.

Mr. Irvine introduced, and very ably advocated, a scheme for the establishing of a Presbytery Fund, the final consideration of which was deferred until next meeting.

The Moderator was instructed to ask at the next meeting of the Assembly Hon. Missions Committee for two labourers for the mission field during the summer months.

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BRIEF COLUMBIA.

We lately received a communication from the Rev. Robert Jamieson, West Westminster, U. C. Missionary of the C. P. Church, enclosing a copy of the annual report, which exhibits the financial position of the Mission Stations under his charge. We make the following extracts:

Amount contributed by Subscription. Lists. Sabbath Collections. \$738 00. New Routes. 41 00.

Total. \$1,055 00. To purchase of Lot adjoining Church. N. W. 1/4 Sec. 10, Twp. 10, R. 10. \$91 60.

Travelling expenses, including keep of horse. 168 10. Interest on Church debt. 110 00.

Insurance, coal, oil, ground, and other incidental expenses. 71 88. Repairs on Manse. 25 00.

Total. \$1,460 00. Leaving a Credit of Mission Fund. \$200 00. Mr. Jamieson expresses himself as pleased with the progress of the work.

It is interesting to note that the Rev. Mr. Jamieson has been successful in securing a large number of converts, and that the work is progressing in a most satisfactory manner.

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Miscellaneous.

THE OAK. BY MARYA PEARSON. The oak tree long ago touched the grass; But every year the grass; A little farther from the ground, And nearer to the sky.

It is one of the most interesting and valuable of our native trees, and its wood is of great service to the human race.

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Sabbath School Teacher.

THE RELATION OF THE SABBATH SCHOOL TO THE CHURCH.

The following paper was prepared by the Rev. John Laing, M. A., for the recent conference of the Toronto Presbytery, and in his absence, was read by the Rev. Mr. Cameron:

With much pleasure, though absent, I comply with the invitation given me and account it a privilege to contribute my share to the important discussions on Sabbath School interests in which you are engaged.

First then, what is the Church? The general notion of the Church as prevailing among Evangelical Christians, is that of a distinct Society, having its own peculiar basis, and origin, organization and constitution, life and means of action, design and sphere.

Further, the Church includes children, although they cannot comprehend their privilege, or discharge the duties of adult members.

By such a course of reasoning, based I am fully satisfied on the whole tenor of Scripture under both dispensations, we come to adopt the simple yet inclusive and far-reaching definition of the Westminster Confession, "the visible Church consists of all those throughout the world that profess the true religion together with their children."

Second, what now, we ask, is the Sabbath School? We at once feel that in no sense is it an institution co-ordinate with the Church.

2. But it has never been thus with the offspring of the godly. While Sabbath Schools, as such, were unknown, the work of religious instruction was carefully performed in the family, and at the instructing desks on the Sabbath and on week days.

reference chiefly to the children who are within the church of God, and who there are being brought up in the nurture and admonition of the Lord.

This twofold character of Sabbath Schools has been oftentimes disregarded, and an attempt made to intermingle the children of the godly and the ungodly.

III. We are now prepared to say what relation the Sabbath School holds to the church:

1. If the church be God's appointed instrument to gather in and teach the lost, then it is the duty of the church to establish mission schools. The commission of the church is to "every creature," and she is to evangelize or preach the gospel to every creature, including children.

2. The above line of argument applies with still greater force to Sabbath schools which consist of the children of the church.

My general answer to the question then is—The relation of the Sabbath School to the church is one of subordination.

Do your duties, and let wealth come to you, if God will. Then there is hope that your culture and capacity to it will keep pace with its growth.

Our Young Folks.

A KISS FOR A BLOW.

"I'll knock you down," cried Jammie Jones, speaking to his sister; He raised his fist and struck at her, But happily he missed her.

THE RAG-PICKER'S SON.

As the gray dawn of a November day was breaking over the city of —, some twenty years ago, a light streamed from the window of an old lodging-house in Manchester street.

Willie was a bright-faced, curly-haired little fellow, of thirteen years, and was the hope and pride of his gray-haired mother.

