

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plate- and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

British American Presbyterian.

VOL. I.

TORONTO, CANADA, FRIDAY, MAY 31, 1872.

No. 16

Contributors & Correspondents.

NEW BRUNSWICK.

(From our New Brunswick Correspondent.)

It is somewhat instructive to watch the tendencies of opinion with reference to the attachment which members have to the Church to which they belong and the basis on which that attachment rests. In every case the complaint comes up that very many lack an intelligent acquaintance with the Church of their adoption, being ignorant alike of her history and her principles. They therefore are connected and continue that connexion on the basis of tradition only; simply because they were born within her pale, and their ancestors for some generations were identified with her. Their form and order are in any way more agreeable to the Word of God than other forms and orders that are in existence is a thought that never was taken into account at all. That her distinctive doctrines are based on the Bible does not seem to be a matter of much consequence, and attempts have been made to push matters in that direction. That being the case, there need be no surprise if, if denominational connexions are changed slightly and finally the reason for the change being such as will not be held to be reprehensible by intelligent men, a quarrel arises in a congregation, the contestants have their respective followings, the origin of the dispute is not only contemptible, it is beneath contempt; but aggravations given on both sides caused the wound which was a mere scratch at first to fester and it becomes a running sore, which goes no better but rather worse. It does not matter whether it is between the members themselves or between a few of the members and the pastor. Then it is perhaps carried into the Church Courts, which in the nature of things cannot please both sides, and hence the offended section turn and leave. If the men that take offence be wealthy and the intelligence be in an inverse ratio to the wealth, as is often the case, the difference is all the more irreconcilable. That an outsider sees faults on both sides, does not tend to lessen the sense of wrong that is felt on the part of either. I have heard rumours of doings and their results in some places where thoughtless persons abandoned our Church with disgust and went over to another denomination in just such circumstances. It would be waste of time to show the absurdity of such a course, the foolish pettiness of such a spite. The Church they left, so they imagined, would not survive such a blow as their loss inflicted. Others however would say that their departure was a relief to those that remain, even a benefit to the cause of religion. Such men have made no change in their faith and their practice, for they had no deep intelligent convictions to overturn. The result shows that they had no principle in the matter.

Our Church suffers loss in various ways besides that of jars and contentions and personal spleens. In some places we cannot present such fashionable society, we have not so many that drive in their carriages and give such gay entertainments and dancing parties. And our discipline, though it is not now, and especially in the colonies, what it once was in the old land, is somewhat strict and rigid, and consequently, to the worldly and the fashionable, is vulgar and connected with bad breeding. The social status goes far with certain professors. What is to be done in such cases? How are we to arrest the depleting process, that is if there really be any depleting process? If we preach the truth with the rugged and earnest and stern faithfulness with which the old prophets and John the Baptist and the Apostle Paul and even the gentle Jesus preached, we drive away the fastidious and the simpering and the silly and the proud and the fashionable. It we do not preach in an outspoken manner, we incur the penalty of having such charges laid at our door in a wholesale manner, as were put by a writer in *Scribner* some time ago, charges of dishonesty in stating the truth and others of a kindred nature. If we dwell much on the divine right of Presbytery, on the distinctive

principles of our Calvinistic doctrines, we are set down as the narrowest bigots, as far behind the age, as mere slaves to tradition, as dwelling in a little world of our own, outside of which we know nothing, the great world of thought and of activity being a blank so far as we are concerned. On the other hand if we only preach what is common to all Evangelical Protestants we make the people latitudinarian, we leave them ignorant of the reasons why we occupy a distinct position side by side with other Churches, and so they pass from earth out any difficulty, the fences being levelled down so much. In that case, the success of a pastor depends not on the principles that are set forth and the ability with which he sets them forth, and far less on the faithfulness with which the gospel is preached, but largely if not solely on the personal magnetism which he possesses. Hence when the successful pastor dies or removes to another sphere the loose iron filings fall away and are picked up by other magnets. In avoiding Scylla we fall into Charybdis. Is there a middle course possible? It appears to me that many have been carried away too far in these days with the idea that bigotry was to be avoided. It does not follow that because a man has a strong grasp of the peculiarities of his own Church and Creed and sets them forth with due prominence he must necessarily be uncharitable to his neighbors who are of another Church. At this day such a delusion as that might have been dispelled. The bigotry of ignorance is comprehensible; the bigotry of intelligence is a contradiction. To follow the path of duty conscientiously, regardless of the charges that may be brought on either hand is at once the safest and the most successful mode. It will result in happiness to the man that does so, and it will in most cases be followed sooner or later by results that are satisfactory. There are times of course when the truth pressed home honestly and faithfully will cause more to wince, will evoke the rage even of men that think themselves good Christians, but the truth is none the less salutary on that account; nay, it would not be the truth and it would effect nothing at some such results as these were not to follow. There is nothing to be ashamed of in teaching our forms and our creeds, and it will be all the better for us when we have more of such teaching; always of course in the spirit of charity to all men.

St John, 22nd May, 1872.

PRESBYTERIAN UNION IN CANADA.

Editor BRITISH AMERICAN PRESBYTERIAN.
Sir:—The contemplated Union of Presbyterians doubtless engages the earnest and anxious attention of all who are interested in the maintenance of the Presbyterian banner, and the dissemination of pure religion and correct morals throughout our wide Dominion. To secure a sound, honorable and harmonious union should be the anxious desire of every member of our respective churches. Notwithstanding alleged minor differences there has always been such unanimity in all points of essential importance during the period of their separation, as that the presiding care of the great Head of the Church over the respective Churches, should be most gratefully acknowledged. No other churches can be found within the bounds of Christendom that have adhered so long and so clearly to the same teachings, the same discipline and the same form of church government, as that of the Presbyterian Churches of Britain and those of the same family abroad. In this, there is surely much cause for thankfulness, and much that should restrain the tendency of some to depreciate the sisters, bearing so manifest a resemblance. This continuous family likeness ought surely to be regarded as the doing of God rather than man. In the midst of so much strife and contention among other churches about mere forms as well as vital matters, how visible is the constant presence of God to be seen with us, in that, the old standards of three hundred years can be subscribed by all Presbyterians everywhere. Let us not lose sight of this. There is surely abundant reason

why we should hasten to unite to praise God for His goodness.

We are pleased to find that your paper is most conciliating in its tone and effects. May it obtain a wide circulation and be productive of much good. As contributors to its pages appear to be chiefly of one branch of the Presbyterian family, you may probably allow some thoughts from one who has been accustomed to view points of issue from an opposite point of view, though suggested by utterances that have appeared on this important subject. Points have been raised during the discussion that might better have been allowed to slumber; but which, when raised, must be ventilated, if we would have an intelligent, cordial and lasting union.

First, with regard to the Divinity Halls and College question. The recent communication of "Aiquis" contained, in our opinion, sound and wise counsel, which should serve to smooth down and remove supposed difficulties. That three Theological Halls should meet immediate wants must appear very reasonable. To maintain three efficiently would be a sufficient tax on the resources of the United Church; and to undertake more, must either leave one or more very inadequately equipped, or greatly encumber the church, so as to prevent her giving her strength and resources to the wide mission field before us; and at the same time render attendance at some of the Halls, very small and thus lessen the stimulus so necessary to inspire and sustain the energies both of Professors and students. And to maintain empty Halls in close proximity would be as great an evil after union as to maintain empty Churches similarly situated. They would be a fruitful source of jealousies and strifes. If one Hall may serve the four maritime provinces, two may serve the necessities of the two Upper Provinces of the Dominion. And whether it should be considered conducive to the general welfare of the United Church to remove the Hall at Quebec, Montreal, Kingston or Toronto, and unite two together, should be no obstacle in the way of union. While the interests of the Professors ought to be strictly secured, we think this union of Halls ought to be regarded with peculiar favor by the Professors, seeing that they might thus cherish the prospect of presiding over and instructing double and three times the number of students and thus increasing their opportunity of usefulness. But to insist that any of the literary institutions, which are doing good work for the church and country, should be closed, is certainly very blind policy and very different from the spirit that should prevail among Presbyterians. And why should the institution at Kingston be singled out for this destructive policy? Is it because it is under the control of the old Kirk? Since in the event of union, it must have the same relation to the United Church, this ought not to be any objection. Or is it to assert and maintain the principle, that the church should exercise no control whatever over a literary institution? To be consistent, those who hold this view should direct their attention and destructive efforts to another College within the Dominion, that is doing similar good work for the Church and country. The College at Halifax, N. S. would not be in existence were it not for the efforts and support of the churches there. The only reason we have seen clearly stated for closing Queen's College is that the church should not be burdened with the literary education of the youth of the country. Surely Queen's College is the last against which this objection should be urged. Our strong fear is that those alarmists are opposing this institution not merely because they would not have it under the control of the old Kirk, but because they would establish the principle that the church should have no control whatever of the literary institutions of the country. We do not wonder to find such sentiments uttered by interested politicians; but we are grieved to hear the educators of religion re-echo and assert such sentiments. It rather behooves individual ministers and the corporate body to use all the influence they can legitimately secure to disseminate sound philosophy, which is so closely allied to sound religion. But to reject the limited power enjoyed in this important matter, and to give it over to the entire control of politicians is most unaccountable. And it becomes surpassingly strange when we find some of those who have most strenuously

urged this course have in the strongest manner stated repeatedly, that the politicians of recent date (if not of the present), were utterly unworthy to be entrusted with the most ordinary secular affairs. And yet without any assurance that politicians may not become much more corrupt at no distant day, they would have the churches committed to the principle of having nothing to do with the control of the literary education of the youth of this vast Dominion. Truly this is asking too much. It is fondly hoped that few will be found in any Presbyterian Church, who would be committed to such a principle. It is difficult to perceive by what course of logic those who in principle refuse to receive aid from the state for the maintenance of religious teaching, can hand over the educational interest to such politicians. But the continent of Europe and the neighbouring republics afford more than ample warning against entrusting the sole control of the literary education to interested politicians. Besides it is quite adrift from the expressed sentiments of Knox, Calvin, Luther, and all the leading Reformers. The literary institutions in the Dominion may be safe under the control of the state while it may be known that men of sound views on education are within their walls; but who knows how long this may continue. There are several instances of Professors during the past century, who adopted heretical views in the Scottish universities, but who were called to account and rejected by the Church of Scotland, who had the right and authority to do so. It is a delusion to suppose that errors of faith can only be unbid with dissent. In the lay churs, students are not less liable to have their religious principles corrupted. There is not a branch of literature, philosophy or science, that may not have poison infused to the serious perversion of the youthful mind. The Humanity and Greek classes may not afford the same opportunity to ridicule scripture, as criticism on texts of scripture and in ecclesiastical history. But in any church a heterodox professor may disseminate the most pernicious fallacies, leading the unwary pupil onward from doubt to confirmed unbelief in everything sacred. Indeed the worldly wisdom and religious policy of that other church which excludes the word of God from its teachings as an insufficient rule of faith, but which holds entire control of the education of its youth through every advancing stage, most assuredly adopt a broader and more stable basis. It is much to be feared that secular education is now adays deified to the exclusion and neglect of religious education. And this becomes exceedingly dangerous when entertained by the proper guardians of truth and morals. Secular education without religion is at best to throw the momentum of a giant into the arms of an idiot—to build up what may help to move a world, and leave out the spring that alone insures its moving towards God. To take another view of this subject it appears very ungenerous treatment of the "old Kirk" to make so much ado about the maintenance of the institution under its special care considering the liberal and generous way it proposes to place the large sum at its disposal to the interest of the United Church.

Another side issue that has been introduced into the arena of contention is the old subject regarding the Headship of Christ over His church. Certainly no member of the old Kirk can object to this *per se*, but the way it is introduced cannot be regarded otherwise than an insinuation that the old Kirk is not so sound on this as the sister church. To pursue such a course must retard union. It has never been shown that any one of said Kirk denied this article as part of his creed. Too many bold assertions have been made on this point, but these have been more than refuted. And seeing that union was inaugurated by some of those who had made this serious charge, we might reasonably infer that they had resiled from their past allegations, that time and facts had led them to think differently. We cannot conceive how they could honestly initiate union unless their sentiments in this respect were changed towards us. And certainly this charitable view of those who were approaching the old Kirk was the only argument that could be used to restrain those of us, who felt that there should be a formal withdrawal of the "protest," before union could be considered. It appears the more extraordinary that members who sat in committee considering the basis of union should join in this side issue. If this is now brought forward because of our nominal connection with the Church of Scotland, it might easily be

shown that another Presbyterian Church in Scotland suffered more civil danger from the civil court within the last quarter of a century, than the old Kirk. And moreover, we find it strongly alleged against the seceding church there by her own ministers, that the majority of that body, is already departing from the position they once held in maintaining the crown right of Christ's Headship. This charge coming from such a source ought surely to modify such imputations against our church in all time to come. We think this doctrinal truth is stated with sufficient precision in our confession. If not why not add another article. But it is our matured conviction that the old Kirk receives this article in a fuller and broader sense than some members of the sister church. Our position has always been, that Christ Jesus should be acknowledged not only as Head of the Church but of the state—Lord over all, by whom kings reign and princes decree justice. We have always asserted that His laws should be taught and enforced in schools, academies and universities. And if this is the new article of faith, as a condition of union, if all the members of the sister church are prepared to adopt it in this broad and liberal sense, and promise that they shall insist that His laws shall be taught in every educational institution where their influence can legitimately prevail, then we shall heartily concur in this double article being inserted in the basis. Unwilling to encroach on your space, meantime.

I remain, your very truly,

ALEXANDER McKAY.

Alexandria,

22nd May, 1872.

FARMERS' BOYS.

Farmers who regard the future well-being of their children, especially those who desire to have their sons remain at home, and adopt their profession, and become intelligent and enterprising cultivators and managers of landed estates, thus securing competence, if not wealth and honorable positions, have much to do, by both precept and example, to accomplish the desired result. Home and its surroundings must be made pleasant rather than forbidding. Regard should be had to the arrangement and pleasantness as well as convenience and utility of the homestead building and its surroundings—including those inexpensive adornments which good sense, taste and attention easily secure; yes, easily, for those who think a home cannot be rendered beautiful and attractive without a large outlay of time or money are mistaken.

It is not expensive to have a neat flower garden, and such trees and shrubs as delight the eye and make home attractive far more than costly objects. Nor is it prodigality, but rather economy, to have neat and durable out-buildings, fences, gates, and other farm appurtenances and conveniences, including the best labor-saving implements and tools to facilitate and lessen both farm and domestic operations. And, by the way, it is never wise to give the boys the poorest rakes, hoes, etc., and then complain because they do not accomplish as much as full-grown, able-bodied men. It is only just that they, being weaker, should be accorded the best tools and be favoured and encouraged in other respects.

Some farmers—we trust their number is increasing—wisely encourage their sons by giving them plots of ground to cultivate for their own benefit; or animals, the increase or product of which is to be their own. In this, and the like manner, many a young boy has been encouraged, given lessons in management, and acquired means which not only produced contentment, but led to success in after life. The hint, though not new or patentable, may prove suggestive to those parsimonious farmers who force their sons to remain at home, laboring almost unceasingly, with rare holidays or opportunities for amusement or improvement.

All farmers who desire to imbue their sons with manliness and independence, and teach them to manage for themselves—to produce and save or invest judiciously—may safely act upon this suggestion. Let the boys have something which is their own, and thus not only encourage a just pride and ambition, but test and develop their industry, economy, and management. If you can do no more, give your boy or girl, or a boy's plot of ground for flowers. It will pay you as well as them, both now and in the future.

Selected Articles.

MAGGIE AND MAUD.

A LITTLE girl with bare blue feet,
Stood homeless in the dismal street,
But scanty covering hid her form
From chilling wind and winter storm.

Another child, with feet well shod,
The city pavement gaily trod,
She heeded not the gloom and storm,
Wrapped up in furs she felt so warm.

With rosy cheek and sparkling eye
Fair Maud the homeless child passed by
Poor Maggie dropped a bitter tear
Beauty and wealth had passed so near.

"God help me! there is none beside
To help or pity," Maggie cried;
Maud heard the deep despairing moan,
And turning saw the orphan lone.

"What is the matter, dear?" she said,
"But first you must be warmed and fed."
We have one Father, you and I,
He'll care for you, so do not cry."

Together sped they through the storm,
And Maggie's poor chilled feet grew warm,
Kind words and acts were something rare,
She thought her friend an angel fair.

