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#### Contributors & Correspondents. THE UNION.

.EXPLANATORY REMARKS ON THE ASSEMBLY'S ACTION.

Editor BRITION ANGRICAN PRESBYTERIAN.

DEAR SIR,-We may be very thankful that we have now a paper of our own in which the Union question or any other affecting the welfare of our Church may be freely discussed. I do hope that it will be willy circulated and that the originator of it will be worthly re-

munorated.

Permit me to offer a few explanatory remarks on the Assembly's action in reference to tunon, which, it is humbly loped, may help to guide some of your younger correspondents.

1. The reason why three years were mentioned in the resolution, were, that it was supposed the ouldowment of the Colleges could not be effected sooner, and that, in the ordinary course of church your continuous continuous and the procedure, this period would chapse before the tunon could be consummated. No one however voted in the dark on this point; as, before the vote was taken a question was put in answer to which

distinct statements and of anything are in authoritative tonein and irresolutions.

8. The Basis of Union and accompaning resolutions were not sont down to Proclyteric and Seasions in terms of the Barrier Act, but simply for mature consideration. The Assembly for motion in this matter. The report which may be sent up in reply to this remit may be of further use in gui ting the committee, and, if Assembly is action.

4. The ablight of Union will clearly to the assembly action on the Dasia. It remains now for the Synchos et the other negotiating churcles to the Double Care in the Dasia. It remains now for the give theirs. After this is shone, the John Committee, and the Care is the control of the Care in the Care is the control of the Care in the Care in the Care is the care in the Care in

Synois of the other negotiating cintreness to give theirs. After this is done, the Joint Committee—should the other churches see fit to appoint members to it—will, in view of all the instructions received, clud-avour to draw up a Basia which may satisfy all parties. But this, of course, cannot be done before out as a sensibly meets. The Assembly of this year my hear the report up, and per large give instructions to the College Endowment Committee, and informally receive the reports in reply to the remit, and, if it is ever vancious to discuss the Union question, may appoint an extra meeting for this purpose in the fall.

6. It is perfectly clear that our Kirk treatment will make—and rightly too—the reception of their Colleges a condition of twine. But surely we may knail in one auxilies, and above all trust in God's guidance, in reference on my further armagements which in course of time will require to be made for the general welfare of the church. Perhaps in course of time it will be found unnecessary of time it will be found unnecessary of time at will be found in floutreat or Kingston. It will be said if the interests of particular professors, should be ablowed to complicate a matter so important and so desirable as the union of those large Preshyterian Churches.

tian knows, and delly acts upon? Whave often seen assurance conning out brightly on the death-bed, and we have as often said, "Would that that Christian load appeared as glorrous during." Perhaps we think iso much of ourselves and our doings, as compared with even thought about Christ. Thus we are imporfections and said Christ. Thus we fought the end of the control of the contro tian knows, and daily acts upon?

#### POWER OF THE WORD.

procedure, this period would elapse before the Union could be consummated. No one however voted in the dark on this point; as, before the vole was taken a question was put in answer to which the idea was conveyed that neither the time, nor the endowment expected to be made in the time, was to be considered as condition of Union.

2. The Assembly did not—and indeed was not competent to—draw up a Basis of Union. This is clearly the work of the Joint Committee, so that the verbal ideation much by the Assembly, and the time work of the Joint Committee. This accounts for the absence of more distinct statements and of anything like an authoritative tone in said resolutions.

8, The Basis of Union and accompaning resolutions were not sent dwan to Proobjective and Bessions in terms of the Barrier Act, but simply for mature consideration. The Assembly has apprised the inferior courts of its action; in this matter. The report which may be sent up in reply to this remain may be further as in guiling the committee, and, if favorable, in confirming informally the Assembly has given its opinion on the Basis. It remains now for the Synods of thouther negotiating clausite to give theirs. After this is done, the Joint Committee—should have different to the confirming informally the Assembly has given its opinion on the Basis. It remains now for the Synods of thouther negotiating clausites to give theirs. After this is done, the Joint Committee—should the other churches see fit to appoint members to its will, and the consideration of the amount of

in one ancher, and above all treat in God's guidance, in reference to any future arrangements which in course of time will require to be made for the gueral welfaso of the church. Perhaps in course of time it will be found unnecessary to have a Theological Institution in Montreat or Kingston. It will be said it his interests of particular professors, should be allowed to complete an anter to important and so desirable as the union of these large Preshyteran Churches,

I am, dara Sir, yours truly,

"Aleques."

CHRISTIAN ASSURANCE.

That the attaument of a comforting assurance of an interest in Jesus is persible for the Christian, may, a duty, is most certainly implied in the chapter on that subject in the Confession of Fath. Still, we fear that the want of summance is more common among us than its position, even where men do not strengly believe that a doubling state is an oridone of humility and true spirituality. When we ask for the reason of this, we may be told diatuo one should speak confidently in such matters, because we may be deceived. Is there, then, anything wrong, in saying what the Chris-

#### Scientific and Alseful.

The Bat. At Work.—When a becomes out after food, it alights on some band of slower and gathers a part of its load; thou goe to another of the same kind, and pathers a third, to obtain a load. Another becomes out, and if it alights on another kind of flower, it keeps to that kind till it gots a load. But how is this known? You go to the hirs and watch thom as they come in; some hare vallen pollon on their legs; others have hight colours; others have hight colours; others have been as two colours on his legs.

Enary Tourross.—A correspondent

bee has two colours on his legs.

Exary Towrous.—A correspondent of an exchange suggests that toundoplants should be started in the autumn, and wintered in six-nell pots, in an atmosphere of 40 or 60 degrees, with just water enough to keep them alive. In the spring the plants will be thick and strong at the base, and as woody almost as a wall-flower. We have seen a few plants started in a cool greenhouse where the growth was sleep and they gave fruit very early. There is a great deal of humbug about early varities of tomatoes; more depends on the way they are grown than on the variety. tomatoes; more depends on the they are grown than on the variety.

tonatees; more depends on the way they are grown than on the variety.

Amsaurtes or Mourtene at Leave.

Mr. M. Calletel has lately been investigating the question as to whether the leaves of plants are capable of absorbing water in a liquid state, and sums up the result of his experiment, by stating that the fact scena to be domonstrated that a plant growing in a humid soil and receiving by its roots the quantity of water necessary to its mornal condition, does not absorb the water which moistons its leaves, but that such absorption takes place as soon as the leaves begin to wither in cume picnes of the descisation of the soil. In this way he explains the phenomenon of certain plants maintaining a healthy condition with at any onties with the soil, and over absolutely isolated, the condition of the soil of the condition with a superiment of Postgrias, a rootless Bromeintecoms plants, maintained a healthy existence, and chibited considerable more-said weight, while singended for most than six years in the arb by a wire. No moisture over reached it oxers and flowing abundantly.—

Monthly dipicultural figuration of the consideration of the considera

good many hands, drops and breaks all for its to pieces, and there is nothing much that of its pieces and there are six hundred members, you ought to be obliged to entry only a six-hundred part of any trouble. Every Christian coming near you, ought to substract his part of the annoyance. The instance of the annoyance Talange.

The Shatt-rox.—There should be no deaths, or next to none, from modifyer, and the profession or the people have been negligent about vaccumation. Do nactical, near perform the work throughly The virus should be mostred till it ceases to affect the system. Then, and not till then, we should regand a person protect, of for all time, at least as throughly as ho would be by an attack of small-pox. The matter should always come from first vaccination. In leatily young children, we should regand a person protect, children. It is a shill to have a "paner clear chould always come from first vaccination."

Case-Handenson.—It is often desir able to couvert the surface of small ion atticles into steel, and to prevent wear and tear, and also "prepare them for a high polish. To do so is much quicker."

Russer as Mounting abundantly.

Mouthly Apricularia Report to the dust of various manufacturing establishments has not unfrequently been dust of various manufactions of the univous manufactions of certain specific investigations on this above. It has been a disputch, it has been a disputch to various should prefer it from white children. It is a shift of the dust of iron with every distinct the prefer in the same throughly the preparing books of gold-leaf, he found the powder in the tissue beat of the children. It is a shift of the dust of iron oxide were obtained by citation.

Case-Handenson.—It is often desir able to couver the surface of small iron at the course of the preparing through the preparing throu

Magazine.

Rethes for Surrico. 1. Go to bed when you are sleepy. Do not under take to force wakefulness when attention falls and the brain finds its blood running singgishly.

2. Go to bed when you are tired. One may be fatigued without being drowsy, and may wish for the freedom and relaxation of a couch, and it is only a sin against nature to sit up in such a condition.

3. Late evening suppers should be shunned.

4. No interstenting drink, before going to bod.

a. Amusoments which try the brain and excite the nervous system underly are not good before going to bed.
b. To get sufficient sleep in the night, go to bed early nough to get all the rost that the system needs.

rising too carly.

#### Blandom Mendings.

Man begins with God when he gets to cold of hunself.

"Footprints on the sands of time."
The fires of the last day will melt and congeal those sands, and our footprint will be seen forever.

To be firm is to maintain what is good: to be stubborn is to perpetuate an error which need have been only an error of a passing moment.

"The servant is not above his Lord"
Then we should be aslumed to complain of our sacrifices when we remomber what Jesus, our Master, endured for

The devil chalks up "Too late!" wherever he thinks anybedy will tand to read it. But food has only written it once - and that is on the inside of the door of hell.—Edward Garrett.

On earth we have nothing to do with success or with results, but only being true to God and for God; for it is surcrity and not success which is the sweet savor before God.—Robertson.

savor before God.—Roberton.
The blossom cannot toll what becomes of its odor, and no man can toll what becomes of his influence and example, that toll away from him and go beyond his on their persone massion.

Pationce is always crowned with ancecess. This rule is without an exception. It may not be a splended success, but patience never takes anything in hand that she does not succeed with in

some form.

The prayer the self-centrel, the daily example by word and even look, necked by every mother makes, her vocation one of greatest self-improvement, til used aright. And the little reveards sprankled along the way—the unigoical-for returns in deepeat affection—are sometimes overwheleming.

A Scale point.

for returns in moopers nucerous—the sometimes overwhelening.

A Scotch minister recently said his neighbour that he speck two hours and a half the Sunday previous. "Why minister, were you not tired to death?" saked the neighbour. "Aw1 me." said he; "I was as freeds as rose; but it would have done your heart, goal t see how fixed the congregation was."

Do not let us lie at all. Do not thin, of one fabrily as harmless, and another as slight, and another as unintraded. Cast them all aside; they may be light, and accidental, but they are uply soot from the smoke of the pit, for all that, and it is better that our hearts should be swept clean of them, without one care as to which is largest or blackest.

—Howkin.

Charles Dickens says that "the first external revelation of the dry rot in men is a tendency to lark and lounge; to be at street corners without intelligible rose in ; to be going anywhere when mot, to be about many places rather than any; to be doing nothing 1. spille, but to have an intention of performing a number of tangible duties to morrow or the day after.

lears.

Jesus Christ changes the heart of the man whom he deigns to bring to God! he anuithilates the moral discussion to the control of the man whom he was the moral of the control of t

#### Soirces and Aniversaries.

We learn that the Wirco hold in the Presby-We be on that the Wave hold in the Predge-trian Claus, Mandaman, or the verning of Friday had, for the benefit of the Manos Build-ine Fund, proved very successful, the church being well filled. The postor, the Rev. Mr. Chestunt, occupied the chair. Addresses were debreved by the lice. Mr. Hain and John Wieldel, Got., Admir's Choir, of Sarmis, sup-plying good mainst. The receipts, after paging all expanses, amounted to Feb.

Wooder, Lett. Admins Cross, or carron, my plying good morel. The receipts, after paying fall expanses, smooth of the fit.

14 the annual mirel army meeting of the Cut-ult Street Church, Trento, the report persent of above that the amount collected ferminesonery purposes and the Munisters Widows and Organization of the Street Church, Trento, the report persent of the Amount collected ferminesonery purposes and the Munisters Widows and Organization of the Amount subscribed for the Sherbourne Street cut-understand the amount subscribed for the Sherbourne Street Collection of the corner of Barceley and Shiftma streets, for purposes of church ectuation, and Shift centre of the Collection of the corner of Barceley and Shiftma streets, for purposes of church ectuation, and Shift centre of the Collection of Marchael Possible seed of the Collection of the Collection of Marchael Possible seed of t

imarked prominence among the more liberal, and energetics of our shurshes.

The annual meeting of the congregation of Ziona Liuerda, libration, law should be a libration of the Congregation of Bern. W. Cuchrana, M.A., presiding. The Treasurer, Jas. Wallace, Eng., submisted the financial report for the year ensing Feb. 1st, showing a balance on the treasury after every than his becument. The hausboone same of cight thousand oldlars has been made during the past year—a large portion of which was devoted to use the same of the past year—a large portion of which was devoted to use the same of the past year—a large portion of which was devoted to use the same year. As the least interesting part of the proceedings was the resolution of annual steps and comment of the same of the past of the proceedings was assisted in Brainford, the congregation was assisted in Brainford, the congregation was assisted in Brainford, the congregation was assist particular states of the same Succe that time the church has been greatly prospect, and now a entirely reso cf all lichilities. To Mr. James Wallsce, who has for so many para scaled as treasures, and the outlet of the many para scaled as treasures, and the outlet of the many para scale and the property of the property of the form of the manufact. We have that the congregation, now strong in motion and free to aid the the general manufact and free to aid the the general manufact and free to aid the day of the demonstration, will not convey objects of the demonstration, which is the convey objects of the demonstration, which is the convey objects of the demonstration, which is the convey objects of the demonstration of the convey objects of the demonstration of the convey objects of the demonstration of the convey objects.

the day after.