On the morning in question, she was up at the usual hour, and her scanty meal was spread for herself and Willie.

"Mother, you must let me go and gather the rags to-day. I have a holiday, and you do not look well. I know the rounds, for you know, I used to go with you often before I went to work for Mr. Williams."

"My son," said his mother, "this is the only holiday you have had for six months, and I would not like to take it from you."

"Never mind, mother; I am young, and don't mind work. You won't have to go out many more mornings, for Mr. Williams is going to raise my wages soon, and then I shall make enough to keep us without your working."

And the little fellow's eyes beamed with pleasure at the thought of his mother not working any more.

"Well, Willie," replied Mrs. Matthews, "you may go out in my place to-day, and I will rest."

Willie soon finished his breakfast, and taking the bag and hook, kissed his mother's pale cheek, and with her kind "God bless you!" following him, went down the rickety stairs and out into the chilly autumn twilight, to commence his search for rags.

By noon, Willie had nearly filled his bag, and was on his way homeward. As he was passing a millinery shop, he saw some scraps lying by the side of the curb, which had been swept from the shop, and setting his bag down, he began to gather them up.

As he trudged along with his bag on his back, he pictured his mother's surprise when he should tell her what he had found, and knew her pile of money which he knew the pocket-book contained.

He soon reached home, and setting his bag down by the door, fairly flew upstairs, threw open the door, rushed into his mother's presence, and exclaimed:

"O, mother! I've found a fortune!" And without waiting for his mother to speak, he pulled out the pocket-book, and commenced to count the money.

"Two hundred pounds!" he exclaimed when he had finished counting the roll of bank-notes. Isn't that a fortune, mother?"

"Where did you get it, Willie?" said his mother quietly.

"I found it among some rags in front of a millinery shop," answered Willie, looking at the pocket-book.

must be rich, and will not miss it and we need it so badly."

"But my son, it would be stealing to keep it. 'Honesty is the best policy,' so you had better take it to its owner, and if he does not reward you, God will."

Without a word of remonstrance, Willie rose, saying:

"I will do as you say, mother, and if he offers me a reward I will not take it."

"Go then my boy, and God prosper you," said his mother.

So off he started for the office of Mr. Carpenter. When he arrived there, he asked if Mr. Carpenter was in.

"Are you Mr. Horace Carpenter?" "Yes my little fellow. What can I do for you?"

"Take this pocket-book, and see if it is yours," said Willie, as he handed it to him.

Mr. Carpenter took it, and, without opening it, said:

"Yes, my boy, that's mine. It was lost by my daughter while out yesterday afternoon. I had just written an advertisement to insert in the morning papers concerning it.

"My mother bade me take it to its owner, and I never disobey her."

"You shall be rewarded for your honesty, my little boy. But what is your name, and where do you live?"

"My name is William Matthews, and I live in Manchester Street."

"I will go home with you," said Mr. Carpenter, "and see your mother, and perhaps I may do something for you or her."

They went together—the rich merchant and the rag-picker's son—and were soon at Willie's house.

After a short talk with Willie's mother, it was arranged that he should go into Mr. Carpenter's warehouse the next week. In the meantime, a more comfortable place was provided for him and his mother by Mr. Carpenter.

Time passed on, and Willie was fast winning the love and respect of all in his new place.

When he reached his twenty-first year he became a partner with Mr. Carpenter in his great warehouse.

"Old Meg," the rag-picker, is no more and the kind hearted Mr. Carpenter sleeps in the old family burying ground among the green hills of his native country.

Random Readings.

He who serves well need not be afraid to ask his wages.

Better be understood by ten than admired by a thousand.

A chief art of the spiritual life is to do natural things spiritually and spiritual things naturally.

Providence has a thousand keys to open a thousand doors, for the deliverance of His own.—Rutherford.

For each one of us no business can be of more pressing moment, of more urgent importance, than the discovery of our besetting sin.

When we come to God for counsel, we must be willing to put our whole case in his hands; to take the up-hill step instead of the smooth one, should he point to it.

A celebrated writer says that if one could read it, every human being carries his life in his face, and is good looking, or the reverse, as that life has been good or evil.