No more with bare and weary feet
She wanders through the city street,
Maud proved in Maggie's sorest need
An angel in disguise indeed.

Ah, want and wealth, distress and pride,
Throughout the land walk side by side,
And though great wealth may not be ours,
Where else were thorns, we can plant flowers.

WHAT THEY SAY IN ENGLAND

At the laying of a foundation stone of a new church at Bournemouth, the Earl of Kintore, an Elder, said:

They had no jealousies or rivalries with sister communions. They were not ashamed of the Headship of Christ, and owning Him as their Head, they owed no man anything but to love one another; therefore, to sister communions, and to those professing Churches who believed in the Lord Jesus Christ and Him only, they wished God-speed while standing true to their own individual preferences as Presbyterians. They liked their branch of the Church because she was simple, and they were reminded that the more they, as Christians, advanced that simplicity, the more were they in accord with deep spirituality. "God is a Spirit, and we must worship Him in spirit and in truth;" and when they saw great pomp and ceremony in worship, and great extreme of ritual, they were apt to say, like the disciples of old, "They have taken away our Lord, and we know not where they have laid Him." They liked their Church because it adhered to what was said in the Word of God—the whole Word and nothing but the Word. Again, they liked their Church because she told her members that it was not salvation they sought after. They received salvation; they were saved in God's sight the moment they entered into covenant relationship with Christ, but, in the words of the Shorter Catechism, their chief work was to serve Him. Taking a wider view of the Church, they desired to hail all believers, let them come from whatever branch of the Church Catholic they might, who believed in the one common Lord and worshipped Jesus in sincerity and truth. There would be plenty for them to do in common—perhaps more than they are aware of—what with Rationalism on the one hand and Ritualism on the other, the latter turning the worship of God into a mere question more or less of types and ceremonies.—He prayed that all unconverted ones in their midst might receive the blessed Gospel message; that God's blessing would greatly shine on that undertaking, so that their dear pastor might see himself preaching from a new pulpit, not, indeed, a new Gospel, but that old Gospel which was ever new, the reflex of Him who was the Ancient of Days, the world without end.

The Rev. Donald Fraser, D.D., after a few words of congratulation, said they were not introducing any innovation, for Presbyterianism was a very old thing in England; at the time of the Reformation it was in the Church of England, and never was out of the Church until the passing of the melancholy Act of Uniformity. They did not want to introduce an exotic Church—a Scotch, Irish, or Swiss Church. They would like the Scotch thistle and English rose to be bound up together, but they expected that the English rose, planted on English ground, would attract the greatest admiration. It was not by depreciating the modes of worship of their neighbours, but by endeavouring to develop the capabilities of their own system, that, by the blessing of God they hoped to commend it to every man's conscience. Here and elsewhere they were trying to enlarge their borders, but they were not depending on any sectarian cry or party agitation; they were not lifting up any trumpety shibboleth, or striking the pickaxe of contention into the walls of the temple of God. They hoped to take a clear, reasonable, and Scriptural ground amid the ecclesiastical distractions of England at the present day, and then they might be able to take their ground reasonably and lovingly, and to hold it. If any one wanted a firm wall at his back against the Church

of Rome, he advised him to come to the Presbyterian Church; as an instance of this, he once asked a Roman Catholic priest, who did not know him, whom among the Protestants he hated the most, and he delighted his soul by replying, "The Presbyterians." In this Church there would be no confessional, no sacrifices; whenever it could be shown that the Apostles walked in procession, with marvellous garments and swinging censers, then they would admit themselves to be in the wrong. They looked upon that which was of the spirit, not of the flesh; they rested their hope of success on the holy testimony of the Gospel and the power of the Holy Spirit—upon one testimony, one foundation stone, even Jesus Christ, the righteous One.

Another speaker, Rev. J. Matheson, said. He claimed for Presbyterianism that to all who belonged to it it gave full liberty without lawlessness, and preserved order without tyranny. It had its courts to which those who felt aggrieved on any matter might appeal. Presbyterianism, he pointed out, was no new form of church polity. As had been shown in the afternoon, it was England's first love, and it was the Church of the Reformation nearly everywhere. He feared that Presbyterianism in this part of the country had somehow got a bad name and that it had been by some persons confounded with Unitarianism. This was really not the case. If Presbyterianism, as was stated in the afternoon, was determinedly opposed to Romanism, it was not less opposed to Unitarianism and Socinianism. Their Church was not a small one, and their form of government was approved of by a very large proportion of Protestants throughout the world. It was computed that there are altogether about 75,000,000 Protestants, and of these 34,000,000 adhered to the Presbyterian form, and if to this number they added the Lutheran Church, the Presbyterians would make up not less than 52,000,000. It was, therefore, the largest Protestant Church in the world.

LORD DUFFERIN.

I once got on top of an omnibus running from Kingston toward Piccadilly, eschewing the inside in order that I might enjoy a balmy April morning, and also a whiff of that weed which, as the Indians told Columbus, "destroys cares." By my side there sat a small man with a very intelligent countenance, who had assumed the same elevated but democratic position, from evidently the same motive as mine. We had a good deal of conversation. He was particularly interested in America, and indicated such an intimacy with its politics that he might have been mistaken for an American, especially as there was very little of the Englishman in his appearance. He had a face more Celtic than Saxon, a fine intellectual forehead, a light, soft eye, in all a face of delicate beauty, but at the same time vigorous in expression. We discussed Tennyson's poetry, and that of Robert Browning, both preferring the latter. Certain little observations made me aware that he was the personal friend of both poets. But he was chiefly interested in American politics, taking very heartily the side of the men of progress there, and asking many questions about Wendell Phillips and other reformers. He said that it had been his privilege to meet Senator Sumner when he was in Europe seeking to recover his health, and was much pleased with him, but that he felt deeply grieved by his speech on the Alabama question. It did not at all do justice even to the devotion which many of the higher classes, even the nobility—the Argylls, Granvilles, Howards, Carlises, Houghtons and others—had shown to the cause of the North, much less to the sacrifices which the great mass of the working people had borne uncomplainingly rather than countenance any of the propositions made for interfering with the determination of the North to crush the rebellion. He rejoiced in the liberation of America from slavery, and believed it would be reflected in England and in Europe in a mighty advance of liberalism. He hoped still that the Alabama difficulties would be surmounted, and England and America enter upon a friendship such as they had never known before, and march together on the highway of human progress. I was much delighted with my companion's ideas of literature, art and politics; his fine eye and his charming voice, and his beaming expression, convinced me that I was in the presence of no ordinary man. By the time we reached Regent's Circus, cigars were ended, my new acquaintance alighted, and disappeared among the millions of London, with a fair prospect of remaining with me for the time to come only as a pleasant omnibus-top memory.

But it was not so to be. A few evenings afterwards I happened to be in the strangers' section of the House of Lords. A debate in which I found little interest was going on, and my eyes were wandering about from face to face, lingering here and there upon one which seemed like a historical figure-head of ancient aristocratic England. But a voice struck me as one I had heard before. I could not be mistaken in that low and clear tone. Certainly when I looked in

the direction of the man who had begun to speak, I could not be mistaken. It was friend of the omnibus top, Dry as the theme was—I have forgotten it—the speaker invested it with interest. He had looked deeper into it than others; knew the point on which the question turned; and in a few simple words made the statement, to which nothing could be added.

This was my first meeting with Lord Dufferin, but not, I am happy to say, the last. It has been my privilege to meet him in society, to listen to him, to know something of his life, and my first impression has been more than confirmed. I am quite sure that there is no one among the peers of England who surpasses him in all that goes to make the gentleman, the true-hearted man, and the refined scholar. The appointment of Lord Dufferin, one of the most important friends and advisers of the English Government, to be the Governor-General of Canada, is at this moment very significant. It means obviously that it is deemed important that there shall be in Canada just one who has been all his life one of the most faithful friends of the United States, and also one who, as an Irish nobleman, has pursued a course towards his tenants in that country which has left him without an enemy there.

So far as America is concerned—even Irish America—his record is without a blot. Nor are these the only qualifications which Lord Dufferin has for the post to which he is sent. Twelve years ago he was entrusted with the delicate mission of settling difficulties between the natives and Christians in Syria, where he displayed much capacity, and for his services was made K. C. B. He also successfully compromised difficulties between the French and the Dutch, and showed such great tact and ability in dealing with the Turks, and other Orientals that many of the most influential men at once named him as the right man to succeed Lord Mayo in India. There was, indeed, considerable indignation in some quarters that Lord Northbrook, his inferior in every way, should have been preferred for the post in question. But Canada gains a great deal by it. England could send her no better man.

Lord Dufferin's departure for Canada will make a grievous gap in the literary society of this country, of which there are few brighter ornaments. Who has not read his admirable satire on high life, "The Hon. Impulsus Gushington?" George William Curtis could hardly improve upon it. And who has not followed the career of the yachtsman of 1859 to Iceland and elsewhere, as narrated in that pleasing book, "Letters from High Latitudes?" There is a happy humanity about the writer of that book, and a sympathetic charm, so that it is possible that many a fair reader has excused, if not envied, the old Norse landlady, who thought it necessary to send that seeming youth in that cold region was properly oared for, to the extent of tucking him in bed and kissing him as she would a baby. Lord Dufferin belongs to a literary family. His mother, the Countess Gifford, is sister of the Hon. Mrs. Norton, both being daughters of Thomas Sheridan. He (the present Lord Dufferin) is now forty-six years of age, though he does not look forty. His name, before he succeeded to his father's title, was the Right Honorable Frederick T. Blackwood. He was educated at Eton and Christ Church College, Oxford; and his first work after graduation was to go and devote himself to the relief of the Irish during the famine of 1846-47, of which he published an account. Hardly less will Lady Dufferin be missed. Though she has not published any book, she is known as the best writer of humorous Irish song living. Her delightful ballads are sung in many drawing-rooms. She is a genius and a sparkling character, a perfect representation of the cultivated Irish woman, a type, by the way, which it would be hard to surpass by any race in the world.—*M. D. Conway's London Letter.*

INTERMARRIAGE OF BLOOD RELATIONS.

Professor Richard Owen states an important fact that cannot be too widely known, namely, that the intermarriage of blood relations is a physiological error. Close observation of this subject for many years among the families of his acquaintance where close intermarriage had been permitted, he says, the children were either deaf mutes or were afflicted by some deficiency. He knew a young man whose father was a physician, and who should have known better than to marry a double cousin. In this case the consequence was that, as the last part of the osseous system developed, the young man from the intermarriage of those in whom the same material was deficient, was prevented from having a single tooth at any period. His sister had but two or three small stubs of teeth, and their brother was altogether wanting in his mental faculty. He insists that it is a great crime for parents to allow their children to grow up with the idea that they may ever marry with blood relations. It should be a thing never to be thought of, the intermarriage of those connected by ties of consanguinity.

GOING OUT OF TOWN FOR THE SUMMER.

"The hardest year and tear upon a family-man is in the summer, when he has his family somewhere back in the country, and goes up and down every day in the cars. His meals are snatched, his business is hurried, he don't have the time to read the papers, he is continually forgetting some important business on either sides of the line, to say nothing of the waste of life and general discomfort. No wonder so many men prefer to remain in town all through the hot season than to take their country air mixed with dust, and sun, and cinders."

This little paragraph, dropped into the column of "brevities" in a daily paper last summer, arrested my eye and challenged my thought. The season for the annual exodus is approaching, and not through expecting—perhaps not wishing—to check it, yet a few queries and suggestions may not be amiss. In some cases, if not in many, an exit from the city or a change of air is indispensable to some members of the family, children especially, and to all it is more or less grateful. The long, sultry heat in our middle and Southern cities demand this change.

But has not this "going to the country," "going somewhere," become a mania, and done more because it is the fashion, "because everybody goes," than because health demands it, or because comfort is gained thereby?—Everywhere it is the same. In seaboard towns, families must go to the country. In lake-shore towns, they must go to the country. In inland towns, why, forsooth, they must go to the country or go somewhere. And the mass of these go from easy, comfortable homes, wide, airy houses, where they can live as they like, to cramped-up rooms in boarding-houses at the "lakes," at the "springs," in the country villages, or even on the farms. True, their accommodations and surroundings at the various summer-resorts range according to the price they pay for them, but would not the same expenditure in their own homes give them much larger privileges and more substantial comfort?

I am not speaking of the family excursions for a limited time to watering-places, or their tours, longer or shorter, taken for the sake of travel and recreation, but of the organized system of shutting up the house and living in trunks for the season. It is this kind of living, and this abandonment of home comforts for which the "family-man," contemplated in our opening paragraph, is to be commiserated.

But thus, as we view it, is not the darkest shade in the picture. This is hinted at in the last sentence of our little extract. This "preferring to remain in town," that tells the story,—tells the story of the faithful, toiling husband and father, who must keep to his business, or the wife and children could not luxuriate in country or sea air—could not cope with others of their kind in dress and general style; tells the story of his desolate home, with only some uncultivated hireling to provide for his necessities—the parlor cheerless and dusty—his own room silent as a tomb. Yet, he suffers it for the sake of those he loves. Or, it tells the story of restraints all removed, of the reins given loose to indulgences which we need not name. It tells the story of many a home from which mothers and daughters have gone, and are perhaps snugly located in a summer residence, at no great distance, expecting father or brothers to come to them and spend the Sundays and holidays.

But what of the week-time? They take their meals, perhaps, at a restaurant, and lodge in the deserted home, haunted not by ghosts, but by real desolation. Or, a domestic or two remains to prepare the breakfast and suppers, and look after things in general. But there is no wife or mother to pour the coffee or season the toast. The day is spent in the close counting-room, behind the counter, in the little pent-up back office or shop, which looks not only on brick walls, dingy roof, or lumbered-up yards or alleys, amidst the clang of machinery and the dust of toil, with the thermometer ranging from 88° to 90° in the shade. Then as the day wanes, they thread their way through the dusty streets to their skeleton of a home. No mother or wife to give a welcoming smile, no daughters or sisters to beguile the evening with music and wholesome amusements; and the homes of associates are alike cheerless! Is it any wonder that the tempter gains easy access,—that unhalloved associations are formed,—that the heart goes after unwholesome pleasures, and that so many feet go into the ways that take hold on death? Are not the summer pleasures of many a family doubly-dear bought? How can any wife or mother, daughters or sisters, half enjoy a recreation or luxury, when husband, son, father, or brother cannot share it too?

Said a wealthy lady in my hearing not long ago: "I never go away and leave my house in summer, unless we all go. My son says to me often 'Mother, why don't you go to Long Branch, or Newport, or Saratoga?' I

reply, that whenever his father and he can have time to go, I am ready, but while they are obliged to stay in the city, I shall stay too. And really, she added, I find more comfort at home than anywhere else. At home I can dress as I please, and do as I please.—I can take the shady side of the house when the sun is pouring on the other, and in usual ways enjoy my summer in the city. A trip for a few days here and there gives us all the variety and change we want."

This course seemed to me commendable, and I have no doubt she reaps more true pleasure than many who pursue the opposite.—*Mother's Journal.*

THE MIND CURE.

The finest curative agency in the world is the mind of the patient. We do not mean to say that you can cure corns and bunions by resolving to dispense with them, or that you can restore your lungs after disease has destroyed them by having a cheerful temper, or that a cancer can be eradicated by a hopeful heart. The "Mind Cure" is not warranted to act as a specific for everything. But there is no medicine that is susceptible of such a variety of uses as this. There is no disease in which the state of the mind has not much to do with the state of the body.

Physicians prescribe travel and sanitarium, they send one man to Minnesota and another to Florida, without taking the temperament of the man into account. We have seen a man acting chief of police in St. Paul, who had been carried ashore from the steamboat on stretchers, so far was he reduced by hemorrhages. Climate? Yes, and more than climate. Doubtless the man was of a hearty temperament, and enjoyed the new and strange scenes about him. We have seen a hundred invalids in the same climate pine for home and older civilization, and die of nostalgia. Let it be understood that no invalid is benefited by a climate when he stays in that place an hour after that stay is enjoyable. If you are an invalid, arrange your life so that it may be restful and happy to you, and then enjoy it. We recall a man, a bridge builder, who carried his consumption over bleak and snowy prairies, who slept in cold beds in frontier taverns, coughing all night, who built bridges and drove business when his lungs were wasted away. He said that he was happy at work, and that work kept him alive. And it did. Year after year he managed to spin out his broken life, happy always, and making all about him happy, until he became a walking miracle. At last came the catastrophe, and he died. If your business amuses you, and you are succeeding, and you can keep your temper happy, then there is no better medicine. But he who has a distasteful business, and who has not the will or the power to adapt himself to it, is indeed to be pitied.