Where there is great strength, full of aweed and gentle dealing, there is gent thousan in its most perfect form. And the true Christian disposition is seen then a final the true Christian disposition is seen then a final manner of vigous, and power, and knowledge, and intuition, and carries them in the multi-of vigous, and power, and knowledge, and intuition, and carries them in the multi-of and offending, but with of an offending, sinful world, not only with the utimest long suffering, but with extreme gentleuess.—It growth Public and defield, can nover be restored; a fringe nore delicate than freatwork, and which, when one to real and defield, can nover be restored; a fringe nore delicate than freatwork, and which, when one to real and the protect and solied his garmonts in jouth, though he may seek to make, them white again, can never wholly do, then when he deigns to bring to the selection by like 2 he companied on the medicion of the paster, the control of familiary to the area of the medicion of the paster, the control of familiary to the medicion of the paster, the control of familiary to the many lock to the medicion of the paster, the control of familiary to the medicion of the paster, the control of familiary to the medicion of the paster, the control of familiary to the medicion of the paster, the control of familiary to the medicion

The Rev. Rebert Johnson's dissource on strumental Music, advertised by Mr. Bain, only-lier, is an able and exhaustic pampilled a quantum which is attracting a good less of itention in Proshytorian Churches at the

in proposes to our imitation, thirdly by his spirit which mortifies the old and not call the nervous system unduly remote good before going to bed.

6. To get sufficient sleep in the night, to to bed early enough to get all the total that the system needs.

7. There should at least to a regular our for rising in the morting.

8. Do not, however, fix the hour for sing too early.

9. Do not however fix the hour for sing too early.

9. Do not work before breakfast.

10. Do not take much exercise before reakfast.

11. Hearth of Health.

### Selected Articles.

"TRUST IN GOD AND DO THE RIGHT."

Courage, brother ! do not stumble, Though thy path be dark as might; There's a star to guide the humble— "Trust in God and do the right." Though the roul be long and dreary, And the end be out of sight; Foot it brayely, strong or weary—
"Trust in God and do the right."

Perish "policy" and cumning. Perish all that foars the light; Whether losing, whether winning, "Trust in God and do the right" Flum all forms of guilty passion, Fiends can look like angels bright: Heed no custom, school, or fashion-"Trust in God and do the right."

Some will hatathee, some will love theu. Some will flatter, some will slight; Cease from man, and look above thee, "Trust in God and do the right." Simple rule and safest guiding; Inward peace and shining light: Star upon our path abiding-TRUST IN GOD AND DO THE BIGHT." -Norman McLeod.

### THE REV. T. DE. WITT TALMAGE.

We print on this page a portrait of the Rev. T. De Witt Talmage, the paster of the Brooklyn Tabernacle, whose written and spoken words come before more people in the United States and Europe than those of any other American minister, with possibly one exception, of the present generation. The reverend gentleman is in the prime of life and intellect, having just accomplished his thirty-eighth year. The youngest of many children, of whom three preceded him in the Christian ministry, Mr. Talmage was born in Somerset County, New Jersey, in 1834, and is an alumnus of New York University and of New Brunswick Theological Seminary. His most notable experience as a preacher has been in Philadelphia and Brooklyn; but his entrance upon pastoral work was at Belleville, New Jersey, whence he removed to Syracuse, in the State of New York, leaving that charming city to labour with great zeal and success, for seven years, in the Pennsylvania metropolis. During his residence in Philadelphia he constantly drow the largest audiences in that city, and impressed the church life of that place with an energy and democracy of manifestation that was an earnest of the larger opportunities awaiting him in

Brooklyn. In the latter place the career of this clergyman has been among the most remarkable of all the remarkable results that await on ministerial labour in the City of Churches. The narration of a few simple facts will assist to sustain such an assertion. The society known nowas the Presbyterian Free Tabernacle was, a trifle over two years ago, denominated the "Central Presbyterian Church." At that period it was without a pastor, and its voting membership had, from causes of various sort, dwindled to nineteen in all. These nineteen presented a unanimous and cordial call to Mr. Talmage, who was also at the same time called to Chicago and San Francisco. He was constrained to accept the Brooklyn summons, because there were no pews owned in fee in that church—a fact that he forsaw would admit of its translation into a aree church, a system he believes to be the only true one. During the fifteen months he preached in the original edifice of the church, every Sabbath beheld it thronged, it is strictly true to say, to intrinsic and exquisite splendour which the curbs and porches on the opposite reflects a world of light on the worlds of side of the street. The ordinary course light around them, So ingrafted have embarrassment by the exaction of the usual rental or sale of seats. Instead of this, Mr. Talinage fused all the purposes of his people into one resolution—the building of an immense free church, wherein the seats should be assigned to heads of families in the order. assigned to heads of families in the order of their application, so as to retain the to secure the printing of his sermons in home feeling therein, the entire expenses thereof to be met by voluntary contri-butions. The result was the erection of cast, with two continents for a congrethe Brooklyn Tabernacle, with an original seating capacity of 3,500, which an enlargement last summer increased mand of the people for them to be put to 4,100. For this building the grand in enduring form. Many firms have Boston Conseum organ was opportunely laboured to secure the right to issue secured, it being the only instrument of them, but that opportunity has fallen to the kind then in this country adequate Messrs. Harper & Brothers, who will to the leading of the many thousand ere long present to the American people worshippers regularly assembling within the Tabernacle. The building was dedicated in September, 1870, and rededonreaders.—Harper's Weekly. dicated a year later, after enlargement. In sitting, acoustic, warming, ventilating, and seeing properties, the church, all one floor, is esteemed perfect. It has since its very recent erection proved the pioneer of very many similar, though necessarily smaller, edifices throughout the States; and upon the occasion of its enlargement last September every dollar of floating debt against it was immediately "lifted." The hazardous innovation which the free-church prinincome of the Tabernacle exceeds its

as its method of furnishing the masses with a free religious home. The experimilike Beccher, whose large heart is in ment of accommodating all who desire to hear Mr. Talmage has been unsue, written thus of wedded love; cossful, even since the erection of his present church. As many are crowded away as can find room, but it is rightly thought that the line has to be drawn somewhere, and that the limits of the existing building are sufficient for as many thousands as can be properly subjected to the pastoral care of a single preacher.

The qualities of mind, and the habits of thought and oratory which would be superficially associated with the evidence of such popularity are not such as our subject possesses. He is in no wise sensational, special, or latitudinarian in matter or manner. He preaches the most old-fashioned and literal Gospel constantly, and he presents it with a simplicity and thoroughness that withhold nothing and conserves no prejudice. interest, or ism of the time. His words are Saxon in greater degree than can be stated of any other American minister. His characteristics not already noted can be generally mentioned as earnestness, directness, incisiveness, love of nature and human nature, descriptive powers of the highest order, an unquestioning confidence in his intuitions, and a confidential relationship between his own heart and the great heart of humanity. He is steeped to the core of his being with the essence and aroma of Bible times and characters. The qualities of his imagination are very intense. He projects them upon his subjects with an influence which causes them to live, move and have their being again before the hearer; yet his imagi-nation is always under the rein of reverence an propriety. In every sermon picturesque description, closely clinched argument, soul-compolling appeal, most original illustration, a wholly intrepid acceptance and review of the theme in all its bearings, citations of experience that are a part of the every day life of mankind, pathetic touches that sweep the chords of the heart, and a grand correlation of magnitudes in fact, doctrine, aspiration, and history, succeed one another with the unity of an epic, the rapidity of thought, and the natural gracefulness of a panoramic transit. He studies intensely, and reduces his sermons to a test of preparation, excision, simplification, and examination which none of the masses to whom he extemporaneously de'ivers them would imagine. His oratory is the acme of naturalness. He acts in the most vital sense, feeling his subject in all its relations, and conscripting eyes, voice, and entire form in the aid of the appeals and truths he images and enforces. Unlike most persons of equal ardour of temperament, his reasoning and logical powers are of a severely exact and precise character. Indeed, a man of more uniform endowment, uniting the not often related elements of genius, application, continnous study, capacity for demonstration, great literary and extemporary power as well, and subordinating every quality of mind, heart, and life to the simplest Gospel, would be difficult to find.

The discourses of Mr. Talmage stand the test of printing and reading with a success the productions of few men are capable of. His reported somons are English genis. The discourse, as a whole, reads and rounds completely, and passages shine out in brilliancy and beauty as the stars in the sky, with an pamphlet form, Not only have his pulgation, but the book-publishing houses have perceived the unprecedented de a volume of the pulpit discourses of the gentleman whom we have introduced to

# WEDDED LOVE.

upon this subject-it sounds very much

My young maiden friend, love is not a passion, but a growth. The heart is a lamp, with just oil enough to burn for an hour. If there be no oil to put in it again, it will go out. God's grace is the oil that fills the lamp of love. If there be one thing above all others that every woman should say to herself, in the beginning of her married life, it is this:-" I cannot be respected and loved, as I must needs be to be happy, anless I can bring something more than myself. It must be God in me, that shall maintain me in that dignity and fullness of influence and impressiveness that shall win and keep my husband's love." A Godless woman entering into the marriage relation, goes as a lamb to the slaughter. Wreaths of flowers may be around her neck, but the knife is not far off.

Descration of love is the saddest thing on earth. There is nothing, it seems to me, that touches the contemplative heart more than this: to see what love might be, if its early days be prophets of possibilities, and then see what it is. More than for anything else in the world, love fails for the want of food, and no other food is there for love but goodness. Love can no more burn without goodness than the flame with-The sorrows that must go out fuel. with you through all your life, or break constantly upon you, somewhere, cannot be borne without God's ministering angels. As your household grows around you, and your children begin to feel the tides of life, and you become, in turn, their guides, as your parents were yours, you will find that no one can bear life well who has not, somewhere, the present "help in time of trouble."

If there be anything that young wedded love should have as its first vision, it should be a vision of a ladder between the earth and heaven, and the angels of God ascending and descending, and God, over all, blessing it. Then there is hope. Begin your household lifebegin your wedded life with a firm hold upon God, and purity, and heaven, and there is hope for you; otherwise, sad is your fate!

### LOOKING TO JESUS.

Why should we look to Him? Because we are in great danger of going astray if we trust to any other being to lead us through this life. His example should ever be held up before us as the pattern for us to imitate. Jesus lived here on the earth as man, partook of our nature, encountered the many trials and temptations of mortality, yet without sin, and is therefore the only being who is a perfect example for us to imi-

How are we to look to Jesus? This is an important question, and one we should all understand. The Apostle Paul tells us to "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus,"
who endured the cross that we might wear the crown. Sin has loaded us down with burdens, but if we took to Him in faith He will remove them all, and cause us to walk with a light heart through all the journey of life. He has promised to relieve us from the many difficulties with which we are surround

ed, if we go to Him aright. Are we thirsty? He will give us the Water of Life. Are we hungry? He will feed us from the bread of heaven. He is rich, and will make us heirs to riches in the better land. Are we weary and tired? He will be to us as the slandow of a "great rock in a weary land."

How consoling to the mind to realize that He who has made so many pre-cious promises to us is able to fulfill, and anxious that we should enjoy the blessings promised! Let us ever go to Him, then, for strength to resist the tempter, who will surely drag us down to death unless we fire to the Saviour, who was lifted up on the cross that we might look and live.

### TREASURES IN HEAVEN.

We read of a philosopher, who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection:—" How many things there are here, that I do not want!" Now, this If there be any one thing most thought of, talked about, and dreamed over, it surely is love. It is in the heart, on the tongue, and smiles out of the face. It is the diviner influence within one's nature, warming to better things. So long as man or woman can within one's nature, warming to better grade. It has gold and gems, houses things. So long as man or woman can and lands, for the covetous and ostenimmediately "lifted." The hazardous invovation which the free-church principle made upon Presbyterian usages proved triumphantly successful. The province of the Taberprophe exceeds it. love. And there is so much of beauty, conceptions are clear, looks over the and joy all around us, that when we world and exclaims, "How much there expenses for all purposes by a considerable amount, and the contributions of the society toward church and contemporable amount, and the contributions of the society toward church and contemporable are self-we cannot help see is here, that I do not want! I have somewhat of it, and being profited.

Some one who has thought carnestly beaven."—Dr. Tyng.

### A CANADIAN CLERGYMAN'S IM-PRESSIONS OF AMERICAN CHRISTIANITY.

The Rev. Wm. Cochrane, of Zion

Presbyterian Church, we last evening

to his congregation, and others who as-

sembled in large numbers to hear him,

a racy resume of his recent visit to New York and Brooklyn. The lecture was delivered in a conversational manner, without notes, and abounded with interesting details of city life in the great metropolis of the United States. The amazing growth and extent, wealth and enterprise of the city, the prominent clergymen and laymen in the different churches, recent ecclesiastical changes made by Unitarian and Episcopal clergyman, and the varied benevolent and literary institutions which abound in New York, were ably sketched to a hearty an appreciative audience. In closing his remarks, Mr. Cochrane said that his recent visit to New York and Brooklyn had confirmed his previous favorable impressions of American Chris-When vitalized, said the tianity. speaker, by the Spirit of Christ, it!has no superior in Christendom. You may tell me, indeed, of the prolific wickedness of New York, of its licentiousness and lawlessness and Sabbath profanity, of its corrupt judges and unprincipled politicians, and the perjury and bribery that governs corporations, Congress and Sonates, and of the apparent utter disregard of all that is pure in morals and sacred in religion. I freely grant the existence of all this. It is with New York as with all large cities — as with London and Paris and Glasgow neither better nor worse. Indeed, when we think of the vast numbers daily pouring into New York from every part of the habitable globe—in many cases the very dregs of European society, and bringing with them their old world vices and superstitions, it is a wonder that New York is what she is, and that law and order assert the power they do. British churches and British Christians are vast debtors to the evangelical denominations in New York, for the noble work they are accomplishing in providing Sabbath schools, and Mission Chapels, and the ordinances of religion for thousands, who uncared for in their native land, came to American shores, to secure for themselves homes and an independent livehood. It is very true, that these hordes of undisciplined and uneducated men and women will in coming years, become industrious American citizens, and their children repay with ten fold interest, the labor and money expended on them. But mean-while, it is a work of love, that nothing but a high sense of duty and strong faith can maintain, in the face of almost superhuman obstacles.

