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Contributors & Correspondents.

NEW BRUNSWICK.

Congratulatory—British American Presbyterian will help to make Presbyterians better acquainted—The Union Question in New Brunswick—A Pleasing Case of Union on a Small Scale—Numerous Settlements in St. John's Presbytery—Substantial Growth.

From Our Own Correspondent.

In opening this correspondence, it will not be out of place for me to congratulate you on your efforts to provide an organ for the Presbyterians of the Upper Provinces, and in some measure for the Presbyterians of the Dominion. I rejoice in the fact that some one has ventured on the undertaking, and hope that an abundant success will crown the effort. One reason why I rejoice is, that it will be a means by which the several Churches now contemplating union will be enabled to know one another. At present I am afraid ignorance of each other prevails to a very large extent. There are some exceptions, and these for the most part confined to such ministers and people as have gone up from here to visit you, and have come down from you to visit us. In the nature of things not a great many have been so highly favoured. Nor have we had any common literature as Churches, the *Records*, so far as I know, having very little circulation outside the bodies whose interests they severally subserve. The *Advocate*, published in Halifax, and the *Witness*, published in Halifax, were they read in the Upper Provinces, would help to make us known somewhat, but the readers of these journals up there are, it is to be presumed, few and far between. If the *BRITISH AMERICAN PRESBYTERIAN* supplies the want, or even but partially supplies the want, I will feel happy, and many others will rejoice for the same reason.

As to the Union question, which is now one of the most prominent, as well as the most important, there is considerable dissatisfaction in this quarter with the proposal that has been made to hang it up for three years. I grant the force of the reason that is set forth by the Canada Presbyterian Church—namely to allow the members to raise a sufficient amount to endow the Theological Halls of Montreal and Toronto, as well as to allow the members of the other to complete the endowment of Queen's College, Kingston. There is an appearance of chivalry in the proposal that I admire very much; but I question if that be sufficient to stop union for so long. I agree with much that was said by one or two of your correspondents in an early issue on that point. The very same reasons operate in the Lower Provinces, reasons that demand union at as early a day as possible. I trust the Churches, when they assemble in their supreme courts in a few months from this time, will express their views in such a way as to show that such a delay will not be endured. So imperative are the reasons for co-operation in our country districts that we have begun to forestall the completion of the bond that is to bind us all together. I deem the incident of such importance in connection with this subject that I proceed to give you some details. The two Presbyteries of St. John embrace substantially the same territories in this part of the Province. About 120 miles from the city there were, some years ago, two very weak congregations some six miles apart belonging to the one Presbytery, and one just as weak with a station in each belonging to the other. Woodstock, the seat of the one is a thriving town on the River St. John, and Richmond, where the other is located, lies near the border of the State of Maine, and is one of the most prosperous farming districts in the Province. Because of the division, no one of them could raise half support for a settled pastor, and the consequence has been that years have elapsed since a settled pastor has been in any of them. The inevitable result of such a state of things all know. Some year and a half ago the Presbyteries came to an understanding that they would work the field in common, letting one man do the labour where two were before required. There was no definite agreement about a settlement, simply that it would be wrought

as a home mission field. The members of both Presbyteries felt, I believe, that if the people would agree to call a preacher from either side there ought to be no opposition raised. The result has been most happy, and it is all the more so that the action of the people was entirely spontaneous, there being no manipulation necessary to bring it about. The members of both sections at Richmond gave a call to a young man belonging to the one church, and he has just been settled over them in the most harmonious manner; and I learn that the members of both sections at Woodstock have just presented a call to a young man belonging to the other church, and he will be settled over them in a short time. Some of these people have been without a pastor for seven or eight years, while others have had none for three years. This proves, if any proof were needed, that the people are as ripe for union as the ministers are, in some cases perhaps more so. Had they remained apart they might have been without pastors until the congregations would have dwindled away altogether.

The Presbytery of St. John, in connexion with the Presbyterian Church of the Lower Provinces, have made great strides within the last few years in filling up the numerous vacancies that were then within her bounds. Since the beginning of 1869 there have been no fewer than seven settlements made, six of the seven having been vacant at that date, and a call has just been forwarded from the eighth which it is believed will be accepted, and it also was vacant at that time and has been ever since. It is believed that church life has, in most congregations under its care, kept pace with the growing number of settled pastors. There has been a constantly increasing interest taken in the schemes of the Church, and the rate of support given to the pastors has also increased. I may be able by-and-by to give you some figures as a report on statistics is under preparation. This growth is all the more pleasing when it is remembered that there is very little immigration into this Province—what-ever increase of population there is almost altogether dependent on natural causes. A few young men come to fill places of business in the city each year, but very few besides. Whether we shall benefit by the stir that is now made on that question remains to be seen.

H.
St. John, N.B., March 4th, 1872.

ON FREQUENT GIVING.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—A very heavy shower of rain may do good, it may tend to purify the air, it may arrest the fires in a drought like last summer; but in general we who have gardens or fields prefer the gentle continuous shower—not the "big rain that comes dancing to the earth," but the "wetting" rain that soaks into the ground—there is apt to be more of it, and more good done by it. What has rain to do with giving? Just about as much as a shower of snow—that helped to illustrate the advantage of many givers, this may enforce the present object of frequent gifts.