Life insurance companies trumpet your ribs and listen to the whispers of your heart. They ask about your father and your grand-father and your mother's sister and grand-father's brother. They want to know whether you have had any or all of the following diseases, etc. But when did life insurance company ever think to ask about your own conscience, your cheerful heart, your business success, your amiable domestic relations, your religious faith, and all the rest that go to make sunshine or clouds in your life?

Do not listen to anybody who tells you to travel if travel is uncongenial to your temper. But if you enjoy it, then travel is the best of all medicines. An invalid struggling for life should not have any duties. The main business at such a time is to enjoy yourself. Joy is a tonic above all.—*Health and Home.*

WHINING.

There is a class of people in this world—by no means small—whose prominent peculiarity is whining. They whine because they are poor, or, if rich, because they have no health to enjoy their riches; they whine because it is too rainy; they whine because they have "no luck," and other prosperity exceeds theirs; they whine because some friends have died and they are living; they whine because they have aches and pains and they have aches and pains because they whine, and they whine no one can tell why. Now we would like to say a word to these whining persons. First, stop whining—it is no use, this everlasting complaining, fretting, fault-finding and whining. Why, your most deluded set of creatures that ever lived! Do you know that it is a well-settled principle of physiology and common sense that these habits are more exhausting to nervous vitality than almost any other violation of physiological law? And do you not know that life is pretty much as you make it? You can make it bright and sunny, or you can make it dark and shadowy. The life is only meant to discipline us—to fit us for a higher and purer state of being. Then stop whining and fretting, and go on your way rejoicing.

Dr. Livingstone has arrived at Ujiji with Stanley of the *New York Herald*.

THE SOLDIER'S RING.

He wore a ring upon his little finger, a woman's ring, too small for any but the smallest left-hand finger. It is a woman's ring almost always that is worn there, a gift of love, or memory, or hope, sometimes of death. Such rings are poems to those who can read them, and when worn on hands that have grown old and roughened, and calloused in labor and struggle, they are poems full of tears.

The ring was tight on the soldier's finger, and therefore noticed the more. He was gazing at it reading its inscription.

"See Lothrop looking at his lady's ring!" shouted a rude comrade.

Lothrop heeded not, still looking at the ring.

"Never forget! never forget!" he read. O, if he had only read that yesterday! It was on his finger just the same. Why did he not read it before it was too late, before he joined in the carousal? Why had it not a voice then as well as now? "Never forget!" O, if he could now forget, but he cannot. How dreadful to remember always, and always with bitterness, because we have once forgotten!

He left his tent, went out alone, and found a place to weep. His tears fell on the little ring he wore; he wiped them off and read the inscription again, and his tears fell on it again.

It was his mother's ring, a sacred thing which all his life he had seen her wear, sometimes in quiet, solemn hours, gazing at it long and fixedly, as if it were a charm. It was his young father's first gift to her, and told her of early love and hope, and early death and heaven. Dear to the maid, dear to the wife, dearer to the widow, had it been!—a link that held her to the past where she had lived with him who gave it, and drew her to the future where she might live with him again. Lothrop knew it was the dearest earthly thing his mother had except her Bible; and when she took it from her thin, shrunken finger, and placed it on his, and kissed it there, and dropped a hot tear on it, thus hallowing it afresh, he felt as if he was baptized anew, and unworthy of the baptism. "Never forget," said his mother, and another hot tear fell upon his hand; "never forget God, nor God's Word, nor prayer. Never forget home, nor your mother! Keep my precious ring, and may it keep you! Wear it back to me, on an unstained hand, or let it be buried with you!"

And now Lothrop's hand, the sacred ring upon it, was stained. He had forgotten God, and His Word, and prayer, had joined himself to the foolish, and been led away by them. It will break his mother's heart to know it, but she shall never know it. Yes, the ring will tell her. He must tell her when he shall give it back to her.

A constant reproach is the mother's ring to the young soldier. It permits him no pleasure nor peace. It is the voice of his conscience, and upbraids and threatens him. He cannot wear it, and puts it out of sight; but the marks left, and his eye is on it as on the ring, and even more, and it is more a reproach to him. He must wear the ring, and must remember. So it is; we must remember, though memory be torture; we cannot forget at will. And O! if the memory of sin be so bitter, so hard to bear, what may be its punishment? how may that be borne?

Lothrop long carried his remorse, weakening, sinking him; and his comrades call it home-sickness. He was faithful in his duties, but the performance of present duty will not compensate for past sin. Sin is a debt for which we have nought to pay, and never can have. It must be forgiven us, or we must perish.

There came a battle, and Lothrop fell. All night he lay wounded on the field, amid dead and dying, dying himself. What hours for memory were those! He lifted his hand; the moonlight gleamed upon his mother's ring, and he seemed to read again, "Never forget!" But now came thoughts of mercy as well as of sin, memories of promise as well as of threatening, words of comfort as well as of condemnation. "This is a faithful saying, and worthy of acceptance, that Christ Jesus came into the world to save sinners." "The blood of Jesus Christ cleanseth us from all sin." "A faithful saying, I accept it," he whispered. "Cleanse me from all sin in thy blood, O my Saviour!" he prayed again and again. "Cleanse me from all sin—all sin. Blessed Saviour!"

Daylight broke, and they came to find the wounded and bury the dead. "Ah, poor Lothrop!" they cried, "the ring upon his lips." They lifted the hand that wore it, but it was lifeless. "Save the ring he thought so much of," they said, "and send it back to the giver." They drew it from the cold, stiffened finger, and read the inscription. "Well, he did not forget, that's certain." They looked for a name within it—only initials there. And they sent it to his mother, and told her how they found him dead; and how the ring was on his lips, and what a wounded comrade lying near him heard him pray before he died.

Once more the bereaved woman alid the little treasure over her thin finger

and kissed it, and dropped her tears upon it, remembering the past in a new sorrow, and looking to the future with a new yearning.—Selected.

A LAY SERMON.

The religious journals are sadly and solemnly wondering why the crop of clergymen is of late years falling short. "Give larger salaries!" suggests one newspaper. "Help indigent theological students!" says another. "Let the churches be less fastidious!" suggests a third. These may all be valuable hints; but our notion is that the childish way in which so many churches treat their pastor has something to do with the diminution of young men to engage in the calling. When a minister is settled, it is always with the highest hopes of what is denominated his "usefulness." At the ordination, or in stallation everything is rosy. Some smile with satisfaction, and some cry because they are so pleased. The salary is to be liberal, and it is taken for granted that the pews will be filled. The new pastor receives many gifts, some useful, some ornamental, and some neither; and so does his wife. After a little while the sheep begin to grow critical, and the poor apostle breaks his heart, spoils his eyesight and wears out his concordance in manufacturing sermons. Soon an awful whisper goes about the congregational circles—the new minister is dull! There has been a mistake! How much better if we had called Bro. A. 1, who fills St. Simon Stylites' Church every Sunday! The women of the Society having nothing else to do, pass their lives in running about dispensing critical claff and clatter.

The upshot of the whole matter is that soon Bro. B. 2 requests dismissal, and flies to the obscurity of the rural districts. He suffers, without any fault of his own, the penalty of having been overrated in the first instance or underrated in the last. His bereaved church invites all the A 1s it can hear of to take his place; but, although a new shepherd may be obtained, he can never be sure of a better fortune than that which befell his predecessor. Now, young men who have just taken their degrees, and who are deciding between law, physic, and divinity, are usually more or less fools, but they are not fools enough to believe that an uncertainty is as desirable as a certainty in their scheme of life. They do not relish the prospect of failure without fault or of undeserved ill-success. They do not want to be picked to pieces by gossips, or to be criticised by the ignorant, or to live always in the rainy season of unasked-for advice. Lawyers do not take law from their clients; doctors do not ask the patient what particular pill he thinks the best for his trouble; and why should clergymen be harassed in their down-sittings and up-risings in their preaching and in their prayers, in their doing of all manner of clerical work by suggestions and snarls, by insolence, obtrusion, interruption, dissatisfaction, and disapproval? We indicate one reason why young men are averse to pulpitiereing as a business. We might give two or three more, if we pleased.—New York Tribune.

PROPORTIONATE GIVING.

A Bible collector, in giving his views upon this subject, sends the following illustration:

When I was in Caledonia, Racine County, this summer, I called upon a man for his contribution to the Bible cause. He is not a wealthy man. He does his own work on the farm. He looked over his book and said his contribution would be seventy dollars. I asked him, "Why this remarkable benevolence?" He said, "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to his blessings, and I hit upon this plan: I will give five cents for every bushel of wheat I raise, three cents for every bushel of oats, barley, etc., ten per cent, for the wool, butter, etc., that I sell. The first year I gave twenty dollars, the second thirty-five, the third forty-seven, the fourth forty-nine, the fifth fifty-nine, and this year my Bible contribution is seventy dollars." "For twenty years previous," he continued, "my doctor's bill had not been less than twenty dollars a year, but for the last six years they have not exceeded two dollars a year. I tell you, there is that scattereth and yet increaseth, and the liberal soul shall be made fat." How many will follow this man's example?

THE FIRST PSALM.

When, with our feelings duly spiritualized, we commence to open the book of Psalms, we find within its pages such a profundity of wisdom, such a knowledge of human nature, such a trust and confidence in the Supreme Being, such a firm reliance on His mercy, that we can readily account for the circumstance that although the book was written for Jews it has been incorporated into every church of nearly every denomination. We seek in vain throughout the annals of sacred or profane writ to find a compendium of religious, moral or social study equal to that which inspired the pen of the sweet singer of Israel and caused the master-mind to pour forth his very soul for the good of posterity.

ONLY A CUP OF COFFEE.

Fields and fields sparkled like snow in the sun. Away in the distance rose the mountains bare and brown, their tops lost in the clouds. Close by the railroad track stood the rough station buildings and two or three adobe huts where refreshments were offered to travelers. The express had thundered past an hour before, and now the third-class came leisurely up and stopped. Out-stopped the passengers intent upon breakfast. One family, father, mother and children, had brought their provisions with them, and made their tea and coffee as they wanted it on the stove in the car. But most of the company were men, and did not know much about helping themselves. One slender lad, Harry Minturn, sat in his seat at the other end of the car until all around him had gone out; then taking out his purse, he carefully counted its scanty contents. It had taken weeks of saving to get enough to buy the ticket for the East, and his margin was small when that was done.

"Bread and butter this morning," he said, whistling as he joined the throng outside. A few steps off he saw a very modest little shanty, which seemed to have nobody near it.

"That's the place for my money," thought Harry. Entering, a delightful odor of coffee greeted him. How good it was! Just the smell seemed to warm him, and his hand in his pocket felt the few "bits" longingly. Alas! he knew how far they would go, and how many meals they would buy, and Harry had learned that it is never safe to spend your last penny, and honorable to scrimp and save, and even appear mean, so that you do not go in debt. The jolly young fellows who told stories and sang songs in the cars would have lent him money, careless whether it was ever paid, but Harry would as soon have begged as borrowed.

An old woman was sitting knitting by the stove. She gave the lad a chair, and asked what would he have.

"Two slices of bread and butter, ma'am, if you please."

"Nothing else?"

"That's all," said Harry. The great round of corned beef and the cold nut-tons were not for him.

"Looks hungry, poor boy!" said the woman to herself. "Somewhere near the age of my Jim."

She cut two generous slices from her large firm loaf, and put plenty of butter on them. Over her glasses now and then she watched the appetite with which he ate.

"Rather dry now? Isn't it?"

"Oh, no!" said Harry. "I never tasted anything better."

"Won't you take a cup of coffee with it? Do!"

"Madam," said Harry, "I've three thousand miles to go, and just enough money to take me there. Home is at the other end. I've enough for bread this morning, but not enough for coffee. I'll thank you for some water."

"Boy," replied the widow, "I have a lad off at sea, somewhere near your age, and some day, on his way, he may have to go on short rations. Now, you'll be my Jim this morning, and have your breakfast."

I wish you could have seen the big and white cup into which she poured the yellow cream, and stirred the sweet sugar, and filled up with the foaming coffee. I wish you could have seen Harry drink it, and then, when she would not take a "bit" for it from his store, just put his arms round her neck and say:

"Well, mother, if you won't take anything else, you must let me kiss you for Jim."

It rumbled the cap border a little, but it did the old lady good, and the hands from the road coming in a moment after found her chipper and cherry than usual.

The fields are there yet, glittering with alkali; the brown adobe huts, the unpainted shanty, and the rugged cliffs in the distance. Old Mother Malloy still makes her bread and her coffee for the railway folks, and waits for Jim to come in some day. Harry, westward bound again, with business before him and funds in his pocket, is meaning to stop at that station to take a love token to the good old heart that gave him in his need what seemed like nectar, though it was only a cup of coffee.—Hearth and Home.

Father Gavazzi dined lately in New York with the editor of the *Echo d'Italia*, the free Italian paper of New York. In this liberal writer he was surprised to find an "altar boy" who assisted him at mass the first time that he was appointed preacher at Rome for the "Lenten season."

As we have said something about the controversy concerning the Athanasian Creed in the English Convocation; it may be proper to inform our readers that the Convocation voted, 62 to 7, to retain the creed entire. There was no vote taken, we suppose, upon the question of believing it.

FIRST PROTESTANT CHURCH IN JAPAN.

A correspondent of the New York *Observer* writes from Yokohama as follows:

Yesterday was organized here in Yokohama the first Protestant Christian Church in Japan. Although the edict against Christianity is not yet repealed, the Government has decided to let it stand as a dead letter, and take no notice of any who may embrace the truths of the Gospel. Scarcely is the heavy hand of oppression thus partially lifted, when this little church appears, just as in the early spring, when frost and snow have gone, the young and tender grain is seen, giving the promise of the coming harvest.

The service was held in the little chapel belonging to the mission of the Reformed Church, and was conducted by Rev. Dr. Brown and Rev. I. H. Ballagh. Nine young men were baptized, retaining their native names, which certainly seems more sensible than assuming foreign ones. These nine, with two more elderly men, who have been Christians for some time (having been baptized in private about two years ago), were organized into a little church. They had elected one of the two men last named as elder and catechist, and he was solemnly ordained to his office. After this the sacrament of the Lord's Supper was administered, and to all present it was a season never to be forgotten. These men seem "full of the Holy Ghost," and of a spirit of most entire consecration to the will and service of God. They all express an earnest desire to make known to their countrymen the glad tidings of salvation. Some of them will, no doubt, give themselves to this work, but most of them cannot well afford to do so, having families to support. All these converts, and others who will probably be admitted to the ordinances of the church, are members of Mr. Ballagh's the Bible class and school. For ten years he has been sowing the seed among this people, amid many discouragements and privations, and now God is permitting him to reap the fruit of his labors.

Another interesting fact I must not omit to mention. These young men, entirely of their own accord, appointed the first week of their Japanese New Year—which began on the 9th of February—as a "Week of Prayer" for the special outpouring of God's Spirit upon themselves, and upon their whole nation. They feel that their prayers are being answered, and they still continue their daily meetings which have increased in attendance from ten to over fifty.

It is a cause of constant joy and thanksgiving to all among us who are praying for the coming of Christ's kingdom, to mark with what rapidity God is carrying forward his designs of mercy towards this land. A few months ago, a man could not read the Bible but at the risk of his life, and now a little church is publicly organized. The wheels of God's chariot are rolling on, and every barrier falls before them. The "rulers who took counsel against the Lord, and against his anointed," are gradually withdrawing their opposition; and when the Embassy returns, and the new treaty is consummated between Japan and the leading nations with whom she holds friendly relations, full religious liberty will unquestionably be granted. God is thus throwing open a wide door of success to this people, and he calls in trumpet tones to his church to "go in and possess the land." May she faithfully obey, and not suffer infidelity, Popery, and all kinds of error to crowd in and poison the mind and heart of this spiritually starving people.

The rays of the Son of Righteousness have as yet only glanced upon the shores of this fair Island, and there are still nearly forty millions of souls lying in the grossest darkness. But I doubt if there is another heathen nation on the globe that offers more encouragement to the Gospel laborer. The people have not, as a rule, that bigoted attachment to their own religion, which proves such a formidable obstacle to the progress of Christianity in some countries, and a large portion, if not the majority, have no religion at all. Besides this there is a rapidly spreading desire for improvement, which leads them to inquire into every new subject with the greatest eagerness, and as one of them, a man of great learning and ability, remarked to me a short time since, "The Gospel is like good fruit; it is placed before my people they will see that it is good, and gladly put out their hand to receive it, for they are a very hungry people." "The harvest truly is great, but the laborers are few." If there were a hundred men and women ready at this moment to bear the Gospel to this land alone, there would be a place and work for each of them; and this is only a corner of the great field that is "white unto harvest"—waiting to be reaped.