Next to the amazing activity of the American churches at the present day, is the demand for earnest practical Gospel preaching in the leading pulpits of New York and Brooklyn. The day of the intellectual essay reading and abstract speculations is gone by. The most cultivated congregations prefer fresh Gospel appeals to labored and logical discourses. Sensationalism and extravagance still command a following here and there, but are decidedly on the wane. The churches best attended are those whe e the simple truths of Scrip ture are set forth with the unadorned cloquence of impassioned feeling. Such ministers are in demand, and are gladly

colonies. It has never indeed been otherwise with the better classes in the United States. But newspapers and politicians have frequently made it appear otherwise, and for party purposes have fostered and petted Fenian organizations and kindred miscreants, while in their hearts they secretly despise and loathe them. American Christians entertain the warmest regard for England, her Queen and her institutions. The only rivalry they seek to engage in with the churches of Great Britain, and the only honor they seek to wm, is that of doing the most for the welfare of humanity, and the extension of Christ's kingdom upon earth. Let us thank God that the destines of the world are in the hands of such nations as Great Britain and America, and let us pray that they may ever be found faithful to their solemn obligations.—Brantford Daily News, Feb. 2, 1872.

How noiselessly the snow comes down! You may see it, feel it, but never hear it. Such is true charity.

The thoughts which we harbor within us, and which go out through the doors of our mouths and our hands, determine our real characters.

at is said that in Paris alone there are 800,000 children between the ages of seven and thirteen, who go to no school, but are plunged in the grossest ignor-

### DRINK, BUT REMEMBER.

If you think it is your duty to drink intoxicating liquors, by all means do so. On no account violate your conscientious convictions, but while you raise the cup to your lips, remember that this draught represents the bread of some starving brother; for the food of at least six million persons is yearly grasped by the malster and distiller, and its nourishment destroyed.

Remember that so long as you are in health these liquors are unnecessary; 2,000 medical men have asserted it, and hundreds of thousands of teetotalers próved it.

Remember that most persons who act as you do, injure their health and shorten their lives by so doing.

Remember that not drunkenness alone, but drinking fills our gaols and peneitentaries, our poor-houses and our lunatic asylums; employs our coroners and our hangmen; and works mischief incalculable on all ranks and both sexes, of which no human institution takes cognizance.

Remember that drinking retards education, industry, and every brench of political and social improvement.

Remember that multitudes yearly die drunkard's death, and so meet a drunkard's doom.

Remember that overy year multitudes fall from your moderate ranks to recruit the wasted army of drunkards.

Remember that every drunkard once tried to follow the example you set, and on trial fell from his slippery ground into the whirlpool of intemperance.

Remember that if you sanction the custom you are answerable for its fruits.

Remember that the weak and tempted ones look to you; and that under God it depends on you whether they may be drunkards or sober men.

Remember that to him that knoweth

to do good and doeth it not, to him it is sin; and that there is wee for that man through whom offences come to the little ones. Remember that you cannot be neutral,

and there will be a day when you will be unable to plead ignorance. Remember that all this weight of re-

sponsibility rests with you, as you raise the cup, if you think it right; but wo envy not your conscience.

### THE CHRISTIAN GENTLEMAN.

He is above a meanthing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secrets confided to his own keeping. Ho never struts in borrowed plumage. He never takes selfish advantages of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of inuendoes. He is not one thing to a man's face, and another behind his back. If by accident he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. Ho bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter at the window or he open before him in unguarded exposure, are sacred to him. He invades no privacy or other, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight-near tho thinnest partition-anywhere He buys no offices, he sells none, he intrigues for none. He would rather tail of his would have been to reheve and enrich the series and them, so ingrated have will feed us from the bread of heaven, the unprecedented rates offered for the church, that they are now printed them, or to build an imposing church, and secure it beyond the possibility of lishes his sermons regularly every week, and secure it beyond the possibility of lishes his sermons regularly every week, and secure it beyond the possibility of lishes his sermons regularly every week, and secure it beyond the possibility of lishes his sermons regularly every week, and secure it beyond the possibility of lishes his sermons regularly every week, lishes his sermons regularly every week. If no offices, he selis none, he intrigues welcomed come from whatever quarter welcomed come from whatever quarter they may. Ireland gives Dr. Hall; sin ? He will make them alive. Are we hangry? He will feed us from the bread of heaven. Welcomed come from whatever quarter they may. Ireland gives Dr. Hall; sin ? He will make them alive. Are we hangry? The welcomed come from whatever quarter for none. He would rather tail of his sin ? He will make them alive. Are we hangry? The welcomed come from whatever quarter they may. Ireland gives Dr. Hall; sin ? He will power, not nationally, lishes his sermons regularly every week, lishes his sermons regularly every week, lishes his sermons regularly every week. In the chief clement in the possibility of the church, that they are now printed the will feel us from the literature will be a chief the manuary of the church, has also do the church, has a subject to the church of heaven. The h clergymen by American congregations:

I man. If he have reduce for another, he is straightforward, topen, manly. He Limally, I can cheerfully bear witness; cannot descend to scarribly. In short, to the cordial feeling manifested and expressed towards Great Britain and her tices towards every man.

### TRUE FAITH.

A blind girl had been in the habit of reading her Bible by means of raised letters, such as are prepared for the use of the blind; but after awhile, by working in a factory, the tips of her fingers became so calloused that she could no more by her hands read the precious promises. She cut off the tips of her fingers that her touch might be more sensitive; but still she failed with her hands to read the raised letters. In her sorrow she took the Bible and said, "Farewell, my dear Bible. You have been the joy of my heart!" Then she pressed the open page to her lips and kissed it, and as she did so she felt with her mouth the letters. "The Gospel according to St. Mark." "Thank God!" she said, "if I cannot read my Bible with my fingers, I can read it with my lips.'

O! In that last hour when the world goes away from our grasp, press this precious Gospel to our lips, that in that dying kiss we may taste the sweetness of the promise, "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee."-Talmage.

More submission to authority will not develop a fine character. It depends entirely on the quality of the authority.

### Current Opinions.

GOOL READING IN THE PULPIT.

The Congregationalist very properly remarks: In these days of complaint of the non-attendance of multitudes upon church, would it not be well for clergymen to pay more attention to their manner of reading the Scriptures and hymns? It is believed to be justifiable to offer the attraction of good singing as a means of drawing persons to hear, if not to take partin worship, and if singing, sermons and prayers, as means of grace, depend much upon the spirit with which these exercises make up the elements of worship, why should good reading be disregarded, as is too commonly the case? Even a poor sermon might be tolerated, with a proper reading of the language of Scripture?—From N. Y. Evangelist.

### "THE BATTLE OF BERLIN."

"The Battle of Dorking" has had an almost unprecedented popularity as one of the publications of the day. Hundreds of thousands of this imaginary picture of the future invasion and conquest of England have been scattered abroad, and have been regarded with varied emotions of gratification or resentment. Those who disliked it wanted to know the vaticinations of a sagacious popular writer, and those who were in sympathy with it exulted in the likelihood that as a political prophecy it might yet be verified in actual experience.

But now to the "Battle of Dorking," succeeds the "Batue of Berlin," and Germany takes the place of England in the dust of humiliation. The proud conqueror of France, confident in her strength and arrogant in her tone, ventures to provoke a quarrel with one of inferior powers of Europe, and on the death of bismarck (which is dated 1875) a combination of hostile nations, among which France is foremost, fired with revenge, assails her at a disadvantage and reduce her to a position that strangely contrasts with her present greatness.

All this, it is true, is simply imaginary. But the plausibility with which the story of these battles is invested, shows on how slender a basis the peace of Europe rests, and that no nation, however strong, is secure in its proud emmence. A battle of Dorking or of Berlin is antecedently no more improbable than that of Sadowa or Sedan, and yet in a single day the map of Europe may be changed, and a nation of the second rank may become one of "the Great Powers," or having been advanced sink back into a secondary position.

### MINISTERIAL SUPPORT.

Rev. Dr. Jacobus, of Alleghany, in a speech delivered recently in Philadelphia on "Ministerial Sustentation," said that he had been chairman of a committee of the General Assembly which had addressed letters to twenty-seven hundred churches and ministers, collecting statistics -such as salaries of ministers, method of raising the salaries, number of communicants, etc.,—and the result was the discovery that one half or two thirds of the ministers of the Church received salaries of less than one thousand dollars, and one-third less than six hundred dollars. In the letters he received many of them related sad facts in relation to the difficulty encountered by the manisters m supporting their families, many of them having to add to their income by some kind of

### SPREAD OF PRESBYTERIANISM

Rev. Dr. Blaikie, of the Edinburgh New College, proposes a grand inceting | gether with Christ are to be honored of the English speaking Presbyterian and invocated, that they offer prayers Churches throughout the world. Presbyterianism has now spread wherever to be venerated. the English tongue is spoken. The six ministers of 1560, in Scotland alone, have as their successors three thousand ministers. In Ireland there are about six hundred ministers and congregations. In England there are, at least, 250. In the Dominion there are upwards of 500 ministers and churches. In Australia, New Zealand, Africa, West Indies, &c., there are about 500 more. All the Presbyterian Churches in the United States put together number about 7,200. The Presbyterian churches that look back to that Assembly at Edinburgh in 1560 as their mother Assembly, number in all about 12,000 ministers and churches—hving in the British Is' 3, in the United States, in British America, and in the Isles of the Southren Seas. Dr. Blankie proposes Edinburgh as the place where the first meeting of the Ecumenical Presbyterian Council should be held, as it is the dear Jerusalem of the Presbyterian Churches. "It would be a grand and stirring thing," he says, "if in the very chapel where Knox first met with his handful of comrades, and from the very desk where he rose to ask the blessing of God, the voice of thanks- none can be sared, which I now truly giving should rise in the name of 12,000 profess, and truly hold IN—, promise, congregations for the conspicuous answer to that prayer, and for the marvellous expansion vouchsafed to the little band, whose soul was moved with the desire diffe; and to procure as far as in my power to spread abroad the pure and blessed that the same shall be held, taught, and ovangel of Jesus Christ,

ARCHBISHOP LYNCH, ON THE RECENT COUNCIL OF THE VATICAN AND THE COUNCIL OF TRENT.

This Council, at the Vatican, was needed in consequence of the numer ous errors which had arisen during the 800 years which had elapsed since the last General Council of Trent-materi alism, communism, pantheism: the state of the Polish Catholics in Russia, the banishment of the Church from Norway and Sweeden, and its condition in Spain, Italy, Germany, France, and other places. He referred to the large number of bishops at the Council representing the English speaking people, and the large number of those who were Irish. He traced the history of the Church in England, and expressed his opinion that England was being recon-

How the Council of Trent corrected the alleged error then prevailing, may be gathered from the history of that period. In truth it may be likened to a vast petrifying well, in which the weeds of error have been carcfully collected and steeped. Now they may be found laid up in the Church of Rome in orderly arrangement, wearing the same form, but hardened into stone—still weeds noiscme, worthless weeds, but fixed and stamed with the enduring character of unchangeable petrifactions. The creed of Pius IV is in fact the echo of the council.

THE CREED OF POPE PIUS THE FOURTH, DEC. 9th, 1564.

I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church.

I also admit the sacred Scriptures ac cording to the sense which the holy izother church has held, and does hold, Scriptures; nor will I ever take or in-terpret them otherwise than according to the unanimions consent of the fath-

I profess also that there are truly and properly seven sacraments of the new law instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one; namely, baptism, confirmation, eucharist, penance, extreme unction, orders and matrimony, and that they confer grace; and of these, baptism, confirmation, and orders, cannot be reiterated without sacrilege.

I also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above said sacraments.

I receive and embrace all and every one of the things which have been de fined and declared in the holy council of Trent concerning original sin and justification.

I profess likewise that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.

I confess also that under either kind alone, whole and entire, Christ and a true sacrament are received.

I constantly hold that there is a purgatory, and that the souls detained therein are helped by the sufferages of the

Likewise, that the saints reigning to-

I most firmly assert that the images of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained, and that due honour and veneration are to be given to them.

I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

I acknowledge the holy catholic and apostolical Roman church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatever, condemned, rejected, and anothematized by the church.

This true catholic faith, out of which vow, and swear mest constantly to hold

entrusted to my care by virtue of my office. So help me God, and these holy Gospels of God.

This creed may be considered as the great accredited forgery of the Romish church. The Pope and his councillors were, to all intents and purposes, Will forgers. They have given the seal of their most solemn authority to the im posture, and with awful unwarrantable audacity, they call upon the Christian world to receive as the will of God, the poor and beggarly inventions of man.

### A ROMISH CATECHISH COR-RECTED.

Keenan's controversial catechism, which was widely circulated in Ireland, under high ecclesiastical sanction two or three years ago, had in its original form the following question and answer: " Q. Must not the Catholics believe the Pope in himsel, to be infailable? A. Tais is a Protestant invention; it is no article of the Catholic faith; no decision of the Popes can oblige under pain of heresy, unless it be received and enforced by the teaching body—that is, by the Bishops of the Church.' Since the promulgation of the dogma, this cate-chism has been carefully altered, the questions on the same page being spread out so as to conceal the fact that one question and answer have been expung-Only a few copies are in existence with the above quotatica in them, the rest having been bought up and destroyed.