If you can but give to the fainting soul at your door a cup of water from the wells of truth, it shall flash back on you the radiance of God.

A Kincardineshire weaver wound up the eulogy of his minister in these words: "An' I especially like your sterling independence, sir. I have always said, sir, that ye neither feared God nor man."

Nothing sets so wide a mark between a vulgar and a noble soul, as the respect and reverential love of woman. A man who is always sneering at women is generally a coarse profligate, or a coarser bigot.

How fast time flies when you are working against it; how slowly when you are working to fill it up! What a difference between trying to get your work done before your dinner hour, and trying to fill up your hour before dinner with work!

One of the best temperance sermons ever delivered is this sentence by the late Rev. Samuel J. May: "If it is a small sacrifice for you to give up drinking wine, do it for the sake of others; if it is a great sacrifice, do it for your own sake."

Scientific and Useful.

GOOD FARMING.

A correspondent of the Prairie Farmer says: "Farmers don't go in debt to your farms. Sooner pay six, eight, or ten per cent interest to a neighbour; for, depend upon it your farm will charge you thirty. If you can't afford to keep a farm in good condition and in good repair, you can't afford to keep it all; and if you can't keep it in good condition, a few years will prove that you can't keep it at all. The worst creditor a man can have is his farm."

LIGHTING THE FIRE IN A STOVE.

Many persons have often noticed the extreme difficulty in lighting the fire in a stove especially in a still, damp morning. The stove at first won't draw, even vigorous "blowing" will not suffice and then when it does start, it is with a sort of an explosion or outward rush of air, which fills the room with smoke and gas, oftentimes puffing the unpleasant fumes into the face of the operator.

OVERTAXING THE BRAIN.

A correspondent of London Society says: "I know a remarkably able and fertile reviewer who tells me that, though over his midnight oil he can lubricate articles with a certain sharpness and force, yet for quietly looking at a subject all round, and doing justice to all its belongings, he wants the quiet morning hours. Lancelot Andrews says he is no true scholar who goes out of his house before twelve o'clock. Similarly an editor once told me that, though his town contributors sent him the brightest papers, he always detected a peculiar mellowness and finish about the man who wrote in the country. I knew an important crown official whose hours were from ten to three. He had to sign his name to papers; and as a great deal depended upon his signature, he was very cautious and chary how he gave it. After three o'clock struck, no beseeching powers of suitors or solicitors could induce him to do a stroke of work. He would not contaminate the quality of his work by doing too much of it. He would not impair his rest by continuing his work.—And so he fulfilled the duties of his office for exactly fifty years before he retired on full pay from the service of the country."

TARRING THE SOLES OF SHOES.

About twelve years ago the writer penned the following directions for rendering the soles of boots and shoes water-proof and much more durable. Warm the soles of new shoes. apply a heavy coat of warm—not hot—coal tar, and dry it in before the fire. Let two or three coats be applied and dried in before the shoes have been worn. Smear the edges of the soles as long as the leather will absorb the tar, which will effectually exclude the water. Soles that have not been tared, will absorb water like a sponge, and in cold weather they feel almost like soles of wet and frozen wood. So long as the leather can be kept dry, boots and shoes will keep the feet comfortably warm. Soles treated in the foregoing manner will wear like horn. A gentleman has just written as follows: "Ten years ago I concluded, with some hesitancy, to try the tar on a pair of field boots. At the same time, tar was applied to a pair of thin-soled morocco boots, and the tar was laid on so bountifully that the morocco was also smeared near the soles. Those boots have been worn much every year since; and they are serviceable still. The soles are like horn, and the boots have never needed repairing. The upper leather did crack a trifle where the tar was applied, but the soles did not. Soles will absorb the tar more readily after the shoes have been worn once or twice, where they were exposed to the wet. Coal tar can be procured in a jag at any gas-works, for a few cents per gallon. Pour an ounce or two into a tin dish, place it on the stove where it will keep warm, heat the soles hot as practicable without burning the leather, and dry the tar in before the fire.—Exchange.