A few words in reference to the work among the women in Japan. Until recently little or nothing has been done in this direction, but the Government is now beginning to turn its attention to the subject of female education. It has established one day school in Yedo, intending soon to have more. Some of

the leading men are convinced that the education of the women ought to keep pace with that of the sterner sex, and surely the same is true in regard to their instruction in the truths of Christianity. The American Mission Home recently established in Yokohama, under the auspices of the Woman's Union Mission Society, and in charge of Mrs. Samuel Prayn, of Albany, is designed to reach both women and girls. A wide and varied sphere of usefulness is opening before it. Owing to the idle, aimless habits of the Japanese females, especially those of the higher classes, as reared, it will naturally take some little time to awaken among them anything like a general ambition for improvement, but the few who have already availed themselves of the advantages of this institution display a degree of intelligence and quickness of learning that are truly remarkable. I wish I could give you a more full description of the plan and prospects of the Mission Home, and also tell you of the "Union Church" lately organized in Yokohama among the foreign community, but I promised to be brief, and my letter is already too long, so I must close.

I. N. C.

THE CAPTAIN AND THE JEW.

A pious sailor went as one of the crew of a passenger steamer down the river to the sea. Over the ocean hovered a heavy, threatening fog. They went forward into it. Near the chimney a youth was shivering evidently in great anxiety. After awhile he asked the sailor—

"Shall we have a storm?"

"Do not allow yourself to be anxious, since the Lord knows in what condition we are, and like as a father pitieth his children, so the Lord pitieth them that fear him."

With these words he turned away to his work. Years passed, and the sailor had become a captain. On one of his voyages a well-dressed gentleman drew near him with the question—

"Shall we have a good voyage, captain?"

"That no captain can tell, but He who holds the water in the hollow of His hand and measures the heaven with a span."

"Thanks, captain; it delights me to hear you come quickly to the main point. You remind me of a sailor who spoke encouragingly to me on my first voyage."

"What did he say?"

"I was terrified at the rough waves, and he told me, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.' I was then a Jew, so the text was not unknown to me, but I could not call God my Father. Yet the sailor was, I plainly felt, quiet and happy as a child on his father's knee. First I wondered what could give a man such confidence, then I prayed and sought for it, and am now a Christian, and a missionary to my own people. Let me give you my card."

"How long is it since you were first on the high seas?"

"Seventeen years."

"Should you know the sailor if you saw him?"

"O, certainly, I have thought of him so often."

"He stands before you now."

"Impossible, captain. He was a common sailor."

"Is not yours a still more remarkable change. You were a Jew, and are now a Christian and a missionary. Why, then, in seventeen years' time should not a sailor become a captain?"

The Sabbath in the recently heathen Island of Madagascar, is now scrupulously observed wherever the influence of Christianity has travelled. There is no noise of labor in the capital, no buying or selling of goods or provisions; even the water for the use of the family is brought from the springs on Saturday enough to last till Monday morning. There are nine large chapels in the city, several of which are provided with bells, where the people, dressed in white, assemble morning and afternoon for worship.

An important anti-infallibility movement had begun in Bordeaux, France. Pere Jugira, a priest who has been prosecuted for writings alleged to be heretical, defends his orthodoxy and maintains that those who accept the doctrine of Papal infallibility no longer belong to the true Church. He declares that those who reject that doctrine are despoilers of the traditions of the primitive Universal Church. He has organized a committee of action and intends to appeal directly to the people of Bordeaux.

The Anglican Church says that it is "Catholic." The Roman Church says that it is "Catholic." According to the theory of each it is impossible for both to be "Catholic." There seems to be no room for an argument. It is not strange, therefore, that a conflict has arisen in the Worcester-shire (Eng.) Jail. Mrs. Vaughan, the Roman Chaplain of this institution, signed his report, "I. Vaughan, Catholic Chaplain." Upon this, the Protestant Chaplain, complained to the authorities, claiming that he also was the Catholic Chaplain. To quiet the matter, Father Vaughan dropped his title, and simply spoke in his reports of "the Catholic prisoners." Then there was renewed wrath on the part of the Anglicans, and an appeal to the Quarter Sessions, which solemnly decided that Father Vaughan must not speak of himself as a "Catholic prisoner." If any body should be so hard hearted as to laugh at all this, what row about nothing, how can we help it?

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$1 a year, in advance. POSTAGE, by mail, 50 cents per year, payable at the office of delivery.

C. BLACKETT HOWISON, Publisher and Proprietor. TORONTO, P. O. Box 666.

ADVERTISING RATES.

Table with columns: Space, 3 Mo's, 6 Mo's, 1 Year. Rows include One column, Half column, Quarter column, One-sixth column, One-eighth column, One-tenth column, 12 lines or 1 inch, 6 to 8 lines, 4 to 6, 4 lines and under.

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

British American Presbyterian.

TORONTO, FRIDAY, MAY 31, 1872.

EXPLANATORY.

The Canada Baptist of this week is angry with us for having had some of its selections in our last week's issue. The explanation is easy. The office at which we have our printing done has not yet fully recovered from the effects of the strike, and could not set up sufficient matter for us.

TOPICS OF THE WEEK.

The past week has been one very barren of incident. Literally there has been nothing stirring.

Since the passing of the Washington Treaty, our legislators at Ottawa have had a quiet time of it. Ministers have their large majority and can do very much as they please.

The Washington Treaty was expected to hold good after all, by the Americans agreeing to withdraw their claim for Consequential Damages.

The prospects of Horace Greeley ever coming to occupy the White House very

much depend upon the action of the Democrats at the approaching convention at Baltimore. If they adopt him as their candidate he will make a strong run.

The Public Works going on in Canada make the demand for all kinds of labour very great. None who are able and willing to work need want full and remunerative employment.

A considerable number of farmers and others are moving to Manitoba. This is the best and most efficient way to settle all the troubles in that quarter.

The difficulties between employers and employed seem as far as Canada is concerned in the fair way of being amicably arranged. In the old country the movement for "nine hours" is generally successful.

THE COMING ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH.

The General Assembly of the Canada Presbyterian Church meets on Tuesday first in Knox Church, Hamilton, and will in all likelihood continue in session for more than a week.

The subjects which will come up for discussion and settlement are of special importance, and will require careful and judicious handling. It is not for us to indicate with any appearance of authority the course which that venerable body ought to pursue in reference to those questions which will be under consideration.

The great question of Union will necessarily occupy a prominent place in those deliberations, and it is to be hoped a very decided step will be taken toward a satisfactory solution of the difficulties by which apparently it is at present beset. The great difficulty in the matter is, as all acknowledge, in connection with the arrangement and disposal of the literary and theological institutions of the different uniting bodies.

ordinarily into the movement, and find all their difficulties and objections at an end. The question has not as yet been very long before the different churches. Nothing will be gained by undue precipitancy in the matter.

There will also be a movement for the preparation of a small volume of hymns to be issued under the authority of the Assembly for use in public and family worship. Of course, by the very terms of Union, any congregation that chooses can at present use the United Presbyterian Hymn Book.

Let us hope that the question of intemperance with all its attendant evils will also receive the best attention of the Assembly. That question is every year becoming of more importance, and no Church Court can long afford to give it the go-by.

The consideration of these and other points will give the Assembly abundance of work, and we are sure that the prayer of very many is that the result of its deliberations may tend greatly to the advancement of the cause of Christ both in this and other lands.

LABOUR WAGES IN EUROPE.

The discussions going on about wages and hours of labour are naturally leading to increased attention being given to the state of the labourer in the principal countries of Europe. The more this is done, the more is it evident that some change of one kind or other in the way of improvement ought to take place without delay.

In France a farm labourer gets from sixty to eighty dollars a year and his board. In Prussia wages range from ten to twenty-four cents a day, with house and garden free.

In Italy, about thirty cents without board, while in the Netherlands the labourer gets only from sixteen to eighteen cents a day, though every thing is as dear as in England.

No wonder when such a state of things is looked at that there should be an ever increasing tide of emigration to this western world, and that it should be the thirteenth and most prudent and most energetic of the people of the different countries that are coming. The movement is for good to those who come and those who stay.

PRESBYTERIAN ITEMS.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH OF GREAT BRITAIN AND IRELAND met on the 18th inst at Edinburgh. After sermon by the retiring Moderator, —the Rev. Dr. Edmond of London,—and the adjustment of the roll of members, the Rev. John Cairns, D. D., of Berwick-on-Tweed, was unanimously elected Moderator.

The subject of union with the other Presbyterian bodies was taken up on the 15th, and after an animated discussion it was agreed by a very large majority to adopt the suggestion of the Union Committees, in reference to making the ministers of the different churches proposing union eligible as ministers by congregations of the U. P. body.

The progress of this Church may be seen from the following statistics for 1871, as contrasted with similar ones for 1861:

Table with columns: Item, 1861, 1871, Increase in ten years. Rows include Number of congregations, Elders, Members in full communion, Average Sabbath attendance, Number of S. School Teachers, do do Scholars, Annual income for congregational purposes, Missionary and Benevolent Societies, Total income for all purposes, Total raised for ten years ending 31st Dec. 1871.

It has missionaries in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, and Spain. It has an educated Foreign Mission agency of 281 persons; 6206 communicants in Mission churches; and 8590 pupils in week day schools.

The Presbyterian Church of the United States has continued its meetings in Detroit. The number of commissioners present is 405, among other arrangements made by the hospitable people of Detroit for the entertainment of the members may be mentioned a series of assemblies in private houses where the ministers and elders may become acquainted with each other and with the leading Christians of the city.

LONDON MAY MEETINGS.

The London Missionary Society held its annual meeting in Exeter Hall, London, on the 9th inst. The report read was a very encouraging one. The income for the year was £111,517 15 11, while the expenditure amounted to £114,906. At the several mission stations planted by the agents of the society there are 70,000 persons in full membership, while there are in all 450,000 attendants upon public worship under more or less regular instruction.

The Sunday School Union had also a very effective meeting on the 9th, as well as a good many other minor societies, but our space will not allow us to give particulars.

The rebellion in the Romish Church looks formidable. Four members of the University of Bonn are threatened with major-excommunication, and the people stand by them. Cologne pastors are uniting and opposing the Bishops who defend infallibility; so are priests in Munich and Breslau. Luther is coming again to Germany.

PREACHERS' GRIEVANCES.

The remarks of a correspondent on the "Probationers Scheme," which will be found in another column, are well worth the serious consideration of all. While not endorsing all our correspondent's statements, we rather think that there is more truth than poetry about them. It is a matter for regret, yet still it is an undoubted fact, that the laws of the Church are too often observed only so far as they suit the views or convenience of individuals or Presbyteries.

HOME MISSION WORK.

We give this morning an interesting communication from one of the students employed in mission work on the Upper Ottawa. We hope this is only the first of a large number of similar papers which we shall have the pleasure of publishing during the season. Short, intelligible statements of the actual facts are what we want and will welcome with special thankfulness.

Accounts of parties for Manitoba is multiplying. One exchange thinks there will certainly be 1,000igrants to that Province within a month.

Wholesale excommunication is threatened by the Ecumenical Patriarch against the Bulgarian Bishops, who elected an ungracious Exarch. The latter is only to be received by the Patriarch on confessing his faults, and condemning those of his electors.

Rev. Richard Carden, the London clergyman whose piteous petitions for destitute widows, deserted orphans, and other interesting persons whose sufferings he depicted, resulted in his receiving large sums of money which he appropriated to his own use, he been sentenced to hard labor in jail for nine months.

The English Presbyterian Synod met last month. The plan of sustentation reported by the Committee, and already voted on by the Presbyteries, was adopted. The Union Committee were instructed to enter into immediate negotiations for union with the United Presbyterians and Reformed Presbyterians of England.

Eccelesiastical.

PRESBYTERY OF BROOKVILLE.

The Presbytery of Brockville met on the 5th day of May, at Brockville. All the ministers of the Presbytery were present. The Presbytery unanimously nominated Mr. Thomas Mr. Pherson, of Stratford, as the next Moderator of the General Assembly, and the Rev. Dr. McVicar, as the next Moderator of the Synod of Montreal. Representatives of the Presbytery were appointed as Members of Committee on Bills and Overtures Assembly and Synod. Committees were also appointed to examine Records of Sessions. The Rev. Alexander Matheson was appointed a Member of the Assembly's Foreign Mission Committee. Dr. McVicar and the Rev. Robert Binnie were invited to correspond with the Presbytery. The Rev. Robert Binnie accepted of a call from the Congregation of Cornwall. Call was unanimous and signed by forty-four members and sixty adherents. Commissioners from the Congregation promised a salary of eight hundred (\$800) dollars per annum in half yearly instalments with the prospect of a manse at an early date. Mr. Binnie's induction was appointed for the 22nd of May, at 7 o'clock, p.m. Mr. Matheson to preach and preside, Mr. Matheson and Mr. Melville, to address minister and people respectively.

Next meeting of Presbytery was appointed to be held in Prescott, on the 1st Tuesday of August, at 3 o'clock, p.m.

Returns to the Remits from the Assembly to Sessions and Congregations were read.

To the Remit on "Union" there was no report from three Congregations. Every other Congregation within the bounds is very much in favour of Union on the Basis proposed at the adjourned meeting of Assembly, in November last.

Three Sessions report in favour of the present interim law as the future law of the Church on the subject of "Instrumental Music." Two Sessions are opposed to the present law, one has no vote, and one though not opposed thinks the enactment of a permissive law somewhat premature. Four Sessions give no report.

After very earnest and lengthened deliberation upon the present state of our vacant Congregations and Mission Stations, it was moved by Mr. Matheson, and seconded by Mr. Lechead, and carried unanimously, "That the Presbytery agree to send ordained Missionaries to Spencerville and Edwardsburg, to Lyn and Fairfield, to Newboro and Westport; to North Augusta and Merrickville, in terms of Reg. No. 2, Ament Home Mission work adopted by last meeting of Assembly; that the necessary representation in the case be made to the Home Mission Committee, and the Committee be requested to secure suitable Missionaries immediately for the former two Stations and for the latter two after October next."

The Moderator, Mr. Traver, with Messrs. Bennett and Hattie were appointed the Presbytery's Home Mission Committee, Mr. Traver, convener.

The Clerk read a copy of a digest of the answers to the questions on the state of religion drawn up by himself and forwarded to Mr. Laing. "The Clerk explained that he had forwarded on his own responsibility said digest fearing that it might not be of much practical value if the transmission of it were deferred till after the present meeting." The conduct of the Clerk was approved, and the report was adopted as the report of the Presbytery.

"The Presbytery resumed consideration of the scheme for the institution of a "Presbytery Fund" introduced by Mr. Hastie, at last meeting and final action upon which had been deferred until the present time." Mr. Hastie addressed the Court at length upon the necessity and value of such a Fund and reproduced his plan for the creation of it. After remarks from the members of Presbytery in succession the scheme was unanimously adopted, and Mr. Hastie was appointed to undertake the work of carrying it out according to the plan proposed.

Moderator of Sessions were instructed to see that all collections on behalf of the schemes of the Church be taken upon the days appointed by the General Assembly in those its Congregations which Missionary Associations have not been organized.—Com.

UPPER OTTAWA.

TO THE PRESIDENT AND MEMBERS OF THE KNOX COLLEGE MISSIONARY SOCIETY.

Your missionary for this district arrived at Pembroke on the morning of the 10th inst., and found that navigation had but lately opened on the river above the point. Leaving by Steamer the same morning, he arrived at Des Joachim's, about forty miles distant from Pembroke where he intends to remain for the present month. He will then proceed to the Mattawan River and Lakes Tallon, Nipissangu and Temiscanangu if convenient. Des Joachim is a portage on the river about two miles in width, upon and around which live about 10 Protestant and 3 or 4 Roman Catholic families.

The Protestant element will, God willing, have an unsectarian church opened about the first of August next. The plans and specifications show that it will be a plain, neat and commodious edifice, with a probable cost of about \$1,200. A good part of that sum has already been collected. In the meantime service is conducted in the private residence of Mr. Spence, postmaster and agent for the Hudson Bay Co.