### OLD PATHS.

There is a theology of Christian experience.—a great body of precious doctrines which have endured the test of ages, and have been the abiding comfort of all who believed them. The faithfulness of God, the love of Christ, to whom it belongs to judge of the true the ministry of the Spirit,—how these sense and interpretation of the Holy have wrought themselves by evidences compared with which even mathematical demonstration is weak. When the blind man was restored to sight, he might be excused if he gave little heed to an argument that proved miracles impossible; when Lazarus was brought from the tomb, the Sadducee could not hope to convince him that there is no resurrection; when the penitent sinner has heard in his heart the pardoning voice of Christ, he cannot easily be persunded that the Gospel is a fiction; and when these experiences of spiritual renewal and healing have been repeated in millions of biographics and through whole periods of history, the accumula-lated testimony, with all its incidental confirmations, justifies our completest confidence. We may be told that the world has outgrown these dogmas of Christianity, but the cloud of witnesses for their truth is too large and too dense to be so easily blown aside. The pangs of guilt, the deep unrest of conscience, the fear of punishment, are as certain as any facts which the senses can recog nize or the reason apprehend; and it is no less certain that guilt and unrest and fear have been removed, in almost countless instances, by penitence and faith in Christ. And so long as man's nature and needs remain, so long will the old paths be the only ones which lead to peace and to God. We cannot yield the Scriptures and the doctrines of salvation by the cross, until some surer and happier way of spiritual life has been discovered. If skepticism or philosophy or science, or anything else, will surpass the moral virtue of the Gospel, and work greater miracles in lifting up the sinful, and purifying society, then it will be easy to supplant the Bible and supersede Christ. We held Bible and supersede Christ. We hold to the old, not because it is old, but because it shows itself the power of God unto salvation. Virtue goes out of Christ, to whomsoever may touch him ; thus we know that he has still power on earth to forgive sins, that he is still the old and only path to God,—the way, the truth, and the life - Vational Bap-

> HUMILITY .- The flower of Christian graces grow only in the shade of the Cross, and the root of them all is hu

Tom Ingoldsby was at a dinner where they were telling about an invention for extracting the ink from parchment and reducing the parchment to pure gela-tine. "Good!" said he; "now a man may eat not only his words but his deeds.'

A full-bearded young grandfather re-cently shaved, showing a clean face for the first time in a number of years. At the dinner-table, his little grand daughter noticed it, "gazed with wondering eye," and finally ejaculated, "Grandfather, whose head you got on?"

At an examination by a Scotch minister of his flock, previous to the administration of the communion, a man was asked: "What kind of a man was Adam?" "Ou, just like ither folk!" special description of the first man, and pressed for more explanation. "West," Divine Spirit.—Presbyterian. and profess the same entire and whole, with God's assistance, to the end of my clife; and to procure as far as in my power so "asked the minister." Weel, nae that the same shall be held, taught, and present for more expansion. "Weel, the was just like that the same shall be held, taught, and present for more expansion. "Weel, the was just like the same shall be held, taught, and present for more expansion. "Weel, the was just like the was just like the same shall be held, taught, and present for more expansion. "Weel, the was just like the was just like the was present for more expansion. "Weel, the was just like the was just like the was present for more expansion. "Weel, the was just like the was just like the was present for more expansion. "Weel, the was just like the was just like the was present for more expansion. "Weel, the was just like the was just like

### UNION IN SCOTLAND.

The following remarks, as the signature shows, are from the pen of the Rev. Dr. Mitchell, Professor of Ecclesiastical History in the University of St. I behave that there is no piety at all Andrew's. His words carry with them in a long face, any more than in a long much weight :-

than those which still subsist among the Presbyterians of Scotland. I only not the heart or head of that man among them who does not find in his secret soul some response to the noble words of Dr. McDuff:-" I am sure many of us would be willing, and more than willing, to surrender, or at least to modify any favourite ecclesiastical theory,-to abandon even historic traditions —if we could get the grandest of all historic traditions realized in a united Church, and see Scotland the Scotland of Knox again. No one dare ignore this fact, that our divisions are the sin and the disgrace of our land-to be so near to one another in all vital essentials, and yet to be so far apart. For these divisions of Ruchen, there may well be great searchings of heart." The difficulties in the way of any general union or con federation of the Presbyterian Churches are still confessedly great, but sure I am that few who can be persuaded calmly and impartially to examine them, will pronounce them insurmountable, or say that, considering the blessed consequences which would result to themselves and to their native land, there might not well be frank and honorable conference to ascertsin whether they could not be all removed or diminished. That ideal which filled the mind of our great Reformer, and kindled and kept brightly glowing within his breast, the flame of Christian patriotism—that ideal which, when partially rejected by the men of his generation, was solemnly commended by him to the generations to come, and has been fondly cherished in the minds of his leal-hearted countrymen ever since—that ideal, the partial realisation of which has made our beloved Scotland what it is, and the more complete realisation of which alone will enable us to make Scotland what it ought to be, is once more, by a singular concurrence of circulastances specially presented to our view and pressed on our notice. Shall we finally thrust it away from us, and in another sense than the crafty Maitland intended, pronounce our Reformer's noble plans a "devout imagination," never more to be striven for, never now to be realised, or only to place, there is no sin in a good joke, or be so in same far distant millenuium a sparkle of wit, or a buble of humour. which we shall never see? Shall we continue to waste our energies and resources against each other, instead of of pills. uniting heart and hand to turn them to the best advantage, and use them for the common good, to diffuse among the outcast and erring the light and life of Christianity, and to preserve for the religious training of the young and the adult, the fragments of ecclesiastical property which the cupidity of our nobles has left us? Rather surely, adopting the dying words of one who longed and labored for this blessed consummation, and expressed his readiness to make a great sacrifice of personal feeling and sentiment to secure it, we should say: "There is needed but the spirit of the great Reformer-mellowed but not enervated—to unite all hearts and to muke all hands co-operate in reviving, with the aid of His grace, the work of God in the midst of us, and enlightening and enlivening the benighted and cheerless families of the land with the light and life of the everlasting Gospel. If we life of the everlasting Gospel."

A. F. MITCHELL

re-united Presbyterian [

### ARE THE TIMES CHANGED?

professions, the bright vision of a con-

Church may yet be realised. But if we

prove faithless or faint-hearted, the

our separate Churches be sadly weak-

federated or

Three thousand souls were converted on the day of Pentecost. In the great awakening in New England in the last century, twenty thousand members were added to the churches, who, by their consistent walk in after life, proved that they were truly born again. Were these harvest seasons exceptional times in the history of our world, and never to be seen again? Or may an expectant church labour and pray for the coming again of such times of refreshing from the presence of the Lord? Never did the Church universal need such a baptism of the Holy Ghost as now, and never did our own Church need such a scaling testimony from God, and such an ewakening as shall send a new end quicker life into all her ministries, and make every branch of her service vital

### MY CRELD.

I believe that a religion that will not make a man happy in this world, will not make him happy in any other world.

11080.

There are no divisions in any part of I believe that Christ and His people the Christian Church, the continuance have a better right to the good things of which seems to all but ourselves more of this world, than the devil and his uncalled for, or incapable of being people. defended on the ground of vital principle 1 bel Tbelieve a minister of the Gospel has

as good a right to drive a fast horse, and wear a lashiomable cont, and cut a good dinner, as any other sinner.

I believe there is more religiousness

in the Church, than there is true re-I believe that a man who won't trust

his business to God, won t trust Him I believe there is no overplus of hon-

esty and fair dealing among professors of religion. I believe that a great deal of what is called evangelical religion in this day is no better than the Phariseeism of our

Saviour's time. I believe that a man who does not know that he is a Christian is in a very

I believe there is more devotion shown, in many a country church, to fashion and manners, than to the Lord.

I believe that the outfit of one girl, for a common occasion, often costs more than all the money gi en by the whole congregation into the Lord's treasury.

I believe that the salary paid to many a faithful pastor is less than what is given by the same people for whiskey and parent medicines.

I believe that generally a minister had better be in his study proparing food for his people on next Sabbath, than going about condoling with every old woman who has cracked her sugarbowl; or some old foggy who believes that these are the very worst of times that ever were.

I believe that the poor widow, who cast her two mites into the treasury of the Lord, had more real happiness than all the millionaires in New York city ever experienced.

I believe it is foolish to expect in children the gravity that is proper in great-grandfathers.

I believe that to encourage young people in amusements that are innocent, is the best preservative from those that are vicious.

I believe that Christian people have to do with secularities as well as sauc-

I believe, at the proper time and

I believe there is sometimes more virtue in a hearty laugh, than in a box

I believe that debt is a sin and a shame, and a source of a thousand miscries in Christian people.

I believe that debt, and care, and poverty, and intolerable perplexities, come from giving too little to the Lord.

I believe that nothing is so sure to end in disaster, as an attempt to rob God.

I believe that he can not be a healthy Christian who gives less than the Jews gave a thousand years before Christ

I believe that God never has never will bless a people that are faithles to their obligations to support their pastor.

I believe there is a great deal of 1gnorance among those who preach the Gospel as to what the Gospel really is. I believe that no man can make his

own heart better by all the patching and tinkering he can bestow upon it; and that his only safety is in getting a now are true to our common principles and heart.

I believe that sinners are saved, not me menns of grace, or by reforming their lives, but by believing the Gospel.

happy day may be long deferred, the work of our common Master may be greatly hindered, and the influence of I believe that a minister can no more preach instructively without laborious study, than my lamp will continue to burn without being replenished with oil. I believe that the language in which

the Gospel should be preached, is the language which people use every day around their firesides and in their business, and not the-to them-unknown tongue of the schools and books.

I believe that one of the best rules for making sermons in the utter disregard of all rules.

I believe that red tape and a want of

common sense have wrought a world of mischief in the Church.

I believe that this is a pretty good sort of a world after all; and that it is a blessed thing to live and work and

suffer here if these are done for Christ. I believe that the man who is not hated and slandered by some is not of

much account. I believe that he who is always whining about the hard times and personal

troubles is a disgrace to Christianity. I believe that the first step towards repairing a broken fortune is to u. ko a

generous offering to the Lord.

I believe that the 'wisdom of this world' is as much at fault in managing money matters, as in devising a scheme

### British Anferican Presbuterian. PUBLISHED EVERY FRIDAY TORONTO, CARADA,

TERMS: "In your, in advance.

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ome conserver.

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C. Of ACKET PROGUSSON,
Publisher and Proprieter Tenesto, P. O. Pox 678.

TO CONTRIBUTORS AND CORRE-SPONDENTS.

Letters and article contended for the next from bull 1. or the hands of the Edder not letter on Theory portfield than Tuestex morning.
All commonwhelms and the accommon 1 by the
Writer's name, otherwise that will not be married.
Writer's name, otherwise that will not be married.
Jurieu Annuers For our charge, lineing Toronale,

i. Let not accepted will be returned, if, at the grave of, are quest is made to that effect at in postage status are enclosed. Manuscript accompanied will not be preserved, and will the requests for their roturn cannot be com-

processes. We have the active cooperation of friends in overy section of the boundron, in order to secure a lorge execution of the boundron, in order to secure a lorge execution to the butters as much may have a type-active and to promote the interests of the pager by furnishing activities flowers of Chargh Missionary and Prestytelal news suitable for our columns.

#### British American Bresbyterian.

TORONTO, FRIDAY, FEBRUARY 16, 1872

UNION.

In our last number we gave our rea ders two communications on the subject of union, the one condemning de lay, and the other advocating it. believe the interests of union will thus be best served by affording every oppor tunity for courteous discussion, so that by June next, after the subject line been fully considered in Congregations. Sessions, and Presbyteries, the Assembly will be prepared to take action, with a full understanding of the differences of opinion that exist, and either consumunte union at once, or delay action for reasons which are felt to be sufficient. There is much truth in what has been said as to practical issues and feelings g involved in the proposed union. and it is just possible that these require more careful consideration than has yet been accorded them by the Suprem Court. The Edinburgh Presbyterian p the college difficulty in a very feir light in an article, part of which will be found in another column. It ways: "Here is enough to put a drag upon the wheels if there is not uncommonly careful driv ing," speaks of it as "a matter of administrative detail," and adds that there " raised certain side questions of great importance," It may be well for who hold the opinions of our Whitby correspondent to ask themselve or, by having their attention so much directed to the manifest duty of seeking for union and the advantages to be derived from it, they may not have overlooked the delicacy and importance which attach to the objections felt by others, and may not have failed to she ient descrence to opinions not coinciding with their own. The questions asked by "Cunctator" may be snewered differently by different mon: but there can be little doubt as to the feeling of the large majority of the Assembly, and that our other correspondent is right when he says, "the determination of our Church to unite with the Kirk has been unuistakeably expressed in the Assembly by voting down every motion and amendment that threatened or was intended to postpone union indefinite ly." Nay, we might add the majority would agree to any arrangement regarding Queen's College that the Kirk might insist upon, believing that, after union, the Church would and could do what then might be right. We have no then might be right. We have no doubt that, whiless a change of sentment is produced by discussion in the iferior courts, the next Assembly will at once vote proceeding to union, and arrange all interests afterward . a- tally be found expedient. Union first, as there is no reason for dismuon, then

Now, although we are anxions for union, and that without unnecessar, delay; we are satisfied that to proceed as indicated above would prove disast consider the report. Delay there must trons to the Church, if an Assembly be until such time as all the several could be found so unreasonable no to attempt such a thing. This is not the "first union" which has been attempted, and it is not the first that has been docourse "the logic of events" not made it practicable. We must look held for the purpose. nt our polition, and not act precipitately, nt our polition, and not act precipitately. While therefore we wish to hasten nor in such a manner as indicates a union, we see clearly that time must

want of Christian dignity or disregard for our past history. There are reasons and good rensons, why our lineto should be deliberate. Congregations which are "weak and their ministers halfbecause two small congregagations insist on existing whore on would do, may be blind to consideration a which weigh much with others not so pressed; and our missions may also suf-fer for want of union. Yet it may be well to remember, as experience choses u; that union of the Churches does not necessarily produce union of congregations in particular localities, and might not relieve those who feel so deeply interested in its consummation. We may also just ask, if this rivalry has existed for a quarter of a contury and it has been justifiable, is it not justifiable still, until a proper way be found of healing

We are then asked, what reason can you give, which is not a "prefext" why union should be delayed? To this we answer:-

"There is a small minority in both Churches totally opposed to union on different but conscientious grounds." These are the words of our correspondcut. Now we say that a reasonable time should be given for an effort to romovo these grounds, if possible, and provent violence being done to the conscience of the weakest brother. It is not well to bear down such a minority by force of numbers. Nor can we be lieve that these men will "make the most of any difficulty that may arise. ossibly they may defer the union still r." Such language can only irriSurely these brothren should be fees of sympathy and support. longer. treated generously; and if, as is suggested, difficulties may arise producing discord, surely it is better that the cause of discord should be manifest and be emoved before union takes place. Only thus will union be a blessing. .