Not one quarter of the talent and strength of the churches is developed, and in use. Many of the strongest men do but little for the spiritual interests of their families or their neighbors. They do business with energy, but serve God with a slack hand; in temporal things they are eager and enterprising, in spiritual things they are asleep.

NEW YORK AND ERIE RAILWAY. For Canadian and other travellers, the New York and Erie Railway is one of the most expeditious routes...

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THE YORKSHIRE CATTLE FEEDER, FOR FATTENING AND BRINGING INTO CONDITION HORSES, COWS, PIGS &c.

It is highly recommended by the Professors of the Veterinary Colleges of Great Britain, and is a remedy of renowned worth, possessed of purely vegetable extracts...

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

Geo. T. B. Gurnett, Proprietor. The Canadian Post, established in 1837, with which is incorporated the Lindsay Advertiser...

ADVERTISING RATES LIBERAL. 1872. THE 1872. LADIES' REPOSITORY AND HOME MAGAZINE. THIRTY-SECOND VOLUME.

THE LADIES' REPOSITORY is a Christian Family Magazine, though primarily intended for the ladies, yet adapted to the Moral and Literary wants of the whole family...

GOLDEN HOURS FOR 1872. An Illustrated Magazine for Boys and Girls. THIS BEAUTIFUL AND SPARKLING MAGAZINE WILL BEGIN ITS FOURTH VOLUME IN JANUARY.

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Two Dollars a Year, in Advance. Dr. C. S. Robinson's instructive articles, descriptive of Life and Manners in the Holy Land...

TWO DOLLARS A YEAR. CANNASERS wanted in every church and community. American Tract Society. PUBLISHERS: No. 150 Nassau Street, New York.

PRESBYTERIAN QUARTERLY FOR 1872. Among the fruits of the reunion of the Presbyterian Church, we are happy to announce...

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW. The purpose is not to merge the two Reviews in one, different as they are, but to unite them in one which shall combine the distinguishing merits...

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THE FARMER'S GUIDE To Scientific and Practical Agriculture. By KENNETH STARRIS, F.R.S., Edinburgh, and the late J. P. NORRIS, Professor of Scientific Agriculture in Yale College, New Haven.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times severally mentioned, viz:--
Brookville.—At Brookville, on 1st, Monday of May, at 3 p.m.
Ottawa.—At Carleton Place, on 1st Tuesday of May, at 3 p.m.
Concordia.—At Millbrook, on 1st Tuesday of July, at 11 a.m.
Ottawa.—At Prince Albert, on Tuesday, 9th July, at 11 o'clock, a.m.

FREE CHURCH, COTE ST. MONTREAL.

At the annual meeting, which was largely attended, the pastor, Rev. Dr. Burns, in the Chair, reports were submitted from the Session, the Deacons' court, the Sabbath School, Young Men's Association, the Ladies' Society, the Missionary Society, &c., all showing most encouraging progress. The following items are culled from the printed report of 52 pages, just received.
The Pastor's income is \$1,200.00, from the Session and Sabbath School, and \$1,000.00 from the Deacons' court, making a total of \$2,200.00. The amount realized for the support of the poor also shows an increase of \$150.00 over the year 1876. The poor fund amounted to \$15,477, which will, at the rate of \$120.00 for the year, make \$2,017.00 for the year.

The Missionary collection also has been doing their duty faithfully, and will, an increase of \$750.00 has been made in the year 1877. The amount realized for the support of the poor also shows an increase of \$150.00 over the year 1876. The poor fund amounted to \$15,477, which will, at the rate of \$120.00 for the year, make \$2,017.00 for the year.

ANNUAL REPORT OF A SON CHURCH, EMINA, ILLINOIS, U.S.A. FOR THE YEAR ENDING MARCH 31, 1872.

Families connected with congregation 45. Communicants 58. Single persons who attend Church, but are not connected with families of congregation 14. Addition by examination and certificate 5 children baptised from the Sabbath School 42. Bible class 22. Weekly prayer meetings 4. Pastoral visitation 2. Elders 6. Office bearers or managers 5. Sabbath School teachers 4. Volume in Sabbath School Library 24. Sittings in Church 220.