On the first Sabbath after your missionary's arrival he had service at Point Alexander, about ten miles below the portage, in the forenoon, and at Des Joachim in the afternoon, with an attendance at both places of about twenty. The next Sabbath he held services at Rockliff, about eleven miles above the portage, in the forenoon, and at Des Joachim's in the afternoon. The attendance at both places would be about fifteen, but if the day had been favourable it would have been much greater.

At point Alexander there is a Sabbath school of between 15 and 20 scholars, held at the house of Mr. Evans, a warm hearted Methodist, but at Des Joachim and Rockliff there are none, owing to the scarcity of the necessary material.

From this point upwards, all denominational feeling amongst Protestants is laid aside, one missionary being received as gladly as another, the only division in religion being that of Protestant and Roman Catholic. The best unanimity and Christian brotherly love exist wherever your missionary has been, and he has hitherto been always received by the Catholics with the greatest courtesy and kindness.

Amongst all there is an earnest desire for both secular and especially religious instruction, and that they have whom enjoyed religious privileges. They speak in terms of the highest esteem and gratitude of the Rev. Mr. McEwen, C. P. pastor of Pembroke, who, actuated by a true missionary spirit, has extended his labors above the point from time to time.

Above the neighbourhood of Point Alexan-

der there are no day schools, and there are none to impart the glad tidings of the Gospel in all that vast district above this, extending over 100 miles, except the Methodist missionary Mr. Oliver, and the missionary of your Society. The people have raised the Macedonian cry of old, and are glad that it has been heard both by the Methodist and Presbytery dominations, but the supply is so small that they cannot possibly overtake the work.

We can indeed say in the words of our Master,—"The harvest truly is plentiful, but the laborers are few; pray ye, therefore, the Lord of the harvest that he will send forth laborers into the harvest!" here

Yours in the work,
T. T. JOHNSTON.

MEETING OF THE PRESBYTERY OF ST. JOHN (N. B.) IN CONNECTION WITH THE CHURCH OF SCOTLAND.

A meeting of the above court, was held in the vestry of the new St. Stephen's Church on Wednesday, 16th inst., for the transaction of business. In the absence of Rev. Wm. Fogo, Moderator, the Presbytery appointed Rev. Peter Keay to preside. Rev. Dr. Brooke, Rev. Messrs. Keay, Cameron, Cole, Begg, Moffatt, and Messrs. Lindsay and Wilson, Elders, were present. The most important business before the Court was the hearing of Mr. Begg's trial discourses for ordination. A lecture, popular sermon, homily, Latin and Greek exercises were read by Mr. Begg, all of which evinced unusual thoughtfulness and ability. Questions in divinity, church history and other subjects were answered in a way that proved a very thorough acquaintance with these subjects. Mr. Begg's certificates from Divinity professors of Glasgow are of the highest order, and bear witness to the fact that few better scholars have left that seat of learning for the past few years than Mr. Begg. The people of Woodstock, among whom Mr. Begg has been labouring for the past three months, are aware of his merits, and have put forth every energy to retain Mr. Begg among them. The neat little church is being rapidly finished, and it is expected that the opening will take place at the time appointed for Mr. Begg's ordination, the 12th of June. We are glad to hear that Presbyterism in that part of the Province is in such a satisfactory condition, and that all parties in Woodstock and Richmond are working so harmoniously and successfully together.

Book Notices.

RHYMES BY ALEXANDER GLENDINNING.

This is a volume of poetry chiefly in the Scottish dialect, by one who was formerly an Eekdale Shepherd, but has spent a good many of his latter years in Canada.

We are bound always to speak honestly, and therefore cannot, in all conscience, express any very flattering opinion of Mr. G's poetical powers. But he is a shrewd canny Scotchman who seems, like the most of his race, to have very decided opinions on certain points, which he expresses in very vigorous, if sometimes not very choice language. We understand the volume has had a considerable circulation already, and among the compatriots of Mr. G. it may become a favourite.

Mr. Glendinning is greatly exercised over the organ question, and thinks that when musical instruments come to be used in Presbyterian Churches, it will be all over with them. The glory will have departed. Hymns and Paraphrases are also exceedingly objectionable. Altogether Mr. Glendinning's muse appears to be bothered with things threatening to go far wrong among the Presbyterians. No doubt this is a pity, but we are afraid poetical effusions won't cure the evil, if indeed it be an evil of such magnitude and malignant augury, as our bard foresees. We have no room to give a specimen of our authors verse making faculty.

THE RED RIVER EXPEDITION.

BY CAPTAIN HUYSE.

It is now rather out of date to notice Captain Huyse's very readable account of the expedition to the Red River, under Colonel Wolsley. The work however has still a considerable amount of interest though things have been moving rapidly during the intervening two years. The Canadian route to Red River is always becoming more important, and though now wonderfully improved compared with what it was when the first expedition passed up, it is not so different but that hints and warnings may be had by intending travellers from the experiences of the soldiers in 1870. If any one had doubts about the complicity of Archbishop Tache in the troubles of the North west and the rebellion of Riel, he will have none after reading Captain H. Among other documents found in Riel's lodgings, when they were searched after his flight, were letters in the hand writing of the Archbishop, addressed to the President and couched in the most friendly and confidential terms. Captain Huyse gives one of these in the original French, from which we make the following extracts:—

"Mr. President: I had yesterday an interview with the Governor General at Niagara. He told me the Council could not go back on its decision to send Mr. Archibald by the British possessions, and that for good reasons, which he has explained to me, and which I shall communicate to you by and by. We cannot then arrive together as I hoped. Is hall not be alone, for I shall have with me, those who come to help in our work. Mr. Archibald regrets not being able to come by Pembina. He desires however to arrive among us, and that in advance of the troops. He must arrive among and through means of our people. I am well pleased with this Mr. Archibald; I believe truly that he is such a man as we need. Already he seems to understand very well the position and condition of our dear Red River, and seems to love its people. Have the confidence that the good God has served us well in spite of our unworthiness. He without necessity. Time and confidence will bring us all we desire, though it is impossible perhaps to mention it in the present state of excitement. We

have sincere, devoted, and powerful friends. My best respects to Mr. O. (Donoghue?) and others at the Fort. Pray much for me, I do not forget you. Your poor Bishop, and also your very good friend,—Alex, Bishop of Boniface."

Let it be remembered that this was a confidential communication to Riel, not above four months after the murder of Scott. Whether it were right or wrong, such a letter makes it unquestionable that the Bishop and the President were sailing in one political boat.

Perhaps the zealous Presbyterian who manages the Manitoban, will say that all the letters referred to, and quoted by Captain Huyse are forgeries. Better not try. It is not possible to hunt with the hounds, and hold with the hare at the same time.

A VISIT TO RICHMOND, V. A.

At the weekly congregational meeting in the Gould St. Presbyterian church, last Wednesday evening, the Rev. J. M. King gave a highly interesting and instructive account of his late visit to Richmond in Virginia, where the General Assembly of the Southern Presbyterian Church was then in session.

In the course of his remarks, Mr. King dwelt briefly and impressively on the beauty and picturesqueness of the route through the valley of the Susquehanna, on the staid and quiet character of Baltimore as compared with the other large cities, on the appearance of Washington and the House of Congress, on the dreariness of a voyage down the Potomac toward Richmond, and on the appearance of the latter city—the abode of families once wealthy, but now very much reduced in circumstances, and showing few signs of either commercial or manufacturing activity.

A few historical facts respecting the Southern Presbyterian Church were then furnished. This church had its origin at the beginning of the civil war, owing to the difficulty and danger of Southern ministers travelling to meet with their brethren in the North. The course pursued by the General Assembly of the Northern Church respecting the civil war and the Slavery question widened the gulf thus formed. The tendency toward final separation received an impetus when, at the close of the war, the latter body instructed the various Presbyteries to refuse to admit Southern ministers into the Church except upon conditions with which they were not likely to comply. And, finally, the lately consummated union between the Old and New School Presbyterians of the North has raised an insuperable barrier to the reunion of the former of these bodies with their Southern brethren, who look upon Presbyterians of the New School as of more than questionable orthodoxy.

The Southern Presbyterian church numbers over 80,000 members, and about 850 ministers, only 345 of the latter, however, being regularly ordained and settled pastors; the others are engaged in preaching and doing pastoral work, but have to make their living by some other calling. An explanation of this apparently backward condition of things was given, in order to show that the condition of Presbyterism all over the U. S. called for thankful congratulation rather than discouragement. It was pointed out that while other denominations came in large bodies and at an early period of Colonial History, the Presbyterian church started under great disadvantages. A large Puritan colony of Independents settled together in New England, a Dutch one in New York, and a Quaker one in Pennsylvania; while Episcopalianism was actually made the State Church in Virginia, and stringent laws were passed in violation of the liberty of conscience. Notwithstanding its unfavourable condition, however, and the poverty of the country since the civil war broke out, the Southern Presbyterian church raised last year \$1,000,000 for church purposes alone, or over \$12 per member, taking the average of the whole church. Considerable interest is also taken in foreign missions, especially in China and Brazil; \$40,000 were raised for mission work last year, and the sum will probably be increased to \$60,000 this year.

The General Assembly is a small body, being composed of only 59 ministers, and the same number of elders—only one minister in 24 being chosen to sit in the Assembly. A considerable part of the work consists in furthering Home Missions, and providing and expending the sustentation fund for the aid of poor congregations. The average salary of ministers is now \$700, and has been rising during the last four years. The ministers were constantly decreasing in members from 1861 to 1871. Last year there was an increase of 10, and an increase of 25 is expected during the present year.

The people of Richmond take more interest in the proceedings of their General Assembly than Canadian, though less than Scotch Presbyterians. The most interesting debate during the late Session took place, on a motion for the appointment of a Committee to consider whether it would be consistent with the genius of Presbyterism to introduce certain forms of worship with a view to import greater solemnity and impressiveness to the services. The proposition, even in this mild form, was warmly opposed by both laymen and ministers, and voted down by a majority of 101 to 4—a vote which, as remarked by a minister present, settles the thorny question in the Southern Presbyterian Church, for a century to come.

Mr. King then spoke in high terms of the Episcopal Church in Virginia, the Synod of which was then sitting in the neighbouring town of Norfolk. He spoke of its torpid condition while it remained a state church, and of its revival when it became free from state connection; and, as an evidence of a favourable tendency, he alluded to the Bishop's address to his clergy, recommending the removal of altars in Churches, the cultivation of congregational singing, and the discouragement and discontinuance of questionable amusements especially certain kinds of dancing. All this was quoted as an instance of the mistaken impression, we are apt to form respecting the people of the Southern States, where the line between the Church and the World is at least as widely drawn as it is anywhere else.

After describing how he spent his Sunday in Richmond, commenting very severely on the want of congregational singing and the lazy posture occupied by the people during the entire service, and characterizing the preaching as exceedingly doctrinal, with few appeals either to the heart or conscience, the Rev. gentleman concluded a long and attentively listened to address by pointing out the claims which the Southern Presbyterian Church had on the warm-hearted interest of their Canadian brethren.

UNION AND COLLEGES.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Permit me to make a few remarks on the letter of "One who knows," who for the sake of brevity, I shall call "your correspondent."

He accuses me and others of amusing ourselves by skimming, parcel-like, over the surface of what threatens to be a sea of trouble. Now, this is not a fair way of putting the case. I never pretended to ignore difficulties, nor to give a detailed plan for the removal of them. I proceeded on the principle that the best talent, and Christian principle and feeling, of the United Church would be required to deal with them, but I expressed the belief that all practical difficulties would yield to these. The difference between him and me is that I think the whole question may be safely left to the United Church to settle; while he maintains that it must be settled before union is effected, and in a particular way, and as a condition of union. My views are compatible with mutual concessions so far as these can be made without the sacrifice of principle; his views admit of no concessions whatever on this point. Thus a general view of the case was all that the exigencies of my argument required.

But there is another expression in his letter which occasions me much pain, as indicating a tone of feeling which, in my view, presents a greater obstacle in the way of union than all the colleges in the Dominion. It is this "mean-while all the pleasant music which your correspondents can elicit from the sacred strings of peace and union fall on our ears as the idle wind." The reference in these words is plainly to my statement, "I am satisfied that those most anxious for union on both sides are influenced by brotherly love, and by a sincere desire to extend and consolidate Presbyterism in this Dominion, and thus, in their view, to do much for the welfare of the country and the glory of Christ." It is thus he scoffs at my proposal to base the union on our common Presbyterism—including both doctrine and ecclesiastical polity—our philanthropy, our brotherly love, our love to Christ. These principles and affections are too superficial for him; although, in my view, they furnish the only stable foundation for union among the followers of Him who said "The kingdom of God is within you." Were these principles and affections to pervade the world and the church, there would soon be no more "seas of troubles;" they would "rebuke the winds and the sea and there would be a great calm."

I fully recognize one difficulty in connexion with bringing Queen's University into the same relation to the United Church in which it stands to the Kirk. It is occasioned by the fact that Queen's is a college in arts as well as in theology. So far as it is a College in Arts, the relation is quite satisfactory, so that its status need not be lowered; but so far as the Theological department is concerned, the relation is not close enough. Its Theological department would require to be brought into exactly the same relation to the United Church in which our Theological Colleges stand to the Church. But I do not apprehend the slightest difficulty in effecting this. The Synod of the Sister Church would not object to a concession so reasonable. If the Charter will not admit of this change, it may be easily modified to this extent. Thus the grave difficulty, and the only real difficulty which your correspondent has succeeded in presenting, would be entirely removed with very little trouble.

After these explanatory remarks, I shall now directly attack some of the statements of your correspondent.

1st. Supposing we have an Arts College of our own, why should this compel us to "lose the influence which we have in the larger Universities?" Have we any influence to which we are not entitled, as one of the Churches of the country? Have we more influence than other Churches which have Arts Colleges of their own? If so, we have no right to it, and we should not seek to retain it. Further, is this influence due to the supposition that we have bound ourselves to have no Colleges in Arts? If we have purchased the influence at this price, our people do not know anything about it. There is nothing in the acts of Synod or Assembly to show it. Or is our influence in the larger Universities due, as my valued friend "Presbyter" says, to Principal Dawson, Professor Young, and the Globe newspaper? If so, why may we not be deprived of it at any moment? We may forfeit their favour at any moment by want of due submission to their authority, or of obedience to their dictation. I would not give a fig for influences or privileges held by such a tenure as this. As citizens of the Dominion, we have all the rights and influence in these Universities that we can reasonably claim. If we seek more, we are plainly trying to bring our national Universities under denominational control.

2nd. Is it to be supposed that our receiving an Arts College will be an act of hostility to the larger Universities? It cannot be. We shall still refuse to accept a farthing of their revenue; we shall still resolutely protest against any other denomination touching their funds; we shall still allow our students to attend them without hindrance. Is this hostility to the Universities? If they cannot flourish, in spite of such hostility on our part, they are not worthy of the rich endowments which they enjoy, or of the confidence which is reposed in them.

3rd. It is not correct to say that by having a College in Arts we become wedded to the local and general politics of Ontario. So long as we do not receive public money for our College, we have no connection whatever with politics. The "Kirk" is not thus wedded to politics, and has never been since she ceased to receive or to ask a Legislative grant. The persons wedded to politics are men who, like your correspondent, can look at the union question only through a political medium, and in connection with political strife, which ought now to be forgotten, and who are willing to have Church matters adapted to the views of political leaders, and made subservient to their policy.

4th The statement, "Either the Church of Scotland must abandon all idea of Queen's College being received into the union or we must throw one or other of our colleges as an offering at its feet," is simply a threat. It amounts to this, if Queen's College be not rejected our business men and men of wealth will give nothing for the endowment of our Colleges. This is the principle on which some have acted since last Assembly, and thus arrested the endowment scheme. Such persons wish simply to know if we will refuse to receive Queen's College, declaring that if we won't do this, they will not give a cent. Thus the decision of our Supreme Court has been set aside; our people have not been appealed to, and an act of high-handed dishonesty has been perpetrated. Such persons have lived in the hope that the Presbyteries would sustain them. It is this they have been disappointed. The Presbyteries, in general, have fully sustain-

ed the Assembly's resolutions. Had it not been for the omission of some statement in the basis in reference to the Honship of Christ, which we could not with good taste insist on, but which the Kirk Synod could, and, I trust, will insist without any sacrifice of principle on failings—the opponents of union would have been in a far smaller minority. I trust the Assembly will be prepared to give a "certain sound" not "as the idle wind," but a sound sweet as angels voices proclaiming union, peace, and love, among all the Presbyterians of this Dominion—a sound too which may fall like the crash of a thunder-clap on the astonished ears of "one who knows."