Though Queen's College presents no difficulty to some it does to others. We admit that the difficulty is felt more generally among laymen than ministers, and that singularly, enough in sou cases, because, as your correspondent say, "ministers have their passions and projudices like other men, and are not generally slow to act upon them.' some laymen are afraid that if the Presbyterian Church had a literary institution, the temptation to accept State would be too great for its integrity, and therefore they insist that we shall not go into temptation. In this feeling we do not share. But a little delay, not three years perhans, may remove the difficulty altogether; and if har-

mony can thus be secured, delay is gain. 3. The real difficulty, however, lies in this. If union takes place as proposed, we shall have four Theological sominaries in Ontario and Quebec. Church does not need that number: and which shall be discontinued ? Naturally the Montreal College is decily interested in this question, as, if King tou is continued, it must cease to exist. And the Kirk will give not up its Theologienl Faculties. This is a question quite distinct from the continuance of a Literary institution connected with the Church; and it is this that to many seems to interfere with the scheme for College endowment. If, we are asked, we have an endowed Theological College at Kingston, do we need other two in Toronto and Montreal ? we think not. Tune may be required to settle this also; and wethink that time and good feeling will accomplish it.

4. The Assembly gave instructions to their committee in November, as to cer-tain dealings to be had in joint committee with the representatives of the other harches. The C.P. Church has considered the report of the Joint Committee, and given its deliverance on the mat-ters therein contained. The Kirk on the other hand, though a special meet. ing of the Synod was called to consider everything else can be easily arranged, the report, thought there was no haste and did not meet; and now no action can be taken by them on that report before June, nor do the other negotiat ing churches meet before that time to whice have considered the Joint Report. Even if our Presbyteries approve of what was done in November, union cannot be acomplished before Juna 1873, unless special meetings of Il the churches be

and we cornestly deprecate a precipi-tancy which cannot possibly haston mat-ters and may give rise to new complientions of a serious character and proluctive of longer delay.

We notice before closing a augular nisconcoption which warps the judgof our Whibty correspondent. He rays, the all-controlling reason of delay is to raise a certain amount of money." eferring to the schome for endowing our colleges. That scheme has unfortuestely become mixed up with question of union. It is to be regretted that the resolution adopted by the Assembly in a certain measure has produced this opinion by referring to the intention of the church in that direction, and it's cortain that many men caunot think of the one object as distinct from theoth Nothing, however, is more certain than that the endowment had become alu a necessity for C.P. Church, and that it was resolved to move in the matter at the Assembly in June on wholly other grounds. Union or no Union, we must have endowment, The latter may be delayed by union complications: but the raising of that money has nothing to do with delay of the Umon.

#### WORDS OF CHEER

We continue to receive many kind words of encouragement from all quar tors-from ministers and laymen is needless for us to say that we feel

"I wish," says an old and valued friend, "the undertaking very much success. As soon as I can, I shall success. As soon as I can, I shall bring the matter before my congrega

Another minister writes :-- " I like the appearance of your paper very much, and hope that it will be sustainc-l I will endeavour to got additional subscribers as I have opportunity.

"I am much pleased with the paper, says a layman, " and wish it overy suc-

An carnest minister states: have been auxiously looking for the first issue of your paper, and during the waiting have culcavoured to prepare my people to support it. I look upon such paper as an absolute necessity of our Church: and consequently, heartily had it appearance. Though I do not know what your views may be on many points which are of importance to me, ye do all I can to get your paper a good circulation in this neighborhood." [A sible, practical way of giving assist ance to an enterprise such as ours, which most requires a holping hand at the outset. It is the waiting to see how n papor is likely to succeed that has signed many a literary venture to an ly grave. We trust that all those carly favorably disposed to the Burisn Amerter our correspondent.—Ed. B. A. P.

One of the active Ministers of the Canada Presbyterian Church in the West writes:-" I shall endeavour to find a suitable person to canvass for the paper, and do what I can to recom-If it keeps up to the standard of avon the first mi unber, so far as I cut or even the first number, so far as I can judge, it will be a decided been to our Church."

" I am much pleased with the Barrisi Americas Presertentas, romarks au-other minister. "The lack of such a periodical has been a great loss to the inurch, and I hope that yours will successfully supply that lack."

We will conclude these extracts from letters of correspondents by quoting " A Presbyterian's communication in full, ombodying as it does the feelings of a large properties. large proportion of the Presbyterian public, and conveying a pretty clear idea of "the situation," both re regards the Publisher and the Church:

Editor BRITISH AMERICAN PRESENTERIAN

Author Haiviest American Presenterian, and the students, and desires seen your way to establish a newspaper specially in 'o interest of Preseytern anism, and ancerely hope that you may to be ablushed and the students, and desires anism, and ancerely hope that you may no who may think of entering on the anism, and ancerely hope that you may no who may think of entering or the major who was the North-West, to be abundantly successful in your enterpress. Sinch a paper is greatly needed, notwithstanding all two periodicals that are in circulation. There is a large charge of subjects which needs to be discussed, but which the ordinary political newspaper, whother daily or weekly, as a matter of fact does not touch, and which, perhaps, it is just as well that it does not. A considerable number of its broken up with us.

olapso before the consummation. Two | not the worst people in the country be or three years dolay is not unseemly gin, hesides, to be rather tired, not of for a measure so important and delicate, the discussion in the correspondence of their discussion in the correspondence of their discussion in the correspondence of their discussion. of their discussion in the coarse, in socupious way that is unfortunately too common with all descriptions of par-tizan new-papers. It is felt by these that the pot and kettle style of contro-versy has, in all consequence, been car-ried far arough, and they sigh for s-claures. change.

change.

If you in some good measure meet the wishes of such, you will eccomplish a good work. No doubt you will have a good work. No doubt you will have the good work. No doubt you will have the good work. No doubt you will have a good work. The good work of the good in the good will be good to good the good the good to good the good the good to good the good the good to good the good the good to good the good the good to good the good the good the good to good the good to good the good to good the good the good the good to good the good the good to good the good th

cessfully through.

Presbyterians have really no means of communicating with each other, and we ought all, therefore, to be thunkful to you for incurring the expense and running the risk involved in supplying such means, and each and all of us ought to do everything in our power to make the undertaking a success. With cordial good wishes, I nm, etc. undertaking a success. good wishes, I am, etc.,

A PRESOUTERIAN.

### MANITOBA.

The following extracts from letters addressed to the Couvener of the Home Mission Committee have been handed to us for publication. We give them s place in our columns with inuch plos suc, and only wish that anything no can do or say might have the effect of advancing the interests of the Church in that Province .-

Maxirona, Lower Port Carra P. O.,

Little Britan Mayre, Jan. 15, 1872.

Dara Sin.—I am requested by order of Presbytery to write to you again urging the necessity of more missionaries boing sent here as soon as possible. The Presbytery failed to get any one to act as catechist, ... and we have no prospect of getting one in the Province. The Presbytery pressor most atrongly the necessity of more labourers boing sent at once, or at least early in the spring. You are aware that our people are very much scattered, and in this souson of the year especially it is impossible for us to oven visit soon of the places where we have people. There are also a form of the places where we have people. There are also a fortier of Presbyterson families at the Third Crossing of White Mad River. Our nearest station to that places is late Creek, which is at least thirty miles from it. The Episcopalians have a missionary at White Mad River, and it was are not able to supply our people three before long our canner may be materially affected. I intend, if possible, to visit them about the middle of next mouth. The distance from this is about 120 i iles. We have some fatallies at the Boyne River. The Borne is shout thirty-five miles from Headingly, which is our station nearest to it. We have people at Stoeny Mountain, a actione is shout thirty-five miles from Headingly, which is our station nearest to it. We have people at Stoeny Mountain, a settleme t about twelve nulse east of Kitdonan. All these places are unsupplied by us. The Episcopalians are giving occasional services at all these east of Kitdonan. All these places are unsupplied by us. The Episcopalians are giving occasional services at littless east of Kitdonan. All three places are giving occasional services at littless east of Kitdonan. All three places are giving occasional services at littless east of Kitdonan. All three places and the three halls of the Province to whom we cannot at present give any supply. MANITORA, LOWER FORT GARRY P. O., LITTLE BRITAIN MANSE, Jan. 15, 1872.

the Province to whom we cannot at present give any supply.

Mr. Fletcher has by far more work at the Portage district than he can overlade, and we have the same in this end of the sottlement. Men can come at any time. Stages are running between Fort Gury and Breckenriche all winter. Do send as help, Souls are crying for it. Our cause will suffer if we do not take held of these new fields without delay.

delay.
(Signed) JOHN McNABB.

(Signed) JOHN MEARIB,
Processor Bryce, after stating that he
has written to three students now attending College, trying to induce these
to go out and in two cases finish their
studies in Mentoba, and showing how
they may be supported and employed,
save, "We are intensely interested in
the Union here, and I the most. Some
of my beet folk are Old Kirk people, and
I know and prove their measurements. the Chool Brite, and Little people, and I lope and proy that nothing may precent a speedy and hearly consummation of the Union, which is this Province would be a great beau. My work, the Town Church and the College, is getting heavier. You will no doubt some account of the success with which God law been pleased to bless us."

There are fifteen students now in attendance at the College.

tendance at the College.

The Convener appeals to the young ministers of the Church, to the probatouers and the students, and desires any one who may think of entering on the mission work in the North-West, to communicate with him at once—Rev. John Lang, Toronto, Box 1392.

#### THE ALABAMA CLAIMS.

A grout deal of excitement has been occasioned in England by the claimlaid before the Tribunal at Geneva, for compensation for indirect losses to the United States occasioned by the pirate ships Alabana, Florida, and Shenandonk, and the prolongation of the war which resulted from their depredictions. The claim would be for fifteen hundred milnone: a sum more like what a conquing nation might extort from a fullen foo who had been in the wrong, than an indemnity, accompanied with an apology, from a neutral and friendly power for a supposed infringement of its duties. The claim cannot, we sample, be allowed, and as much as England has conceded to America for the sake of pence, we sincerely hope this will never be granted. There is something even worse than war with all its horrors, and abject sifbmission must sooner or later be followed by suffering, if men will not contend for the right. The claims of England for the Confederate Bonds was dis-allowed, also the chim- of Canada for compensation on account of the Fonian Raid. As seems to us, this claim of America must in like grounds be disallowed. An offer seems to have been made at an earlier period by the American Government to accept twenty millions and settle the matter, but Brit-tain thought that exorbitant. It may turn out that the claim is made merely for political purposes in view of coming elections, with the certainty of its being rejected; and the claims of Great Britain which will be held as good, may reduce ber liability to seven millions, so at least the New York Tribune seems to hint. This much appears certain, that the wording of the protocols give-no direct countenance to claims for consequential or inferential losses, and hints the liability for what may have resulted from the failure of Great Britain to fulfil herduty est to each resel separately.

Both governments appear to be decided in taking their positions, but they are temperate and happily have so far are temperate and mapping mayo so me avoided irritating statements. It is to be hoped that a friendly settlement may be found; but statesmen will find when too late their mistake, if they ondeavour to secure peace by encouraging arrogance, or secrificing the rights of any gance, or sacrificing the rights of party. "Fiat justitia, ruat coolum."

#### THE GREAT WALL.

One of our Missionaries writing to the N. Y. Frangelist from China, thus speaks of its great wall. After seeing it at many points, I am forced to believe that One of our Missionaries writing to the N. Y. Eremediate from thins, thus speaks of its great wall. After seeing it at many points, I am forced to believe that it has never been of any syrvice to China. It has proved a vain thing for asfety. The greater portion of it presents on the speak of the speak of

an used brother said. "I have been giving of my means to the Lord's came for many years, and have nover lost anything by it. If I have not received it beat in dollars and ceuts, I have in good feelings, and that is better than gold."

A good definition of the sufference between the "old school" and "new school" was given by the Hon. J. B. Grinnell, of lows. "As near as I can understand," said to, "the children of cital School Presbyterans an as soon as they are born, and the children of New they are born, and the children of New School Prosbytorians as soon as they know how.

#### gews of the aveck.

#### CANADIAN.

Only seventy-five Italians live in the Provinc The Mayor of Montreal was re-cleated on Monday by acclamation.

A Muchanev Building and Sarings Society has just been organized in the Lore of Dundes. The members of the Canada Prosb terian Church Post Line, have presented their pos-tor, the flow, James Malcolm, with a valuable

for, the flore, smales anatoms, this a reasonable.

A more ment is on had in Pergus to establish a Young Mon's Christian Association. A design from Humation will essait in orgalization.

It is believed in Ottawa that the Dominion Parliament will be summented for the despatch of betwiener shout the first of April. It must one control of the control o

notor.

The Sea class reion brought and quite a nearber of nonnignants. About 100 arrived by
seasons or Montrea, bor only about fire remained in that city, the remained west west
ward.

The work of this ong the returns the rity of
Montreal commonded on Montally least. The
people were notative in the different characters of
their power.

The return from the America Office above the

the give the continuoritors at the assistance in their power.

The return from the Andit Office shows the Occurrences in directation of Privincials, Dominion belos and fractions; notes to be \$11,457,000. The debonatives held amounted \$7,200,000; the specie \$4,231,355.

The prospectias is assect of the Montreal and \$1. Jerome Colomatation Insilvay Company, Ospital \$500,000, over half or which is already subscribed. This line will go over the ground of the Northern Colomation Individual Science.

The statement of the Post-office Savings of deposits over hyppomother for the increase of deposits over hyppomother for the increase of deposits over hyppomother than the hands of the Receiver-General on the 81st Dec. was \$2, \$31,602.

about \$38,000 The amount in the hands of host-lecteve-t-Ceneral on the 21st Dec. was \$2.81,602.

1831,602 and way schemes are agitating the popple of the county of Waterlon. One of these proposed tenuch of the Great Trenk Railway from Berlin to Waterlon, and the other is an extension of the Berlin; and Broom Branch to the town of that.