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NOTE THE ADDRESS: SOUTH-EAST CORNER OF KING AND CHURCH STREETS.

BARRIE PRESBYTERIAN SABBATH SCHOOL.

ANNUAL REPORT FOR 1871.

As the different seasons of the year come and go, we are not less thankful to the Lord for the privilege of doing for the particular benefit of His Providence, with which each is loaded, by furthering the work of the Sabbath School, as suggested in the report of the year. Some of these duties are grave and weighty, others pleasant and light, and gladness to the soul now developing upon the long and busy day. In the service of the Sabbath School, I have to express the great satisfaction which I have always had in meeting with the parents of their scholars on any occasion, and especially on the Sabbath School day. It is a privilege to be permitted to see the scholars and their parents, and to be permitted to see the scholars and their parents, and to be permitted to see the scholars and their parents.

Besides the proceeds from the Missionary Boxes just referred to, we have collected from the contributions of our scholars, during the year, the sum of \$1,366.00, giving a total for all our sources of \$1,366.00. This sum has been the most prosperous one in our whole history, and it is a source of much satisfaction to us all. We have just reason to thank God for it. A portion of the \$1,366.00 has been spent in defraying and meeting the growing expenses of the School, and ultimately the whole will be faithfully used for similar purposes.

At the close of the year, we have a number of new books for our Library, already numbering several hundred volumes, and the selection by a judicious one the money could not be laid out to better advantage for all concerned. If read with care, they will be a source of instruction to our children, while perusing them will be a source of pleasure to our fathers. We have also a number of new books for our Library, already numbering several hundred volumes, and the selection by a judicious one the money could not be laid out to better advantage for all concerned.

JOHN BLACK, Superintendent. Barrie January 20th 1872.

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NEW NATIONAL MAGAZINE FOR CANADA.

Prospectus of the CANADIAN MONTHLY AND NATIONAL REVIEW.

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

Religious questions, if they form the subject of any paper, will be treated with a similar aim. Mr. GARDNER SMITH has consulted both to contribute regularly, and to be a conductor of the magazine.

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HARPER'S WEEKLY SPLENDIDLY ILLUSTRATED.

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

Subscriptions.—1872. HARPER'S WEEKLY, one year, \$4.00. An Extra copy of either the Magazine, Weekly or Bazar will be supplied gratis for every Club of 10 Subscribers.

THE "NEW YORK TRIBUNE"

FOR 1872.

The consolidation of Italy, so long fragmentary and unimportant, into a powerful State, with Rome as its capital; the humiliation of France by a series of crushing defeats, ending with the capitulation of her proud and gay metropolis; the expulsion of the Bourbons from the Spanish throne; the abolition for them of a nation of the most liberal among royal monarchies; the absorption of the kingdom of Saxony by Prussia; the rise of the Prussian power, into the triumphant and powerful empire of Germany; and the arising of a new and powerful nation, the United States of America, to protect her own interests and to promote her own progress.

These qualities have now been effectively secured. The literary and material requisite for the support of a new-class magazine will be sought, in the first place, from all quarters—Canadian, British, and Foreign. But it is intended that the Magazine shall have a special Canadian character, such as it is hoped will call Canadian patriotism in its support.

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THE "NEW YORK TRIBUNE"

FOR 1872.

The consolidation of Italy, so long fragmentary and unimportant, into a powerful State, with Rome as its capital; the humiliation of France by a series of crushing defeats, ending with the capitulation of her proud and gay metropolis; the expulsion of the Bourbons from the Spanish throne; the abolition for them of a nation of the most liberal among royal monarchies; the absorption of the kingdom of Saxony by Prussia; the rise of the Prussian power, into the triumphant and powerful empire of Germany; and the arising of a new and powerful nation, the United States of America, to protect her own interests and to promote her own progress.

These qualities have now been effectively secured. The literary and material requisite for the support of a new-class magazine will be sought, in the first place, from all quarters—Canadian, British, and Foreign. But it is intended that the Magazine shall have a special Canadian character, such as it is hoped will call Canadian patriotism in its support.

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