Yours &c.,
ALIIQUIS.

WAS PETER EVER IN ROME.

FOR BRITISH AMERICAN PRESBYTERIAN.

The question which heads his paper has been frequently put and variously answered. It is one which has been recently ventilated even within the gates of the Holy City. While to Protestants this question in itself is little more than a matter of mere curiosity, to Roman Catholics it is a fundamental dogma or ecclesiastical policy. I am strongly led to answer the question in the negative, and wish to present to your readers some data for so doing.

According to most authentic Roman Catholic records, Peter is held to have established the Papal Chair in A.D. 41, and to have occupied it from that date to A.D. 66 or 67, while tradition gives his martyrdom at Rome in or other of these latter years. Now it seems somewhat singular and altogether unaccountable that, amid all the recorded "Acts of the Apostles," this most fundamental "act" of founding and filling the Papal Chair, is not even once hinted at, although the inspired record extends down to A.D. 65, and includes many other apparently much less important matters. Indeed the tradition that Peter ever was in Rome at all, rests on very uncertain authority. It is first mentioned by Dionysius, of Corinth, in the latter half of the second century, and he makes Peter and Paul the founders of the Church at Corinth, as well as of that in Rome. Irenus in the same century says, that Matthew wrote his gospel while Peter and Paul were in Rome preaching and founding the church there, and Eusebius in the following century says that Peter, having founded the Church in Antioch, departed for Rome. All which is simply untrue and counter to current history. Dionysius further says, that Paul and Peter suffered martyrdom at the same time in Rome, which is in the highest degree improbable, seeing that Peter's field of labour was in the East, in and around Babylon, and if Peter left the East he must have been unfaithful to his commission. Origen thus transmits the tradition of Peter's death: "Being, he says, "in Rome, and being imprisoned by Nero, Peter, by the impatience and assistance of friends escaped and fled." Coming to the gates of Rome, Christ met him. Peter asked, "Lord, whither comest thou," and Christ answered, "I come again to be crucified." Now Peter gathered from this that the Lord was to be crucified in the servant. Hereupon he came back and died on the Cross to honour Christ who had died on the Cross to save Peter." But the tradition of Peter ever having been in Rome at all early encountered the opposition of the Reformers, and so far from the dogma of his having founded the Church of Rome and filling the Papal Chair being maintained by the "Acts of the Apostles," it is condemned by many of its declarations. Then we find that until A.D. 34 none of the Apostles had left Jerusalem, that in that year Peter went down to Samaria; while in A.D. 31 we find him at Lydda and Joppa, and in A.D. 41 he is at Caesarea, as well as Jerusalem. At the latter place in A.D. 44 he was imprisoned, and while there is good ground for believing that he was in the Jewish capital in A.D. 46 or 48 and 49, it is certain that he was there at the Apostolic Council in A.D. 52. Now to suppose that Peter had come from Rome to the Council, a journey of some 2,000 miles with such modes of transit as then existed, or to suppose that he had then ever been there at all, without the slightest allusion in the Council, by him or any one else, to such a city, such a Church or such a voyage, while so many other and lesser places are mentioned, seems altogether unaccountable. Besides, how then could he have visited the Churches of Antioch, Galatia, Cappadocia, Asia, Bithynia, in all of which he preached. Further, when Paul wrote his epistle to the Romans, in A.D. 57, Peter evidently had not then been there, else how could the name of such an one have been omitted, when so many names of so much less note had been mentioned? When Paul visited Rome himself, in A.D. 60, Peter was not there, and evidently had not then ever been there, for he says, "only Luko is with me." Again, in his memorable trial, he says, "No man stood with me." Besides, from his arrival in Rome in A.D. 60 until 64 or 65, Paul wrote at least six of his epistles from Rome, and in all of these, while he speaks of many others, so far is he from speaking of Peter as being the founder of the Church of Rome, and filling the Papal chair, that he does not in any one of these ever mention his name. Still further, Peter, in his own epistles, written about the same time and shortly before his death, never so much as once makes the slightest allusion to Rome or to his having been there. True, Peter's first epistle was written, it is said, from Babylon, and on the supposition that Babylon means Rome rests all the Scripture evidence which Roman Catholics can adduce that Peter was ever in the Eternal City. This is a very sandy foundation indeed on which to erect such an imposing superstructure. In short, should we search the New Testament from beginning to end, which brings us down to A.D. 96, we will find nothing there to furnish even the slightest proof that Peter ever was at Rome, and while there and at that date, we find seven epistles sent even from heaven by our Lord to the Churches of Asia, and while we read of "the mother of abominations," we nowhere read of the Angel of the Church of Rome, His Holiness, his only infallible Vicar, the Pope, or of the supreme and universal assumption of the Court of the Vatican. The Church of Rome was, in all probability, founded by some of the Pentecostal converts—"to strangers from Rome"—when they returned thither, for in A.D. 60, when Paul wrote to them his epistle, he says, that their faith was spoken of throughout the whole world, and if Peter had then been Pope, Paul would not have dared to have written to them at all, and especially not such an epistle as he wrote, in which Peter's labours, success, authority, nay, not even his name, are so mentioned. In short, authentic history has left us wholly ignorant both when and by whom the Church of Rome was founded.

Glenmorris. DELTA.

A petition is being numerous signed against the Sabbath breaking of photographers, and will shortly be presented to the City Council of Montreal.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

JUNE 27TH.

Destruction of Jerusalem.—Matt. xxiv. 1-13.

Prove that men may be saved by Christ.

Repeat Psalm 108, 5-8; Romans 12, 10; Shorter Catechism, 78.

VER. 1, 2.

Why did the disciples point out the buildings of the temple to Jesus? Possibly because they admired them so much. It was a saying in those days—"He that never saw the temple of Herod never saw a fine building." The great porch, in entering, was larger than York Cathedral. The walls were of prodigious height. The disciples, in pointing out the beauty of the temple, may have meant to say, "Surely all this is not to be destroyed," see chap. xxiii. 38. What did Jesus say to befall it? About forty years after this, Jerusalem and the temple were destroyed by the Romans. Many portions of the old walls, which were built up from the bolt in of the rock, are yet standing, but the temple proper, and its magnificent porch and colonnades, are completely destroyed.

VER. 3.

Where was the Mount of Olives? Right opposite the temple, to the east, and about 800 feet high. The temple would be seen there in all its grandeur. What disciples spoke to him privately? Peter, James, John, and Andrew, Mark xiii. 3. What was the first question they asked? What was the second? The end of the world signifies the end of the age or period, not the end of the earth, when the world is to be destroyed.

VER. 4, 5.

Why were the disciples warned to watch? v. 5. In many ages, persons have arisen who pretended to be prophets. Joseph Smith, the founder of Mormonism, is the last example. But there are always false teachers, of whom we are to beware. What causes people to follow such leaders? Ignorance, novelty, and a desire to be free from the restraints of true religion, pride, and the like.

VER. 6-8.

What was to happen in the world? This seems to mean that until Christ shall come there shall be no lasting peace. Only He can give it.

VER. 9-11.

How were the disciples to be persecuted? Why were they to be hated? They believed in Christ, loved Him, lived for Him, and preached Him. Who were they that were offended? the meaning is, they were stumbled at the meaning of the persecution they encountered. Of betrayal we have a modern example in Abdallah and Sabat of Arabia, both Mohammedans. They were devoted friends. Abdallah was converted to Christianity by the reading of a Bible. Sabat betrayed him, and stood by while he was barbarously cut to pieces. Sabat was himself converted, years afterwards, in India. His relations in Arabia, on hearing this, sent an assassin to murder him, but though he succeeded in wounding him, the wound was not serious.

Why will many professors grow cold? One sinner destroys much good. When every one around us is indifferent, it is difficult to be earnest. In what way are we to endure? We are not to change our principles, nor hide our religion, nor yield to the evil customs of the times, nor deny Christ. How long are we to endure? We must die, as we live, in Christ. What blessing shall be ours?

LESSONS. 1. Be thankful for peace and safety. We can worship God without fear.

2. Nothing shows declining piety more than declining love. He is the best Christian who loves Jesus most. Love is the very life of religion. Gal. vi 14; Phil. i. 23; John xxi. 17.

3. It is the end that tests the life. Many seem to do well who fall away.

4. Salvation is the greatest of blessings, and compensates for all sufferings. It is deliverance from pain, sorrow, temptation, sin, death, and hell; and it is health, happiness, holiness, heaven. Rev. vii.

LITTLE TEMPTATIONS.

John Newton says, "Satan seldom comes to a Christian with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation and leaves you to indulge yourself. 'There is no great harm in this,' 'no great peril in that,' and so by these little chips we are first lighted up, and at last the green log is burned. Watch and pray that ye enter not into temptation."

BIBLE REVISION.

Prof. Day, of Yale College, has an article in the *College Courant* on the "Present state of Biblical Revision," in which he says that the British revisers "have been industriously at work, and have completed the revision of the Gospel according to Matthew, and nearly the whole of Genesis and Exodus. As soon as printed copies of these are received, they will be placed in the hands of the American revisers for consideration and criticism, and the proposal of any other changes which may be thought desirable. The whole work at the present rate of progress is not expected to be completed in less than seven years, and may not improbably occupy ten, but whether the time required be longer or shorter, there is every reason to believe that it will be steadily pressed forward to a conclusion, and that in the end we shall have a translation which, while agreeing substantially with our venerable English version, will present the best results of the learned study of the Scripture for the last two centuries and a half."

The English Revisers are divided into two companies—one for the review of the Old Testament, the other for the New.

The general principles for their guidance are these:

To introduce as few alterations as possible into the Text of the authorized Version consistently with faithfulness.

To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English versions. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

To make or retain no change in the Text on the final revision by each company, except two-thirds of those present approve of the same.

To revise the headings of chapters, pages, paragraphs, italics and punctuation.

To refer on the part of each company, when considered desirable, to Divines, Scholars and Literary Men, whether at home or abroad, for their opinions.

The American scholars and divines invited to co-operate in this work will be governed by the same principles.

DISTURBING THE TEACHER.

"Should a teacher be disturbed during a lesson?" No more than you disturb a minister, when he is preaching; not a bit. I was in one of our schools in Indiana, some time ago, whose superintendent's wife had a class of thirty or forty young ladies; and I saw that in thirty-five minutes she had to teach the lesson, she was disturbed seven times. Now, I consider it a great failure to have these interruptions. The librarian came up and whispered to her, and took her attention away from the class; and that took the attention of the whole class. Then the assistant librarian came up, and it was not long before the superintendent came up, and the assistant superintendent came up, and then the secretary came. I kept account and I think it was seven times that she was thus interrupted. I would like to know how these ministers would get along if some one would come up and ask a question in the midst of a sermon? Suppose the minister has studied all the week on his sermon and is just making his application, and some deacon would come up and say "Did you give the notice for that Wednesday evening meeting?" They would take that deacon and put him out of the church. But I would as soon disturb a minister in the midst of his sermon as a teacher in the midst of his lesson. Here, for instance, is a teacher studying all the week to make an impression on his class, and no librarian or secretary has a right to come and interrupt him while he is teaching. I have heard some one say, "You can't get along with the library, unless you do it." Then I would take the library and put it out of the window. If the library comes in collision with the word of God, let the library go.—D. L. Moody.

THE MINISTER'S CHARACTER.

There is no profession, no effort, in which character is so absolutely essential to success as the Christian ministry. Men will retain a tippling lawyer, if he have power to sway juries, running the risk of finding him tipsy on the court day. The physician, whose skill in the healing art has made him famous, may be profane and licentious, and yet retain his patronage. The rakish artist, if genius moves his brush or chisel, finds a ready and remunerative sale of his masterpieces; while the statesman, or politician rather—alas for our times—fears the falling of his majorities less because of his moral delinquencies, than for the mandates of his party. Not so with the gospel minister. His purity of character is an indispensable co-efficient of his success. This is because Christianity is not a science, only a system of religious truth. It is this, but it is more. It is a life, a Divine, transforming power. It is efficiently preached when its truths are exemplified in the life of the preacher, as well as inculcated by his tongue. He preaches in vain who cannot point to his moral rectitude, his own saintly character, as a specimen of the transfiguring power of the gospel.—Rev. Dr. Steele.

WHO SENT HIM?

Little Johnnie Rawson had just run over the hill after a butterfly—such a large yellow one, with brown on its wings—and nobody noticed that Johnnie had gone. His father and mother were starting for a drive, and Rover, the great, black, shaggy dog, stood ready to run behind the carriage, as he always did.

Johnnie ran after the butterfly till he was tired of running, and the creature was tired of being chased; then it flew high in the air, and the little boy gave up all hope of catching it.

As he turned to go home, he spied a beautiful pond-lily growing in the brook, so near the bank that he thought he could get it with a stick. So he found a crooked stick, and reached out with it to catch the pond-lily. He was such a little boy, and he had such a little stick, that he could not reach far enough to catch the flower, but he reached far enough to throw his weight over the edge of the bank, and down he went into the water.

In the mean time his father and mother had driven off, and Rover ran behind, as he always did. After they had gone a little way, Rover left the carriage and ran back, no one knew why. He ran down the hill to the brook, and jumped in, just as Johnnie screamed for help to the people half a mile off, who could not possibly hear him.

Rover was a strong dog, and he took hold of the little boy's clothes, and pulled him up on to dry land, before he had been hurt at all. He cried a little, because he was frightened, then he went back to the house for dry clothing, and was not a bit worse for the wetting.

Who sent Rover back, just in time to pull Johnnie Rawson out of the water?

Who takes care of all of us every day?

A TOUCHING INCIDENT.

A speaker at a recent Sunday School Conference related an incident of a little girl, seven years of age, who, having been taken sick, was carried to a hospital to die.

"The last night," said the speaker, "nothing was heard to break the silence but the ticking of the great clock in the hall as the pendulum swung backward and forward. Then it would strike the hour—eleven, twelve, one o'clock—when there came from the couch of the little sufferer a voice of sweet melody. It was one verse of a Sunday School hymn:

'Jesus, the name to sinners dear,
The name to sinners given;
It scatters all their guilty fears,
It turns their hell to heaven.'

Then all was silent again, and nothing was heard but the ticking of the great clock in the hall, until she broke out after a while in another verse:

'Happy if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb!'

"The nurse hastened to the bedside of the little sufferer, but she was too late. The angels had been there before her, and carried away that little Sunday School girl from beholding the Lamb on earth to his bosom in the sanctuary above."

THE PRECIOUS BLOOD OF CHRIST.

The most precious things in the world have no preciousness compared with Christ's blood. It is precious because it is the blood of Christ, the anointed One. His humanity veiled His true glory, and we must look at Him in His Divine character in order to understand the depth of meaning contained in the text. When we consider also that Christ suffered as a Lamb, unresisting and meek, we see its preciousness still more. And the spotless character of this Lamb of God makes His blood of unspeakable value. He was sinless in His conception, and all His life through, even when tempted in the hour of bodily weakness. Yet he endured the awful baptism of God's wrath for us. When we reflect, too, on the fact that He was *forordained* from all eternity to suffer and die for sinners, with what feelings should we regard this precious blood! Think of the death of Christ occupying the mind of God for ages before man was created or the world called into being. Another consideration which enhances the value of Christ's blood is, that by it we are *redeemed*. According to the Jewish ritual for the redemption of the first-born, the firstling of an ass could not be accepted in sacrifice, being unclean, and it not redeemed by a lamb without blemish, was condemned to have its neck broken. This was a vivid type of the fate of the ungodly. It must be redemption or destruction with every one who is under the curse of sin.

QUESTIONS FOR YOUNG CONVERTS.

Do I hate sin heartily, and fight against it daily?
Do I distrust self, and watch my own heart closely?
Do I trust Jesus, and Jesus only?
Do I love souls, and labor to win them to Christ faithfully?
Do I live as I pray, or do I only pray as I live?
Do I care more to please God than to please every other being in the universe?

PERE HYACINTHE ON THE BIBLE.