The two Prohyberian congregations of Elora on the County of the County of the County of the County of the Berlin; and Broom of the County o

oil. The superior financial condition of Ontario is wildcattly owing to its infinitely days whereby a large part of the expositization on Common Schools and Administration of Justice, and the winds of the expositization in contraction with local roads and bridges, as russed by direct teamtion, leaving the funds of the Local daministration free to be applied in some other way.

tanition, leaving the tunits of the Access accomministation free to be applied in some other way.

Three surveying parties on the Pacific Railway strived in assistent on the 8th instant, and the survey of the Access of the Acc

### UNITED STATES.

UNITED STATES.

The New York Society for the Prevention of Crueity to Animals, during the year 1871, obtained 357 convictions under the crueity to Animals, during the year 1871, obtained 357 convictions under the crueity in Animals of the Animals

of the Western States.

A clerk in Boston Post Office is said to be a delautier to 'the sument of \$40,000. His name is Marshall P. Lown, aged '20, unmarred, and has been employed nearly three yours in the mailing department on a salary of \$500 a year. Be has confossed and convoyed over to Fostonaker Jint't the following property, accumulated since he hold office. The a dwelling back states he had office. The adventue Asserting Spanish, \$400, Emigrant Savings Bank, \$400, Emigrant Savings Bank, \$400, The Journal Savings Bank, \$400, The Jo

SUGO, i.e. y. The Cent harmy hatte, SUGO, i.e. y. The Japanete Embassy are care injuring themsolves at Soil Lake Sity. Members of the ose-bassy are seen there and there, acarelly inspecting overything now to them, agertly unsetting those to whom they are presented to, and generally scoking knowledge everyway. They are very politic and pleaning in their manners, and makes extollent impressions among the people. They have to slicy, and are for relaint people. They have to slicy, and are for relaint people. They have been strikes their fastey. They expected to violate we strikes their fastey. They expected to violate with the fast transfelled, but the Union Pacific brains are again blooked, making, their de-partier unservices.

On the 7th feat, the passenger train going to \$1. Louis on the Mockford, Hock Island and \$1. Louis Rainford, when about three-quarters of a mile tolew Alion Station, came into edition with a fright term going north. A beginner with a fright term going north, a beginner with a fright term going north. A beginner with a fright term going north. A beginner that the contract that the same instantily took fire. The accuse that ensared was most appalling. The unfortunate passenges were most of thom cayalities that the contract term of the collect of

### BRITISH AND FOREIGN.

Trayers were offered, last Sanaday, in all the churches at Shoffield for the prevention of war between England and the United States.

Mr. Ruskin's offer of £6,000, for the purpose of an endowment to pay a master of drawing in the Taylor Galleries, lans been accepted by the University of Oxford.

The new company which proposed to lay a tolograph cable direct to New York has been registered. One of the features of its prospectus is to fix the tolls on despatches at 20 shillings per ten words.

Extensive preparations are making in London for the Thankegiving Rejoletings. A force of 10,000 mon work daily, making the nucesary attentions in building, staging, and decorating the Cathedral, which is closed to the public.

A Parliamentary return states the number of British season employed in British ships regis-tered in the United Kingdom was, in 1870, 177,961; the number of foreign season so employed was 18,911; and the number of ap-prentices 4,941.

prentices 4,241.

O: the 12th att., Mr. Bancroft, the American
Minister, completed his reply to the British
case on the Sau Joan beauthery questions, and will immediately submet it to the artistic, the
arthrator, the Emporter Wilson, A dough has
boun despatched to Washington.

case out too said mans bedits and presented, and the said mans bedits and presented and an advantage of the first party. Within a Miritario, the houn despatched to Washington.

The Hor. Canon Mosely, aged scrent; three years, died recently after a fortuight's little-said the index of the said to the said the

ceased in terms of the highest praise. The has caused an intense excitionant throughout huid. In Calcutta and Dombay all business is surface and the control of the universal thouse of conversation.

The alsabase Claims continue to oratic much interest on both sales of the Atlantix. The Americans do not seen to the Atlantix. The Americans do not seen to the Atlantix. The Americans do not seen to the crey sanguing of nuccess in obtaining the recognition of indirect claims. The most moderate of their corn pournals adopt the British view. The Americans do not be also the control of the co

#### derlestanticht.

### PARIS PRESETTERY-RENEWAL OF UALL TO BRY, JOHN MOTAVIME.

A special meeting of this Presbytery washald on Tuesday the 6th Peb. It was agreed to grant the petition of Chalmers Church; woolstock, sating that a cell be moderated in for a minister at an early date. Teachey there of the was appointed, the Rev. Mr. Ault, of Ratio, to pract and preside. We sucherstool the congression intend to sense them cell to the congregation intend to renew their only to the Rev. John McTavish, of Woodville.

Rev. John McTavith, of Woodville.
In this connection the Woodstock Review agas: The stipend offered is \$1.90 and a free names. It was agreed at a congregational meeting that each farmer belonding to the congregation should being in a host of wood previous to the moderation of the void. It is also the intention of the town mandra is do something so as not to be behind their country friends, but in what procises form has not yet been determined.

#### PLESBYTERY OF STRATFORD

PLESDYTERY OF STRATORD.

This body ball its used gearchy meeting in Wilder-street course, its Marra, on Tuc-bay and Wednesday of this weak. Eleven ministers and at talear were present. A cell from the Ribbert congregation addressed to Str. P. Roott, signed by 99 members and 101 adherents, was nutrilocal, after the former peator had stated that a final artifement inde been arrived at between himself and the congregation. Mr. Stock having slughed by theyarm his acceptions of the cell, his trials for ordination were appointed to be heart of Stratello, on the 20th appointed to be heard at Stratford, on the 20th It was agreed on remit from Asse on the appointing of alternates to commiss ars thereto, to approve of the principle. Rov. Mr. Hamilton read an essay on the benefits to be derived from Presbyterial conferences on are thereto, to approve of the principle. Roy. Mr. Hamilton read an essay on the benefits to be derived from Fresbyterial conferences on tutbjecte pericalizing to ministerial work, followed by an interesting discussion on the subject. At vote of thank was tendered Mr. Hamilton for this exam. Mr. Marpherson was appointed to introduce an hour's conference on the difficulties in ministerial work, at the next regular meeting of Fresbytery. On the runtil sunsating fresbytery. On the runtil sunsating would be assisted by instrumental function and the first sunsating would be assisted by instrumental tunsis, and whereas the use of instrumental tunsis is a matter of detail which may shiftly belieft to the decision of the Eirk Bessions and Evelopetal supervision: the General Assembly having considered the whole emblyed and having regard to the unsatisation, leaves the whole subject in the hands of Eirk Bessions and Presbyteries, but quickled in Eirk Bessions and Presbyteries, but upstanded. Seasions were ordered to send in their anserves to the questione on the state of religion to Bev. Mr. Beyd, Cressbill, before the Presbytery agreed that in their epilain no include making and harmony of congregations to resident subject in the hands of religion to Bev. Mr. Beyd, Cressbill, before the Presbytery agreed that in their epilain no include making the same of making. The Presbytery agreed that in their epilain no include single the Bev. Mr. Beyd, Cressbill, before the Presbytery agreed that in their epilain no include single the Bev. Mr. Beyd, Cressbill, before the Presbytery agreed that in their epilain no include single the Bev. Mr. Beyd, Cressbill, before the Presbytery agreed that in their epilain no include single the Bev. Mr. Beyd, Cressbill, before the Presb

#### PRESBYTERY OF OTTAWA

A meeting of this Presbytery was held in Knoz Church, Ottawa, on the 6th and 7th first. A review was taken of the Hunne Mission field, and it was agreed to open up several new stations within the bounds.

field, and it was agreed to open up several new stations within the bounds.

Rev. Prof. McVieer, LL.D., was meaninated as the Moderator of the next meeting of the Synod of Mcutroal, and the lier. Mr. Praser, of Bondhead, as the Lickerstor of the Ceneral Assembly. The following parties were appointed Commissioners to the meaning meeting of the Green's Assembly.—Missistera, Mosers. McEwen, Dremner, Joseph White, McLaren, Crombie, and Carswell; and Elders, Mcessrs. Mg., Hunter, Taylor, Hudlle, Mutching, and R. Reinedy. The subject of Vision was taken up, and the Basis, with the exception of Art. II. said all the resolutions were approved of, It was agreed to substitute the following for Art. II. of the Basis. "That the Westiminster Confession of Philib, and the Larger and Theory or Cateshisans are the Confession and Catechism of this Church, and contain the authorized exhibition of the sense in which we understand the Holy Seriptarce; it being always understood that we do not approve of anything in stood that we do not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

intolermat principles in religion.

The Remit anneat Alternates was also taken up, and the following resolution agreed to :—

"That the Presbytery of Ottawn agree to correture the Synod of Montreal to take into consularation the propriety of overturing the General Assembly to take the necessary steps to modify the Ast for the constitution of the General Assembly and district Synole, with a cover to scoure greater facilities to Presbyteries for the appointment of representatives who may be able to attend the Superior Court of the Church."

At a meeting of the Prasbytary of Kingston, held lately, Mr. Burton gave notice of a metion to the effect that it is desirable, it practicable, that the chair of apologotics in Kinor College be filled, and that in event of aciton being taken in relabon thereto, the Rev. W. Oregg. M.A., of Torente, about the sailed to this office.

CHARMENS' CHURCH, KINGSON,—We have be-fore us the ennual financial statement of this congruenties. The propert states that the man

of \$1,5.7 GS was expended last year in repairing and beautifying the church. The debt on the chirch is now \$291.62, to pay off which the tracture submitted a science which was unanimously adopted. The trusters propose to pay the third of the delt themselves, the pay the third of the delt themselves, the bealance to be raised by special collection on the flart. Subbath in March. The total receipts conductor of \$150 ct. Estados foundations of \$150 ct. Estados foundations and \$150 ct. Science foundations of \$150 ct. Science foundations and \$150 ct. Science foundations and \$150 ct. Science for \$150 ct. Science for

#### PRESENTATIONS

A few of the members of the Fullarton aburch, met at the manne, on the evening of the Sist January, and presented their paster, Rev. tokert Hamilton, with an ableres and a purpo containing \$100, as a token of their hearty ap-

A presentation has littly been made by the

Cos.

A presentation has lately been made by the members of are by terian congregation of Harriston to their patter, the fix. Pt. Gendin, in the shape of a valuable loars. This expression of the state of the state

#### MINISTERS AND CHURCHES.

Erskine Church, Ingersell, is about to rick church at a cost of \$8,000.

The congregation of Stratford is erectifick church which will cost about \$20,000 The Rev. Mr. Traver, late of Borlin, was presented by his congregation in Brockville with \$148.

The congregation of Knox Church, Scarbere, re about to build a new brick church at a seat a shout \$7,000.

The two Procedyterian congregations of Blore are about erecting two new churches, or costing perhaps from \$9,000 to \$13,000.

The Rev. Wm. Cochrane, M.A., of Brantford, has been lecturing with much acceptance at Toronto, Peterboro, Whitby and Streeteville.

The congregations of Doon and Hespeler, have extended a hearty and unamous call to Mr. Peter Scott, Probationer, to be their min-

"The congregation of St. Andrew's Clurch,
Mentreal, are greatly excited over recenchanges in the mode of conducting worship."
So says an exchange.

The Prosbyterians of Lakefield and North Smith advertise for tenders for the erection of a Manse in connection with their Church. They are acting wisely in thus providing a suitable dwelling for their Minister.

Rev. Dr. Waters, Minister of the Presbyterian Church, St. Marys, had his salary increased to \$1,200 per annum. This is but a proper saknowledgement of his services in the past.

asknowledgement of his services in the past. Her. Walter Wright, of Muskoka, has applied for re-admission into the C. P. Clurch. His accusaction with the Canada Congregational Missienary Society consolar the end of Docem-ber. So mays the Independent.

The lier. Dr. Weters, Inspector of Schools The low. Dr. Weters, Inspector of Schools delivered his annual address on Education in the Town Hall, St. Marys, last Wednesdey might. The Hall was well failed with children, parents, and those interested in educational matters. The Lecture was coucise, practical, and to the point. and to the point,

The Rev. J. P. Dickie having accepted the The Rev. J. F. Dicate having accepted une seal giren him by the congregation of St. Andrew's Church, Berlin, the Presbytery of thushand, at 7 colock in the ovening. The Rev. Mr. Wardrope will preach and preside, the Rev. Mr. Suith will address the milestor, and the Rov. Mr. Smellin the people.

No. M. Smellis the people.

The live. Thomas Alexander, Prashytarian clargman of Perry, having retired from the active work of the Ministry, was, on leaving the scene of his labours, hitely presented with a purse of \$200 necompanies by very affectionate addresses from the members of his church and Dible class, and another from the general community. Mr. Alexander canno to Canada a tong ago as 1831, and with the exception of the years which he spent in Scotland has been in this country ever since. We understand, says the Glode, the preposes to spend the remainder of his days in Torento, without the fatigue of a regular charge. a regular chargo.

ANNUAL REPORT FOR 1871 OF THE SABBATH SCHOOL OF THE FIRST CANADA PRESBYTERIAN CHURCH, BRAMUTON.

The teachers beg to submit for the informa-tion of the Session and Congration a bela statement of the progress and state of the Sal-balt Salessi in connection with the congrega-tion, and they also destre to distribute on the countries of the named more submitted to the named to the children.

ATTENDAMEN.

The total number on the annual roll for 1871 in 75—Girls, 48; boys, 57. Compared with 1870, there are 11 givis more and 8 boys less. Total increase 8. The lotel nar

Between from the neighbourhood, 8 girls and 2 boys. Ceased to attend, 4 girls and 2 boys. Gues to other schools, 2 girls and 1 boy. Total withdrawn, 25.

The sebeel was open on fifty one Sabbaths uring the year.

The number on the roll each quarter is as BORAGKIŞTA BOARAYA

for the 51 Sabbaths is: girls, 26; boys, 14; total, 40, being an increase in number of girls 35, and a decrease of 5 in number of boys, showing a total increase of 5 for the year.