Let us return to the Bible, and there we shall find the elevation of our souls and of society. By immediate and lively converse with the Word of God, we shall be able to impart to our religious life that personal character without which it cannot exist; we shall rescue true Christianity from the attacks of scepticism, from those of superstition, and from the false affirmations of man, not less dangerous than his false negations. The Word of the Lord is the purified, fiery word, the silver which has passed seven times through the furnace! Let us place the Bible in contact with the family, in order that it may be read in all our houses and proclaimed in all our temples! From this contact shall proceed the regeneration of religious society, and permit me to say the regeneration of civil society. I am not here for the purpose of engaging in politics; but I may say that the great social questions touch the great religious questions of the day. The grandeur of England and America is the work of the Bible. Yes, at the foundations of England there is something more solid than the Magna Charta—there is the Bible! In order to construct an enduring Italy we must have recourse to the same foundations. The Bible shows us our common end. It teaches us what the wisdom of the ancients never knew, what the science of modern times contests still, and it invites men of all races and colors, of all tongues and faiths, on to that mysterious city where the unity of the world shall find its consummation. There is a day coming, and my heart tells me that this day is not distant—a day is coming when there shall be no more Roman Catholics, no more Lutheran Protestants nor Reformed Protestants; but true Catholics only, and, above all, true Christians. I believe that day will come, in spite of all difficulties, in spite of impossibilities; for, if there is one impossibility greater than all others, it is that God should fail of His word, is that He should abandon His design, and when all is lost all is really saved! Ah! how plainly we may perceive that where there was a furrow an abyss has been opened, where there was a wall a mountain has been raised; but I declare by Him who has opened my mouth, I declare by the Lord and by His Word, the abysses shall be filled up, the mountains shall be thrown down and ground to powder. We shall overcome the obstacles of men, we shall enter into the city of God! We shall enter there, our Bibles in hand, singing in all languages and in all theologies, but in only one faith and love, the song of redemption; and whatever be the visible city which serves as the symbol and guardian of unity, whether called Rome or Jerusalem, it will be called the city of justice and peace, because it will be the city of truth. "Jerusalem," says the prophet, "shall be called a city of truth."

A PRAYER-MEETING RECIPE.

A correspondent alludes to the wretched monotonous dreariness of many prayer-meetings, the long-winded exercises, the prayers that cover the whole dictionary of subjects, the exhortations that are stereotyped sermons, and thus suggests, by way of prescription:

When one prays in public let it be a thoughtful, genuine prayer; and *short* one. Let the petitions be varied; omit telling God about the attributes which he possesses.

Keep your long prayers for your closet. Be cautious about the number of times in which you proclaim publicly how vile you are. Keep that for your closet. And when you speak in meeting some old thought re-dressed; or some have some fresh thoughts on Scripture or new instance of God's love and mercy, and converting power; or some personal experience, tersely told, that may profit hearers; or some joyous things to awaken and make happy those who attend the meetings.

AT THE CROSS.

Calvary is a little hill to the eye, but it is the only spot on earth that touched heaven. The Cross is foolishness to human reason, and a stumbling-block to human righteousness; but there only do Mercy and truth meet together, and Righteousness and Peace kiss each other. Jesus Christ was a man of low condition, and died a death of shame on an accursed tree; but there is salvation in no other. There is no Mercy-seat in the universe but at His feet. And, lying there, we shall not only be accepted, but shall not lack some gracious word from His lips. There the broken heart shall hear its best music—a still small voice, it may be, but God will be in the voice, and the contrite spirit shall be revived.—Dr. Hooge.

WHAT BECAME OF A CHURCH QUARREL.

An illustration of the amount of principle involved in many Church squabbles is furnished by an incident which was recently related in our hearing. A controversy arose in a certain church about using an organ in the Sabbath-school. Eloquent of the members stoutly opposed the organ. They were outvoted, however, and the organ introduced. Thereupon our eleven withdrew and joined another church that has three organs.

"NOW SQUIRM, OLD NATURE."

A stingy Chris'an was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his trumpet directed upwards towards the preacher. The sermon moved him considerably. At one time he said to himself: "I'll give ten dollars;" again he said, "I'll give fifteen." At the close of the appeal he was very much moved, and thought he would give fifty dollars.

Now, the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five to zero. He concluded that he would not give anything. "Yet," he said, "this won't do—I am in a bad fix. My hopes of heaven may be in this question! This covetousness will be my ruin."

The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during the soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment, he took his pocket-book and laid it in the box, saying to himself as he did it—"Now squirm, old nature!"

This was victory beyond any that Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. Old nature must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by and by, get the heart into the charity box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitation, besides pointing to a paragraph for the students of human nature.—Rev. G. F. Clark.

A HINT TO GRUBLERS.

"What a noisy world this is!" croaked an old frog, as he squatted on the margin of a pool. "Do you hear those geese, how they scream and hiss? What do they do it for?"

"O, just to amuse themselves," answered a little field-mouse.

"Presently we shall have the owls hooting; what is that for?"

"It's the music they like the best," said the mouse.

"And those grasshoppers; they can't go home without gridding and chirping; why do they do that?"

"O, they're so happy they can't help it," said the mouse.

"You find excuses for all; I believe you don't understand music, so you like the hideous noises."

"Well, friend, to be honest with you," said the mouse, "I don't greatly admire any of them; but they are all sweet in my ears, compared with the constant croaking of a frog."

A SERIOUS SUBJECT.

Never laugh at religion. Never make a jest of sacred things. Never mock those who are serious and in earnest about their souls. The time may come when you will count the happy whom you laugh at—a time when your laughter will be turned into heaviness. Whatever you please to laugh at, don't laugh at religion.

Contempt of holy things is the high-road to infidelity. Once let a man begin to make a jest and joke of any part of Christianity, and I am never surprised to hear that he has turned out a downright unbeliever.

Have you really made up your mind to this? Have you fairly looked into the gulf which is before you, if you persist in despising religion? Call to mind the words of David: "The fool hath said in his heart, there is no God." The fool, and none but the fool! He has said it, but he has never proved it. Remember, if ever there was a book which has been proved true from beginning to end, by every kind of evidence, that book is the Bible. It has defied the attacks of all enemies and fault-finders. "The word of the Lord is indeed tried." It has been tried in every way, and the more evidently has it been shown to be the very handiwork of God Himself.

Matthew Henry tells a story of a great statesman in Queen Elizabeth's time, who retired from public life in his latter days and gave himself up to serious thought. His former gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious around about me. God is serious in observing us. Christ is serious in interceding for us; the Spirit serious in striving with us; the truths of God are serious; our spiritual enemies are serious in their endeavors to run us; and why then should not you and I be serious too? Don't laugh at religion."

A Scotch law lord was seated one day on the hill side of Donally with a Scotch shepherd, and observing the sheep resting in what he thought the coldest situation, he observed to him: "John, if I were a sheep I would lie on the other side of the hill." The Shepherd answered: "Ay, my lord but if ye had been a sheep, ye wad had mair sense."

NEW YORK AND ERIE RAILWAY. We met with a paragraph the other day which is very descriptive of this grand thoroughfare of the world, and we give it for the benefit of the Canadian public.

Travellers' Guide. GRAND TRUNK EAST. Depart 5.37 P.M. 12.07 P.M. 5.37 P.M. 7.07 P.M. Arrive 9.37 11.07 6.57 10.07

WILSON'S CASTOR OIL EMULSION. Consists of the finest Italian Castor Oil, so prepared that the Taste and Smell are both thoroughly disguised and the medicinal properties left unchanged.

OPINIONS OF MEDICAL MEN. CERTIFICATE.—Having prescribed the prepared Castor Oil, manufactured by Messrs. Archdale Wilson & Co., and called "Wilson's Castor Oil Emulsion," and knowing its composition, we can cordially recommend it to our patients and fellow practitioners.

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

J. YOUNG, Undertaker, 351 YONGE ST., TORONTO. Funerals Furnished with every requisite. Agent for Fisk's Patent Metallic Burying Cases.

ST. CLOUD HOTEL, RAND BROTHERS, 42ND AND 43RD STREETS, NEW YORK. Only three blocks from Grand Central Depot of the New York and Boston Railroads.

JAMES'S PATENT HOT AIR FURNACE, ADAPTED TO ALL KINDS OF PUBLIC BUILDINGS AND PRIVATE RESIDENCES.

WM. JAMES & SON, 816 St. Catherine Street, MONTREAL. RESPECTFULLY inform parties about to make use of Hot Air Furnaces, that they are now manufacturing three sizes of "Patent" and one of "Masonry," and that they are prepared to set them up in the most reliable manner, to order.

ALEX. GEMMELL, BOOTMAKER, Sign of the "Golden Boot," 97 KING STREET WEST. Has in Stock a very large assortment of Gentlemen's Sewed Boots, Home made. First-Class English Boots at reasonable prices.

ST. LAWRENCE HALL, ST. JAMES STREET, MONTREAL. Long Established—Well Known. Visitors are, as far as possible, provided with the comforts of home life.

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

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

THE ALDINE: AN ILLUSTRATED MONTHLY JOURNAL. HANDSOMER PAPER IN THE WORLD. "Give my love to the artist workmen of THE ALDINE who are striving to make their profession worthy of admiration for beauty, as it has always been for usefulness."

THE ALDINE, which issued with all the regularity of the temporary or timely interest characteristic of ordinary periodicals. It is an elegant miscellany of pure, light, and graceful literature and a collection of pictures, the rarest specimens of artistic skill, in black and white.

New Features for 1872.—Art Department. The enthusiastic support so readily accorded to this enterprise, which has been introduced by us, has convinced the publishers of THE ALDINE of the soundness of their theory that the American public would recognize and heartily support any sincere effort to elevate the tone and standing of illustrated publications.

LITERARY DEPARTMENT. Where so much attention is paid to illustration any pretence of literary excellence is not only unnecessary but also dangerous.

THE VOLUME FOR 1872, will contain nearly 300 pages, and about 250 fine engravings. Commencing with the number for January, every third number will contain a beautifully tinted picture on plate paper, inserted as a frontispiece.

TERMS FOR 1872: One Copy, one year, with Oil Chromo, \$5. Five Copies, \$20. Any person sending 10 names and \$10 will receive an extra copy gratis, making 11 copies for the money.

SCIENTIFIC AMERICAN FOR 1872. TWENTY-SEVENTH YEAR. This splendid weekly, greatly enlarged and improved, is one of the most useful and interesting journals ever published.

SCIENTIFIC AMERICAN OF GREAT VALUE AND INTEREST. Its practical suggestions will save hundreds of dollars in every household, workshop, and factory.

Specimen Copies sent Free. TERMS.—\$3 a year; \$1.50 Half year; Clubs of Ten Copies for one year, at \$2.50 each, \$25.00, with a SPECIMEN PAMPHLET to the person who forms the club, consisting of a copy of the celebrated Steel Plate Engraving, "Men of Progress."

THE TWO LARGE Premium Steel Engravings. WORTH DOUBLE THE AMOUNT OF SUBSCRIPTION. THE NEW YORK ALBION. THE MOST RELIABLE COMPREHENSIVE AND ENJOYABLE JOURNAL OF LITERATURE, ART, POLITICS, FIELD SPORTS, FINANCE, AND NEWS.

THE NEW YORK ALBION. In America, the best Paper Published for the Family Circle, the business of the professional man, the sportsman and the general reader. This Famous and Popular Weekly contains a greater variety of interesting, amusing, instructive, and thoroughly instructive reading matter, than any other first-class journal, and passes "from grave to grave, from lively to lively" in a manner attractive to all.

THE ALBION circulates more largely than any other weekly journal of its class among the most wealthy, cultivated, and influential people of America, and is the best advertising medium in the United States for those desirous of reaching the Upper Ten Thousand.

Subscription after this date, with any two of the large sized Albion Premium Steel Engravings, sent free by post, \$5 per annum, strictly in advance. Subscription for six months, \$2.50, and for three months \$1.25. Half-yearly and quarterly subscribers will receive a copy of the Prince of Wales Jubilee Souvenir, or any one of our last mentioned engravings in the following list, free by post, these being smaller than the others.

Subscription for one year, with any three of the large-sized Albion Steel Engravings, in addition to a small one of the Prince of Wales, \$10 by mail, six dollars in advance. Single copies for sale by all newsdealers, ten cents. Subscribers will be supplied with extra engravings, at \$2 each, post paid, but the price to non-subscribers will be \$5. Subscribers not paying until after their subscription year has expired will be charged \$6 per annum.

Advertising Rates.—Outside and Chess pages 25 cents per square line. Inside pages first insertion, 20 cents per square line; each subsequent insertion 15 cents per line. Two line business cards, with a copy of the Albion free, \$18 per annum. Business Notices in reading matter type to be inserted before Chess, 50 cents per million line. An advertisement in the New York Albion goes into the hands of tens of thousands of readers.

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

1872. THE CANADIAN POST. OFFICIAL PAPER OF THE COUNTY. Published at Lindsay every Friday Morning. Geo. T. B. Garnett, Proprietor.

LADIES' REPOSITORY AND HOME MAGAZINE. THIRTY-SECOND VOLUME. THE LADIES' REPOSITORY is a Christian Family Magazine, though primarily intended for the ladies, adapted to the Moral and Literary wants of the whole family.

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

THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872. Encouraged by the hearty approval with which the publication of this paper has been received, the publishers would announce that with the issue of January 6th, 1872.

THE ILLUSTRATED CHRISTIAN WEEKLY. Will be enlarged by a weekly Supplement of FOUR PAGES. The price of the paper will remain the same. Two Dollars a Year, in Advance.

THE ILLUSTRATED CHRISTIAN WEEKLY. Dr. C. S. Robinson's instructive articles, descriptive of Life and Manners in the Holy Land, drawn partly from personal experiences, will be continued. They will be illustrated, and will be found peculiarly valuable to all Sabbath School workers.

THE ILLUSTRATED CHRISTIAN WEEKLY. In action we expect to hear from the Misses Matthews, Mrs. Deers, Mrs. Barr, Mrs. Ballard, Mrs. Dennison, Mrs. H. F. Brown, Mrs. Knight, Olive Choate, the author of "Jessica's First Prayer," and other favorite authors.

PRESBYTERIAN QUARTERLY FOR 1872. Among the fruits of the reunion of the Presbyterian Church, we are happy to announce the consolidation of the American Presbyterian and the Princeton Review, under the joint and equal control of Drs. H. B. SMITH and L. H. ATWATER, and with the title of

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW. The purpose is not to merge the two Reviews in one, different from both, but unite them in one which shall combine the distinguishing merits and characteristics of both the former ones.

TERMS.—One subscription, \$3.00, or two for \$6. Two years, \$6.00. Where the salary is but \$200, or less, it is put at the nominal price of \$2, to bring it within reach of all subscribers. Address J. M. SHERWOOD, 44 Bible House, N.Y.

SUPPORT THE ONLY ILLUSTRATED PAPER IN CANADA. CANADIAN ILLUSTRATED NEWS. THE FOLLOWING OPINIONS OF THE PRESS

An excellent family paper, free from all objectionable matter.—True Witness, Montreal. We have great pleasure in calling attention to the great improvement in the illustrations of the Canadian Illustrated News. Mr. Desbarats deserves to be assisted by the Canadian public in his costly enterprise.—The Globe, Toronto.

Such a publication should receive the hearty support of every true Canadian.—Evening Herald and Province, London, Ontario. No Canadian gentleman's library will be complete without this valuable paper.—Hamilton Evening Times.

The paper is so well got up that it should be supported and be in every Canadian house.—Hamilton Evening Journal. Its engravings are very fine, and its literary department complete.—Cuyaga Sentinel. It should command the support of all Canadians.—The Paris Transcriber.

One of the most beautiful illustrated papers on this Continent.—Halfway Citizen. Compares favorably, both in literary and artistic excellence, with any of the leading illustrated periodicals of the day.—Globe, St. John, N.B.

THE BEST PERIODICALS OF THE DAY. THE GREAT ENGLISH QUARTERLIES, AND Blackwood's Edinburgh Magazine. PUBLISHED BY GEORGE E. DESBARATS, PUBLISHER AND PROPRIETOR.

THE LEONARD SCOTT PUB. CO., 140 FULTON STREET, NEW YORK. At about One-third the price of the originals. The Edinburgh Review, The London Quarterly Review, The Westminster Review, The British Quarterly Review.

THE LEONARD SCOTT PUBLISHING CO., 140 FULTON STREET, NEW YORK. TERMS OF SUBSCRIPTION. Per Annum. For any one Review, \$4 00. For any two Reviews, 7 00. For any three Reviews, 10 00.

THE FARMER'S GUIDE. To Scientific and Practical Agriculture. By HENRY STEPHENS, F.R.S., Edinburgh, and the late J. H. NORTH, Professor of Scientific Agriculture in Yale College, New Haven. Two vols. Royal Octavo, 1,200 pages and numerous engravings. Price, \$7; by mail, post-paid.