Like-one and Exquisition.

The Edithurgh Scheme of Lessons is need, and a supply have been procured for the year 1972. Notes on the same are supplied to the eachers quarterly.
The Shorter Catechisms for

The Shorter Goodstrus and Catechisms for Infants are supplied from line to time to the carbona, who are urged to be carrful of them, and it is hoped that parents will aid in accing that them children learn and preserve them. Twenty-two capues of the S. S. I'mior, published semi-monthly, are taken and paid for till the first of July next, those are distributed as user as possible, one copy for each fassily. The want of a Probyterian Repeatory in Canada for the supply of Subenit School requisites and books is a source of great mean-nucles, causing us to depend on other lands and other denominations for overy useful requisite.

#### PRIXES.

To induce regular attendance, prizes were offered to all who would be present every Sabbath during a quarter, and whose conduct was commendable; and at the close of the year the

Ceopi	overy	d۸y	· • • • • •	Gi	irle 8	Bors
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T-1-1	40			,		

#### TRACEERS.

During the year we have had the kind as-sistance of a more regular sinfi of teachers—7 mon and 4 women; total 11. The average at-tendance of the men is over 8, and that of

In the absence of teachers for the regular In the absence of teachors for the regular classes, we have had to extemporize form visi-tors and the older pupils—no less than 28, One of these has assumed the regular charge of a class. The present staff consists of Misson Robb, Whitebead, Jano Pringle, Caitazino Me-Taristi, Masser, W. N. Hossie, William Kirk, wood, Audrew Authony, Andrew Reddlick, John Robertton, Thomas Walter, and Dr. C. Y. Moore, temporarily absent.

#### VISITATIONS.

Minitters 2, Superintendents 2, Elder 1, Barrister 1, Doctor 1, Students 2, others 28; total 87.

### LIBRARY.

For want of funds, no new looks have been added to the library since 1868, consequently the number of exchanges is only 407. For the sake of comparison we refer to preceding years, vis.: 207, 670, and 1,114.

#### PINANCIAL.

Total ..... \$24 40 

assessment, each st 10)... \$ 00

The price for distribution on the present occasion have been procured on the ceptito of the teachers. The lecture by lier. Mr. Cechrane only recticed \$20 GA, while the ceptions of the ception of the

#### CONCLUSION.

Prom these details, the teachers hope to on From these details, the teachers hope to on-livel a greater sympathy on the part of parents and others in the congregation. They would also solicit Iroquent visits from parents and guardians. Their presence has a beneficial in-fluence on the deportment of the children, which is often very impropor and trying to the teachers; and we would affectionately urgo up-on parents and guardwas to are that they children "Remember the Subbath day, to keep it hoty," and that they also join with be-souning reservence in the religious exercises of the Subbath School.

May Odd grant to us all a decog-interest.

the Sabbath School.

May God grant to us all a desper introching the Sabbath School as the nurser of the Church, and it has no control to the Church, and it has a part of introcent spirituality among mechanical ways.

W. M. ECHELS,
Japanese S. 1879.

### Sabbuth School Teacher.

TRUST.

The child leans on its parent's breast, Leaves there its cares, and is at rest; The bird site singing by his nost, And tells aloud His trust in God, and so is blest 'Neath every cloud.

Ho has no store, he sows no seed : Yot sings aloud, and doth not heed; By flowing stronm or grassy moad He sings to shame Men who forget, in fear of need, A Father's name.

The heart that trusts forever sings, And fools as light as it had wings; A well of peace within it springs; Come good or ill. Whate'er to-day, to-morrow brings, It is His will,

WOMAN'S WORK IN THE SUNDAY SCHOOL.

J. K. M'LEAN.

(From an essay on The Work of Woman in the Church.)

As we look out through the various departments of church activity, most obvious to women, as to men, who desire some good sphere of usefulness within the church, stands the Sunday school. I apprehend that here is peculiarly a sphere for woman's activity.

It has now long been the opinion of the educational world that women are very much better day-school teachers than men-incomparably better in the early stages of schooling. Primary departments and low-grade rooms have no use for men teachers any more. Some are so extreme as to say, as well put a bull in a china-shop as a blundering man down there; and better, for broken china can be cemented and made yet to hold tea, but no cement can righten a wrong education: you can't stick together broken, faculties nor straighten warped powers. These things must have the most delicate possible handling. I speak of primary teaching not slightingly. It is the most important, as it is the most difficult and the most trying teaching in the world. As much more important than the higher branch instruction as any foundation is more is you important than the second story and Times. third story work above. Experience is everywhere demonstrating this superior fitness of woman for primary instruction Very few intelligent communities, I may say none, allow a man any longer in their primary schools."

Now, it must be remembered, first that the great body of our Sunday scholars are from these very same primary and low-grade rooms in the day-school. And, a second, that still finer tact is needful in Sunday-school teaching than in day-school. A Sunday-school is a school without any sanctions behind its authority. Children have to go to day-school, and to the same day-school In Sunday-school, this, with more than half the scholars—and by far the most needy half is different. They will go if like. If they don't like they'll stop going, or will go elsewhere. A very great deal depends, therefore, upon the teacher's tact. The Sunday scholar must be first won, then taught. Now who does not see that woman possesses ten qualifications for this work to man's one? Some men have a rare gift in this line; almost every woman has it. Again, not only in drawing scholars

into the school and keeping them there, but in the real business of the Sundayschool, in the matter of Christian nurture, woman has a distinctive advantage. It is by no accident that a young child's physical nurture falls to woman. Nor is it by any accident that she stands the central, unifying and moulding grows out of he nower in the home : it very constitution. Man makes the walls of a home, woman makes its atmosphere. Man makes the house, woman the home. Man builds the nest, woman lines it. With only a man about the premises the best you can have is a house, -cold, bare, cheerless walls; there must come a woman into it to make it home. Now I am strongly of the opinion that the chief thing in a Sunday-school work is not, after all, the actual amount of teaching given through the lessons,—
that's only the walls of the house,—so much as it is the general nurturing influence of teacher and school-that's the atmosphere inside the bare walls. think there's a great deal in a remark made to me by a Sunday-school superintendent recently. Said he: "It's not so much what a teacher says to his children as what he is to them, that tells." The ideal Sunday-school work. as I apprehend it, is, for an adult Christian, of true Christian character, Christian life and Christian spirit, to form relations of intimacy and sympathy and helpfulness with a knot of childeen in her extreme youth and to carry for ward those relations just as far into advancing life as possible. Give me a sensible, cheerful, consistent, conscientions Christian man or woman, who will take six boys or girls at five years old and growup with them until they are twenty or twenty-five years of age, and I'll venture to guarantee those children standing, in | but, not succeeding, they chased him, Lord's elect ones. What is taught them, bone, which they placed under a trapis, of course, of consequence. But I door by the side of the sleeping Adam,

taught them. I will rely for their salvation upon what a true teacher is to thom.

And now, if that be a true estimate of Sunday-school work, do you not see how incomparably better suited to it woman is than man? Only here and there a man can hold a class together only here and there a woman who cannot hold hers. Only here and there a man who can enter into the life of his scholars and be a restraining, stimulating, sanc-tifying power upon them as they grow older, only here and there a woman who cannot.

I am prepared to put down the great body of our Sunday school work as distinctively woman's work. There's a large, almost boundless department here. There's hardly any end to what woman may accomplish for Christ's church, by gathering up handfuls of children, getting them interested in Sunday-school. sticking to them, influencing them and instructing them for the Lord Jesus and His kingdom. S. S. Teacher.

At a recent sociable of the New York Sunday Schaol superintendents, in New York, it will be remembered that each one present was asked to name one mistake that he had made in his work as superintendent. The following among the forty confessions, will do to repeat again and again, until they are recognized and remedied: "Coming into the school out of breath, without a hymn selected, and lacking preparation in all the details of the exercises;" "Saying ene word to his school while it is in disorder;" "Running music or something else to an extreme;" "Praying too long;" "Using tobacco;" "Taking the word out of the teacher's mouth, by using up all their points in his open talk;" "Thinking his work begins and ends on Sunday;" "Not having a teachers' meeting;" "Retaining inefficient teachers;" and "Inviting peripateties to speak in the school." But the most notable of all But the most notable of all these striking acknowledgments was this: "Thinking he made no mistakes, like other superintendents." Render, let us have a little unuttered sociable. What is your mistake?—The Sunday School

### REVERENCE IN THE SCHOOL.

Dr. John Hall, in pressing the importance of a reverential atmosphere in the Sabbath School, says in the Sunday School Times:

"Reverence is not gloom; nor is it inconsistent with natural cheerfulness. Seriousness is the natural expression of a deep, earnest purpose. No sensible surgeon operates on a man's throat close to the juglar vein with a joke on his lips. No ship's officer steers by a perilous reef with a running fire of drollery. It is forbidden to speak to the man at the helm' on the ocean-going steamers for obviously good reasons.

"When Christians assemble on the Sabbath to lead immortals from downward paths to Christ, they are about earnest work. Levity is shocking; and when to the gravity of the work we add that the word they use is God's, the presence they invhke is God's, the work they do is God's, it will be plain that reverence is the fitting frame of mind; and that frame of mind is to be shown by appropriate manner. Why should the unspoken impression

of a boy looking round his school be, 'I guess it's not of much importance!''

### TO BE HAPPY.

"Since I have found the Lord," said Lady Flora Hastings to a young friend "I have been as happy as an angel." Her words were like an arrow to the heart of her gay and pleasure-seeking companion. From that hour she could not rest amid the empty joys of wealth, and pride, and rank, and pomp, and pleasure. She sought the Lord, and since the days of the Marys who wept around Christ's bleeding cross and rejoiced before his opened sepulcher, we shall hardly find such a life of holy, burning, unselfish Christian love and labor as was lived by that young lady, Selina, Countess of Huntingdon, for so many years the fellow-worker and supporter of Whitefield and his associates.

An English traveller describes a "Mystery," called the "Greation," which he saw performed at Bamberg in Germany, in 1788. According to his account it was a grotesque affair. Young priests had the wings of geese tied on their shoulders to personate angels. Adam appeared on the scene in a big curled wig and a brocade morning-gown. Among the animals that passed before him to receive their names was a wellshod horse, pigs with rings in their noses, and a mastiff with a brass collar. A cow's rib-hone had been provided for the formation of Eve, but the mastiff spiedit out, grabbed it and carried it off. The angels tried to whistle him back, the large number of cases, among the gave him a kicking and recovered the

## Our Young Kolks.

ONE MORE YEAR'S WORK FOR JESUS.

One more year's work for Jesus, One less of life for me i But heaven is nearer. And Christ is dearer Than e'er before, to me. His love and light Fill all my soul, to-night One more year's work for Jesus:

How glorious is my King! Tis joy, not duty, To speak of fits beauty; My soul mounts on the wing At the mere thought
How Christ her life hath bought

One more year's work for Jesus; Sweet, sweet the work has been, To tell the story, To show the the glory Where Christ's flock enter in. How did it shine, In this poor heart of mine !

One more year's work for Jesus-In hope, in faith, in prayer, His word I've spoken, His bread I've broken, To souls faint with dispair; And bade them flee To him who hath saved me.

O blessed work for Jesus, O rest at Jesus' feet; Their tell seems pleasure, My wants are treasure. And pain for Him looks swoot. Lord, if I may, I'll serve the more each day.

MORNING HYMN.

Now the shades of night are gone, Brightly shines the morning sun; Lord may we be thine to day;

Drive the shades of sin away. Keep our naughty passions bound; Let us in thy ways be found; Going out and coming in Keep us safe from every sin.

### THE COLD-WATER BOY.

Behold the table with boiled turkey and ham, with vegetables nicely cooked, and gravies rich and juicy. There sits a father at its head and the mother opposite, and guests are seated on either side; there is no lack of good humor and merry jest to give spice to conver sation.

There are children too; a boy of ten and a little girl of eight. They listen intelligently and attentively to the remarks of parents and guests, look up into the faces of one another with interest. Behold! decanters are brought in; glasses are filled, and one and another sip the sparkling wine.

"Excellent!" said one smacking his "Fine" echoed another, with lips. glasses refilled.

"Shall I drink wine with you my lad?" asked one of the gentlemen, bowing to the boy.

"Is not your glass filled William?" asked the father. "John fill William's glass." turning to the servant. Slowly did William turn up his glass to receive the rosy liquor.

"Drink with the gentleman, my dear," whispered the mother encouragingly. The boy blushed and cast down his eyes, but he obeyed not. Was he frightened? Was he diffident?

"My son did you not hear Mr. Black address you? Isaid the father quickly and sternly. "Drink wine with him, William.'

Accustomed to obey his father's slightest wish, the boys lips quivered but he obyed not.

In a moment, raising his eyes and looking his father full in the face, he said manfully:

"Father I am a soldier in the Cold Water Army and I can't drink wine." "Brave boy!" exclaimed one of the

gentlemen setting down his glass. "The Cold Water army quor if every soldier stands his ground as well," said another regarding Wil-

liam with great respect. "We will excuse you my son," said the father, in a softened voice, and tho they sat long as the table, his glass was not again relised to his lips' There it stood, untasted and full. Yes, the cold water ranks can boast of other soldiers as brave as William.

Stand firm my boys; let no one beat you from your ground, Be up and doing! Inetemperance is stealing about, seeking whom it may devour. Break his weapous, destroy his engines, give him no quarter.

" COLD WATER! COLD WATER!"

Let this shout of triumph be heard all over the land, from city and hamlet, from mountain and glen.

"Cold water! cold water and victory!" -Young Pitgrim.

## THE MOTHERS KISS.

George Brown wanted to go some where, and his mother was not willing. He tried to argue the matter, When that would not do, he spoke roughly, and went off, slamming the door behind him.