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES. The following Presbyteries will meet at the places and times usually mentioned, viz:- Toronto. At Toronto, in Knox Church, on first Tuesday in July, at 11 o'clock, a. m.

TORONTO MARKETS.

Flour, No. 1 Superfine, \$6.50; fancy, \$6.75; extra, \$7.00 to 7.20. Wheat, spring, \$1.42 f. o. b.; white, \$1.60; treadwell, \$1.50 f. o. b.

S. S. SUPERINTENDENTS AND TEACHERS.

The address by Rev. R. Wallace before the Toronto Presbytery on the

Best Means of Securing the Great End of Sabbath School Instruction

Has been published by request, and will be furnished by the undersigned.

25 COPIES (POSTAGE INCLUDED), - - - - - \$1.00 SINGLE COPIES, 5 CENTS.

JAMES BAIN, Bookseller. Toronto, 15th May, 1872.

DOMINION DRUG STORE.

NEIL C. LOVE, APOTHECARY AND DRUGGIST, No. 115 Yonge Street, COR. OF RICHMOND ST., - - - TORONTO.

IMPORTER OF AND DEALER IN DRUGS, MEDICINES, CHEMICALS, PERFUMERY, PAINTS, PAINT OIL, MACHINE OIL, VARNISHES, DYE WOODS, BRUSHES, FIELD AND GARDEN SEEDS.

Prescriptions Accurately Prepared.

N. McEACHERN MERCHANT TAILOR, 191 Yonge St., Toronto.

Ministers and others can have their garments made up in First Class Style. A large stock of Cloths, Tweeds, &c., to select from

FASHIONABLE CLOTHING ESTABLISHMENT.

We invite the attention of Gentlemen to our

Custom Tailoring Department, which is now replete with the BEST and most

Fashionable Materials for Summer Clothing.

Gentlemen from a distance should call with us when in Toronto, and leave their measure, from which they can order at any time.

Particular attention paid to the getting up of

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

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

THE General Assembly Journal FOR 1872. A DAILY REPORT OF THE

Proceedings of the next General Assembly of the PRESBYTERIAN CHURCH Which meets in Detroit

O'N M.A.Y 16, 1872, Address, JOHN H. DEY, York.

MAGORQUODALE & MATTHEWS,

ARTISTS AND PHOTOGRAPHERS,

TORONTO, South east corner of King and Church Sts.

(Entrance on Church St.)

THE FINEST STUDIO

AND FINEST LIGHT IN THE CITY.

Cabinet Portraits, per doz.....\$6 00 " " half doz..... 4 00

Carte de Visite, per doz..... 8 00 " " half doz..... 2 00

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

WM. P. JOHNSTON, Manufacturer of

BOOTS AND SHOES, IN EVERY STYLE.

(For Gentlemen only.) 147 ST. JAMES STREET, MONTREAL.

CHURCH FURNACES.

JOHN STATE, Manufacturer of

Beecher's Patent Self-Cleaning Furnaces, And Tin, Iron, and Copper-plate Worker.

NO. 8. PHILLIP'S SQUARE, (Near the Cathedral), MONTREAL.

These celebrated Heaters are adapted for either wood, coal, or peat. In point of economy, principle of action, style, and durability, they are not surpassed, if equalled, by any other furnace made.

MONTREAL Sculpture and General

MARBLE AND GRANITE WORKS, CORNER ST. ALEXANDER AND ST. CATHERINE STREETS.

Montreal. JAMES MAVOR & CO. Mural Tablets, Baptismal Fonts, Tiling for Aisles, Transcripts, &c. Drain Tiles.

Church-yard Memorials, in Stone, Marble, Granite, &c. Chimney-pieces, slabs, table-tops, and house work of every description. Designs and estimates furnished promptly on application.

THOMAS R. JOHNSON, ESTATE AGENT

AND ACCOUNTANT, 44 St. James Street, MONTREAL.

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

References: Venerable Archdeacon Bond, R. D., Rev. Canon Bancroft, D.D., Rev. Canon Baldwin, M.A., Rev. W. B. Curran, B.A., Rev. J. P. DuMoulin, &c. January, 1872.

WESTERN ASSURANCE COMPANY, FIRE AND MARINE.

Incorporated, 1851. Capital, \$100,000. Annual Income, \$370,000.

HEAD OFFICE, - - - TORONTO, ONTARIO Hon. John McMurich, President; Charles McGrath, Vice-President. Directors—James Michie, Esq., John Fishen, Esq., A. M. Smith, Esq., Noah Barnhart, Esq., Robert Beatty, Esq., Wm. Goolerham, Jr., Esq., James G. Harper, Esq., B. Haldan, Secretary.

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

Montreal office: 105 St. Francois Xavier St. SIMPSON & BETHUNE, agents. January 1872.

LINTON & COOPER, MANUFACTURERS AND WHOLESALE DEALERS IN

BOOTS AND SHOES,

524, 526, 528, St. PAUL STREET, MONTREAL.

JAMES LINTON- WILKIN COOPER.

INEBRIATES!

BELMONT RETREAT, QUEBEC.

G. WAKEHAM.

THE Canadian Rubber Company, MONTREAL.

Manufacturers of Machine Belting, Hose, steam packing, railway car springs and buffers, valves, stationers' rubber wares, gum-teething rings, &c.

ALSO: India Rubber Overshoes and Boots, Felt Boots in great variety.

All orders executed with dispatch. Office and Works—272 St. Mary street, Montreal.

F. SCHOLES, Manager. Montreal, January, 1872.

H. H. GEDDES, REAL ESTATE AND INVESTMENT AGENT.

104 St. Francis Xavier St., CORNER OF NOTRE DAME ST., MONTREAL.

N. B.—Parties desiring to sell their Property are respectfully requested to communicate with the Subscriber. No charge for Advertising or Commission will be made if a sale is not effected.

PHENIX LIFE ASSURANCE COMPANY,

Of London. Established in 1872.

This Company having invested, in conformity with the Provincial Act,

ONE HUNDRED THOUSAND DOLLARS For the special security of policy holders in Canada, is prepared to accept risks on dwelling houses, household goods and furniture, at the lowest current rates.

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

UNQUESTIONABLY THE BEST SUSTAINED WORK OF THE KIND IN THE WORLD. HARPER'S MAGAZINE.

Notices of the Press.

There are few intelligent American families in which HARPER'S MAGAZINE would not be an appreciated and highly welcome guest. There is no monthly Magazine an intelligent reading family can do without.

A repository of biography and history, literature, science and art, unequalled by any other American publication. The volumes are as valuable as a more work of reference as any cyclopaedia we can place in our libraries.

TERMS: HARPER'S MAGAZINE, one year, \$4 00. An Extra copy of either the MAGAZINE, WEEKLY or BAZAR will be supplied gratis for every Club of FIVE MEMBERS at \$4 00 each, in one remittance; or Six copies for \$20 00, without extra copy.

Subscriptions to HARPER'S MAGAZINE, WEEKLY, and BAZAR, to one address for one year, \$7 00. Back Numbers can be supplied at any time. A Complete Set of HARPER'S MAGAZINE, now comprising 43 Volumes, in neat cloth binding, will be sent per volume. Single volumes, by mail, post-paid.

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

A. J. PELL, No. 345 Notre Dame Street, MONTREAL.

SILVERED PLATE-GLASS And Manufacturer of

MIRRORS, PICTURE FRAMES, GILT MOULDINGS, &c. &c. GENERAL AGENT FOR THE

LITTLE WANZER'S SEWING MACHINE.

64 Broadway, New York.

NEW NATIONAL MAGAZINE FOR CANADA.

PROSPECTUS OF THE CANADIAN MONTHLY AND NATIONAL REVIEW.

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

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

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

Politics will be treated with the aim of infusing as much as possible of the historical and philosophical spirit into the popular discussion of political questions. Religious questions, if they form the subject of any paper, will be treated with a similar aim.

Mr. GORDON SMITH has consented both to contribute regularly, and to assist in conducting the magazine. Intending subscribers will please send us their names.

ADAM, STEVENSON & CO., Publishers, Toronto.

CLUB RATES!

To parties wishing to secure a really excellent Monthly Periodical, of national value and interest, the Publisher offers the following advantages:—

One copy for one year, \$ 3 00 Two copies, 5 50 Three, 8 00 Five, 13 00 Ten, and one to persons sending club, 25 00

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

TO ADVERTISERS.

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

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

IN ONE YEAR THE CHRISTIAN UNION

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

WHY IS IT? BECAUSE, First,

HENRY WARD BEECHER is its Editor, and the Editorials, Star Papers, and Lecture-Room Talks are welcomed by thousands and thousands of Christians everywhere, who want thoroughly good and attractive reading, and who have not the interest of the whole Church of Christ; while the paper is full of admirable reading matter on every live topic of the day, the Contributors being representative men of all denominations.

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

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

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

BECAUSE, Fifthly, MARSHALL'S Household Engraving of Washington! A fine impression of which is PRESENTED to every new subscriber to the paper is a really superb work of art, a subject appealing to every American, and, as was said by F. O. C. DARLEY, THE CELEBRATED ARTIST, is, beyond all question, the best head, engraved in line, produced in this country, as well as the finest copy of Stuart's portrait.

BECAUSE, Sixthly, A new and charming Serial, MY WIFE AND I: Or, HARRIET HENDERSON'S HISTORY. By HARRIET BEECHER STOWE, FREE FOR TWO MONTHS.

Send for Circulars with full particulars. All subscriptions, applications for specimen copies and agencies, etc., received and attended to by J. B. FORD & Co., Publishers, 29 Park Row, New York.

SCRIBNER'S MONTHLY, AN ILLUSTRATED MAGAZINE,

Edited by J. G. HOLLAND. The Best of the American Monthlies.

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

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

Subscriptions are received by all Newsdealers and Booksellers at the above rates, and by SCRIBNER & CO., 64 Broadway, New York.

THE "NEW YORK TRIBUNE" FOR 1872.

The consolidation of Italy, so long fragments and impotent, into one powerful State, with Rome as its capital; the humiliation of France through a series of crushing defeats, ending with the siege and capture of her proud and gay metropolis; the expulsion of the Spaniards from the Spanish throne and the substitution for them of a son of the most liberal among royal houses, the virtual absorption of the kingdoms of Saxony, Wurtemberg, Bavaria, with Baden, Hesse, the Hanse Towns, &c., into the headship of Prussia, into the triumphant and powerful empire of Germany; and the arming of Russia to resist her preponderance in the councils of Europe, or to pre-empt her often postulated but never relinquished designs on the great continent, founded by Constantine, and the vast but decaying and anarchical dominion of the Sultan, all combine to meet with peculiar interest the ever changing phases of the Old World. Our trustworthy and trusted correspondents stationed at all points of Europe where great movements are in progress, imminent, or about to take place, and instructed to report on every important event, will be able to mirror the prolonged struggle between middle-aged Feudalism and Ecclesiasticism on the one hand, and Nineteenth Century skepticism and socialism on the other. Rejoicing in Divine Providence in all its proceedings, and in its ever changing phases of the Old World, it looks hopefully on the conflict as destined to be a fair and a happy one, to involve no strife, disaster, and seeming chaos, a fairer and happier future for the tolling masses of mankind.

In our own country, a war upon corruption and rascality in office has been inaugurated in our city, whereby the Government of France has been revolutionized through an initial triumph of freedom which surpasses the most sanguine anticipations. It is morally certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or to any class, but that its purifying influence is destined to be felt in every part of the Union, rebuking venality, exposing robbery, wresting power from politicians by trade, and confining it to those worthy and ablest to wield it. To any locality or to any class, it is a beneficent and a purifying influence. It is a beneficent and a purifying influence. It is a beneficent and a purifying influence. It is a beneficent and a purifying influence.

The virtual surrender by the Democratic party of its hostility to Equal Rights to the Republican party has divested our current politics of half their vigor and intensity. However parties may henceforth rise or fall, it is clear that the fundamental principles which have hitherto honorably distinguished the Republican party are to be practically accepted by the whole country. The right of every man to his own limbs and sinews—the equality of all citizens before the law—the inability of a State to enslave any portion of its people—the duty of every citizen to guard to every citizen the full enjoyment of his liberty, and to forfeit it by crime—such are the broad and first foundations of our national edifice; and patrician and the humbly which shall seek to displace them! Though not yet ten years old, the Republican party has completed the noble fabric of Equal Rights, and may fairly invoke thereon the sternest judgment of Man and the benignant smile of God.

Henceforth the mission of our Republic is one of Peaceful Progress. To protect the weak and the humble from violence and oppression—to extend the boundaries and diffuse the gains of Civilization—to stimulate industry to the production of new inventions for economizing Labour, and thus enlarging Production—to draw nearer to each other the producers of Food and of Fabrics, of Grain and of Metals, and thus enhance the gains of Industry by reducing the cost of transportation and exchanges between farmers and artisans—such is the inspiring task to which this Nation now addresses itself, and by which it would fain tribute to the progress of enlightenment and the good of our race. To this great and good work THE TRIBUNE contributes its zealous, persistent efforts.

Agriculture will continue to be more especially elucidated in its Weekly and Semi-Weekly Editions, to which some of the ablest and most successful writers of the day will steadily contribute. No farmer who sells \$300 worth of produce annually can afford to do without our Market Reports, or others equally lucid and comprehensive. If he should read nothing else but what relates to his own calling and its rewards, we believe that no farmer who can read at all can afford to do without such a Journal as THE TRIBUNE. And we aspire to make it equally to those engaged in other departments of Productive Labour. We spend more money on our own country than any other country, and our generous patronage enables us to do so, and we are resolved that our issues of former years shall be exceeded in varied excellence and interest by those of 1872. Friends in every State! help us to make our journal more useful to the farmer, by sending in your subscriptions and increasing your Clubs for the year just before us!

TERMS OF THE TRIBUNE. Daily Tribune, Mail subscribers, \$10 per annum. Semi-Weekly Tribune, Mail subscribers, \$4 per annum. Five copies for \$20 00, without extra copy. One copy for one year, \$2 50. Five copies one year, \$12 50. To one address, all at one post-office:— 10 copies, \$1 40 each. 20 copies, 1 25 each. 50 copies, 1 00 each. To names of subscribers, all at one post-office:— 10 copies, \$1 00 each. 20 copies, 75 cents each. 50 copies, 1 10 each. And one extra copy to each club.

Persons entitled to an extra copy can, if preferred, have either of the following books, postage prepaid:—Political Economy, by Horace Greeley; Pear Culture for Profit, by P. T. Quinn; the Elements of Agriculture, by Geo. B. Waring.

ADVERTISING RATES.

Daily Tribune, 30c., 40c., 50c., 75c., and \$1 per line. Semi-Weekly Tribune, 25 and 30 cents per line. Weekly Tribune, \$2, \$3, and \$5 per line, according to position in the paper.

In making remittances always procure a draft on New York, or a Post-Office Money Order, if possible. Where neither of these can be procured, send the money, but always in a Registered Letter. The registration fee has been reduced to 15 cents, and the present registration system has been found by the postal authorities to be nearly an absolute protection against losses by mail. All postpaid letters are obliged to register letters when requested to do so. Terms cash in advance. Address THE TRIBUNE, New York.

HARPER'S WEEKLY, SPLENDIDLY ILLUSTRATED.

Notices of the Press.

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

The best publication of its class in America, and so far ahead of all other weekly journals as to permit of any but the finest collections of reading matter that are produced. Its illustrations are numerous and beautiful, being furnished by the chief artists of the country.—Boston Traveller.

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

Subscriptions.—1872. TERMS: HARPER'S WEEKLY, one year, \$4 00. An Extra copy of either the Magazine, Weekly or Bazar will be supplied gratis for every Club of FIVE MEMBERS at \$4 00 each, in one remittance; or Six Copies for \$20 00, without extra copy.

Subscriptions to HARPER'S MAGAZINE, WEEKLY, and BAZAR, to one address for one year \$10 00; or two of HARPER'S Periodicals, to one address for one year, \$7 00. Back numbers can be supplied at any time. The annual Volumes of HARPER'S WEEKLY, in neat cloth binding will be sent by express, free of expense, for \$7 00 each. A complete set comprising 25 Volumes, sent on receipt of cash at the rate of \$2 25 per volume, freight at expense of purchaser.

The postage on HARPER'S WEEKLY is 30 cents a year, which must be paid at the subscriber's post-office. Address, HARPER & BROTHERS, 64 Broadway, New York.