Instead of saying, "I would really like to go; but if you cannot give your consent, dear mother; I will try to do my best so be content to stay," instead of saying and feeling so, he behaved in the way I have described, just as too many boys do. George was fourteen; and would almost say—by comsarison I whence there soon emerged a lanky and, with fourteen years' experience of mean to keep knocking until He cannot would say—I don't care what is priest, in a loose robe, to personate Eve. I one of the best of mothers, one would help opening the door.

have thought better of him. "But he

was a boy? What can you expect of boys. So says some peopl.

Stop; hear more, Thatnight George found thorns in his pillow. He could not fix it in any way to go to sleep on He turned and tossed, and he shook and patted it; but not a wink of sleep for for him. The thorns kept pricking. They were the angry words he spoke to his mother, "Mydear mother, who deserves nothing but love and kindness and obedience from me," he said to her; yet how have I behaved!—her cldest Boy! How she nursed me thro' that fever!" himself. "I can never do enough for

He would ask her to forgive him in the morning. But suppose something should happen before morning. He would ask her now, to-night, this moment. George crept out of bed, and went softly to his mothers' room.

"George," she said, "is that you? Are you sick?" For mothers, you know, seem to sleep with one car and eye open, especially when the fathers are away, as George's father was.

"Dear mother," he said, kneeling at her bedside, "I could not sleep for thinking of my rude words to you. Forgive me mother, my dear mother I and may God help me nover to behave so again."

She clasped the penitent boy in her arms, and kissed his warm cheek. George is a big man now; but he says that kiss was the sweetest moment of his life. His strong healthy, impetuous nature became tempered by a gentle-ness of spirit. It softened his roughness, sweetened his temper, and helped him on to a true and Christian manhood.

Boys are sometimes ashamed to act out their best feelings. Oh, if they only knew what a loss it is to them not to.— Mother's Mayazine.

### WHEN THE DARK COMES.

A little gtrl sat at twilight, in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor tired mother.

"Ma," said the little girl, "what do you suppose makes me get overmy mischief and begin to act good just about this time every night?"

"I do not know dear. Can you not

"Well, I guess it's because this is when the dark comes. You know I am a little afraid of that. And then, ma, I begin to think of all the naughty things I've done to grieve you, and that per-haps you might die before morning;

and so I begin to act good."
"O," thought I, "how many of us wait 'wait till the dark comes,' in the form of sickness, or sorrow, or trouble of some kind, before we 'begin to act good!' How much better to be good while we are enjoying life's bright sunshine I and then, 'when the dark comes,'-as it will in a measure, to all—we shall be ready to meet it without fear."-Wellspring.

### BE STEADFAST.

An English Amiral, who rose to his high station by his own steady exertions, used to be fond of relating, that. on first leaving an humble lodging to join his ship as a midshipman, his landlady presented him with a Bible and a guinea, saying, "God bless you and prosper you, my lad; and as long as you live, never suffer yourself to be laughed out of your money or your pray-

The young sailor carefully followed this advice through life, and had reason to rejoice that he did so; while thousands have regretted, when too late, that

that they have persued a different course. Never let your honest convictions be laughed down. Be true to yourself. and in the end you will not only be respected by the world, but have the approval of your own conscience. See to that whatever you lose, whether it be money, or place or reputation, you do not lose courage, honesty, simplicity or truthfulness.—Farly Days.

### THE RUNAWAY KNOCK.

"Teacher," said a bright earnest-faced boy, "why is it that so many prayers are unanswered? I do not understand. The Bible says: 'Ask, and ye shall receive ; seek, and ye shall find; knock, and it shall be opened unto you; but it seems to me a great many knock and are not admitted.

"Did you never sit by your cheerful parlor fire," said the teacher, "on some dark evening and hear a loud knocking at the door? Going to answer the sum-mons, have you not sometimes looked out into the darkness, seeing nothing, but hearing the pattering of some mis chievious boys, who knocked but did not wish to enter, and therefore ran away. ? Thus it is often with us. We ask for blessings but do not really expect them; we fear that Jesus will not hear us, will not admit, and so we

"Ah, I see," said the earnest-faced boy, his eyes shining with the new light dawing in his soul; "Jesus cannot be expected to answer runaway knocks. I

### INFLUENCE OF A CHILD.

A gentleman lecturing in the neighbourhood of London, said:

"Everybody has influence, even that child," pointing to a little girl in her father's arms.

"That's true," cried the man.

At the close he said to the lecturer, "I beg your pardon, sir, but I could not help speaking. I wa a drunkard; but as I did not like togo to the public house alone, I used to carry this child. As a approached the public house one night, hearing a great noise inside, she said:

" Don't go father ! " Hold your tongue, child!"

" ' Please, father, don't go!' "' Hold your tongue,' I said

"Presently a big tear fell on my cheek. I could not go a step further, sir. I turned round and went home, and have never been in a public house since—thank God for it.

### LOVING AND HATING.

If you love, love more. If you hate, hate less. Life is too short to spend in hating any one. Why war against a mortal who is going the same road with us? Why not expand the flower of life and happiness by learning to love, by teaching those who are near and doar the beautiful lesson! Your hands may be hard, but your heart need not be. Your form may be bent or ugly, but do you not know that the most beautiful flowers grow in the most rugged, unsheltered places? The palace for care, the cottage for love. Not that there is no love in a mansion; but somehow, if we are not very careful, business will crowd all there is of beauty out of the heart. This is why God has given us the Sabbaths and Saturday nights, that we may leave business and have a heartcleaning.

### RESPONSIBILITY OF WEALTH.

The Methodist has an excellent article on this subject, from which we take the following paragraph :-

We would not have men desist from the lawful pursuit of wealth, but we would have them comprehend the true character of the enterprise in which they are engaged. Riches bring an increase of responsibility which cannot be transferred to another. The faculty to acquire money, which is given to some, while denied to others, is a talent, and is subject to the same laws which regulate the possession of other talents. Some men have agift of public speaking; this gift they are to use only for the promotion of the right, whether in the pulpit, the forum, or at the bar. In like manner others have the gift of money making. Every thing they touch seems to turn into gold. God has bestowed this gift on them that they might bless the world. If they employ it only to heard money, or to squander on themselves, they are recreant to a most sacred trust, and must account to God.

## DANCING.

We see in the Church Observer a letter in reply to the remarks of the Bishop of Quebec upon the above subject. The writer, who signs himself "One who has been a dancer," objects to the Bishop, that Christians should not be conformed to the world, and that " the world means those who follow their own inclinations, without a thought of pleasthe case with dancers. All dancers are, perhaps, not in this category; but writer's own experience is, that the influence of a dancing-party on his religious views is very much like that of water upon fire. Again, the catechism teaches to renounce the pomps and vanities; but if dancing be not pomp and vanity,
"One who has been a dancer" would "One who has been a dancer" like to know what is. The apostles, he thinks, would take advantage of the crowds of ball-rooms in order to preach the Gospel; but they would be received as Paul was by Felix, because the pleasures of the world would be sweeter than the words of life. As to purity of life, the writer of the letter having had the ill luck to live much in boarding-houses, has heard improper jokes passed upon virtuous ladies, with whom the joker or one of his friends had enjoyed a galop, which would have induced him to prevent his sisters from subjecting themselves to the like class of remark. The difficulty in deciding between the two theories of the Bishop and his censor is as to the point at which physical or even intellectual enjoyment, when not distinctly of a religious character, becomes sinful. Logically followed out the reasoning of the letter-writer would lead us to the arceticism of Thomas-a-Kempis. If polips and vanities are everything beyond the strict necessaries of live, we have all to reform to a degree which we suppose would startle the advocates of that rigid measure.

A SOLEMN TRUTH .- Where God refuses to correct, there God resolves to destroy. There is no man so near the edge, so near the flames, so near hell, as he whom God will not so much as spend a rod upon.

#### Bresbyterinn Bress.

UNION AS VIEWED IN SCOT-LAND.

(From the Edinburgh Presbyterian.)

(From the Edinburgh Presbyterian.)
Dootrinal questions were comparatively easily sottled. The great dobate of the Assembly was upon a matter of administrative defail. The Oburches negotiating have four Colleges among them, and that is clearly a larger number than can possibly be needed when the divisions are at an end; but each body is naturally desirous or preserving its own lights, and the difficulty is how to consummate the Union without entiling a perpetual burded on the Church of the future. It is plain that in the opinion of the Canadian Assembly, Queen's College might be cleed with daviningo, but that is the College of "the Kirk," and "the Kirk" is quite likely to take a different wiew of the matter. Here is enough to put a drag upon the wheels, if there is not uncommonly careful driving.

Besiles, the discussion on this head has raised a certain side question of great helicesy and importance. It is the opinion of unest liberal mor in Canidade and the Universities should be National, that is to easy that the churches should confine themselves to theological teaching, and should leave to the Sinte, under the control of public orinton, they travel the country. This view they advocate, especially on two grounds, first, because they think that State maintained Universities are likely to be best; and second, because they think that State maintained Universities are likely to be best; and second, because they think that State maintained Universities are likely to be best; and second, because they think that State maintained Universities are likely to be best; and second, because they think that State maintained Universities are likely to be best; and second, because they winted the country of the same. New it so happons that "Queen's College" is more than a briving School. It tendies the arts and sciences as well as theology, and a number of Canada Presbyterians contrainvery, serious doubts as to whether it would be wise for the United Church to early on any such-work. Nay, there has even been started a diffic

"THINGS THAT ARE IN THE WORLD."

"Love not the world, neither the things that are in the world." This "things in the world." The "things in the world "were a little different in the Apostis John's days from those in ours. But they served the same purpose, vis: to seem to fill up that aching void felt by every soull that is without Christ. Buch things as novels, gaiety, balls, or great, denoting parties, won't satisfy the cravings of an immortal soul. Opintes will for a time soothe to slumber the man perishing of lunger or thirst, but there is a terrible awakening.
"But our young people must have some amusement." Yes, of course they must; and older people must have some amusement, too. We are no thermits, for we have as great a reliah for genial enjoyments as many—perhaps more than more people, and are very far from wishing to frown down the morey face or hearty laugh. That is no healthy mind or heart which does not require and relish recreation and amusement.

Tour children, and young friends that come about your house, expect your practice to be consistent with your procession, and the want of this will do much to neutralize the influence of a good education. In young hearts there are seeds of evil ever ready to germinate. "Dancies till three in the morning; lots of champagne, and jolly fun," the description we have heard given by young men of some of the "parties" to which they were invited—how likely to which they were invited—how likely to kindle the parks of evil in young human hearts! Giddineas and dissipation need only a beginning, but the diame often eyreads with fearful rapidity, and the end of these things is death. Manly decision in such matters will

ity, and the ond of these things is death.

Mauly decision in such matters will save your children many a difficulty when they turn to the Lord, which you hipp and pray they may do. "How an I to break off from my worldly amuseiments and companions?" is often, we knew, the anxious question of young hearts lately brought to taste and see that the Lord is gracious. This difficulty, not met by decided action, nakes many a one fulter and tinger. It hay not destroy the soul, but it will certainly rotard the growth and loy of a young Christian.

We have heard of a lady who adver-

by retard the growth and joy of a young Christian.

We have heard of a lady who advertised for a condiman. To the first of the applicants she said—"How near could you drive my carriage past the edge of a precipice without going over." It think I could go within a yard," was the reply. "I could drive within a foot, "was the reply. "I could drive within a foot," was the applicant replied more wasely. "Madam, I would consider it my duty to keep as far from the precipice we possible." "I see you are the kind of coachman I want," said the lady, and abe on gard him accordingly.

Do not too many Christians, in our day, seem to try how near they can drive to the edge of the procipice without making shipwrock of faith and good consentence? Such things ought not so bo b. Rather give the world's distinctive pleasures a good offing. "Avoid thom, pass not by them. Interferent from them, and pass away."

By the habits of our household, as well as by our procept and example, it is our duty to throw a fonce around our dildren. A Layman, in "Elisburgh Presbyteriam."

#### ANECDOTE OF ANDREW FULLER

ANECDOTE OF ANDREW FULLER.

In a private party one verning, at which the late Androw Fuller was present, the conversation turned on the subject of preaching, when one of the subject of preaching, when one of the subject of preaching, without notes was was the hardest work in the world. Mr. Fuller said it was easy enough if they went to work in the right way. 'Now,' I have to see the said, 'if I was to tell my, hirred girl to go to the store and get some sugar and blue, some coffee and starch, some cakes some scope and same almonds, some cakes some potash and butter, she would say,' O! dear sir, I never can think of all that.' Well, look here, Betty, you know to-morrow your mistress is going to have a large wash, and she will want some blue and sone, candles and potash; the right day she will have company, and will want some tea and coffee, sugar, spice, nuts, cakes, buttor, and almonds.' "Thank you, sir, now I can this of them all.' So it is in preaching with record arrangement."

"'Thank you sir, now I can thinl of them all.' So it is in preaching with good arrangement."

#### AN INVOLUNTARY DESERTER

bealthy mind or heart which does not require and relish recreation and amuse ment.

But that surely doesn't make it mesosary for us to borrow the pleasures that are distinctly the sorder—from which, if we are Christians, we have declared we have come out and become apparate. With such a fair creation around us, and in the enjoyment of our five soness, there is surely abundance of of pleasure to be got of a kind which with our strain around us, and in the enjoyment of our draw away the heart from God, but which will rather, on the contrary, help us upwards and contrary, help us upwards and contrary help us upwards and mothers in the world who are training up their children on the marrow way.

There are faltors and mothers in the world in such that we speak it? Freezent, but to protessing Christians, who would fain see their children on the marrow way.

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We grudge to give up danning to the down it is the falt bleus, did all in his power to contrain the marrow way.

We grudge to give up danning to the down it is the falt bleus, did all in his power to contrain the marrow way.

We grudge to give up danning to the down it is mitself a healthful or beautiful. But, in our state of society, every man of common sones and common observation knows that bells and such that we are trained to be common, and the healthful and beautiful oxide the desired that the such that we have the such that we have trained the grade that the such that we have trained to be contrained to the grade to the falt that the such that we have trained to be contrained to be contrained to the grade to the falt that the falt that the falt that the falt tha

#### PROSPECTUS

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ians of the Dominion—The Oberror.

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