An annual subscription may look a large affair on the list, and the annual list may look large; and when the season comes round, perhaps when we are selling our barley, or better still our wheat, as it puts the evil day a little further off, the annual gathering of these annual payments, we say of them as an old lady said of her visitor's "when it rains it pours." What a large list of large sums, and yet the money does not go far. No wonder it is only once a year. Now sir, an illustration from real life. A congregation that held an annual missionary meeting and took up a collection for missions, raised \$7, and by Sabbath day collections for the schemes of the church \$10—total \$17. Not a very heavy shower. The pastor started lady collectors to take a monthly contribution from every one for the same objects and the first year raised \$109, so much for the continued dropping. One may be deceived by appearances, as one of the collectors was. When she brought in her first month's gathering, from 5 to 25 cents each—what cheered her most was \$2 from one rich member for the year—she thought that was good. She had never thought that she had from poorer members much

more than that, 25 cents per month, equal to \$3 a year. The appearance of the \$2 bill deceived her. And I believe that the givers sometimes deceive themselves by the size of their annual gifts also. Let us take the case of a family of four members, an annual subscription \$10. Reduce it by the mode of individual giving, \$2.50 each, then again by weekly offering, not 5 cents each. Sometimes an annual collection is in itself small, and when regarded as annual, a miserable pittance. I once counted the coins in a Sabbath annual collection for the combined objects of the Widows' and Orphans' Fund and Aged and Infirm Ministers' Fund, and how do you think it stood? I know not how many gave nothing—not many; but the collection consisted of 76 coppers, 24 5-cent pieces, 10 10-cents, one 20 and one 25: thus 112 givers, total collection \$8.41—that is about 8 cents each, or 14 cents each annually for each fund. What a poor, paltry sum for such Christian claims on Christian love!

In regard to frequent giving the question may be put—how often should Christians give? Some say quarterly, some monthly. Quarterly is better than annually, and monthly better still; but surely the best is "on the first day of the week let every one of you lay by him in store as God has prospered him." Weekly giving; it has been tried by many congregations, and is found a complete success. The envelope system, which I need not explain, is such a trial, and works well. I know one small congregation where each individual gives, and the poorest gives 12½c every Sabbath. It may be objected to this weekly offering: "What a trouble." Oh, Christian! blush at your own feeling. A trouble to you! anything whereby you can serve the Lord Jesus Christ. Be thankful to have the privilege of serving Him with the money He has given you! I am not sure if the envelopes are absolutely necessary to the system of weekly giving. If all connected with our congregations were faithful to Jesus, if the Church were what it ought to be, we would need no envelopes. Each one would put his gift into the Lord's treasury without any check from elders or deacons. Faith in their Lord "sitting over against the treasury," beholding how the people cast money into the treasury, would lead to honest, faithful giving.

Intending to apply these modes of giving to the Church, and grateful for your open columns,

I remain, yours truly,

IRIS.

ARCHBISHOP TACHE IN 1859.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—A letter from Archbishop (then Bishop) Tache accompanies Dawson's report on the exploration of the country between Lake Superior and the Red River Settlement, &c., which was laid before the Legislative Assembly in 1859, and printed by order of that body. Taken in connection with the late rebellion in the Red River settlement, it is a very interesting one. It shows that the writer was strongly opposed to any coming into that place but French Canadians, and these, of course, Romanists. Many look on him as one of the foremost in the rebellion. Of course, they look on it, to say the least, as a perfect farce, the act of the Dominion Government in bringing him from Rome, where he was helping to make the Pope infallible, and sending him to Red River to quell that Rebellion, giving him, as the reward of his labours, a large portion of the public money. These who hold such views have in the letter to which I refer, good grounds for so doing. Very few of the readers of the *PRESBYTERIAN* have, I suppose, seen it. I shall, therefore, lay before them a few extracts from it to which I shall take the liberty of adding a word or two of comment. It takes up not fewer than three pages of book: the referred to. The printed matter of each page is 8 x 10 inches. Of course, the cost of printing it was paid with Protestant as well as with Roman Catholic money. Yet, though it is so lengthy, the whole substance of it consists of only two things. The first is a minute account of what his church is doing in the settlement. The second is an expression of his great love to the French Canadians. But, I proceed now to fulfil my promise.

Towards the beginning of his letter, the Archbishop speaks of the care of the missions in the interior of the country, as "yielding to the evangelical husbandman a rich harvest of merits." Such teaching is utterly opposed to the Bible. The latter teaches that the very best of our doings possess no merit. Isaiah says, "All our righteousness are as filthy rags." Christ says, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do."

The doctrine contained in the extract from the Archbishop's letter just given, he again teaches where he says, "The faithful at Montreal, at the instance of their chief pastor, in order to appease by their good works the anger of Heaven, shown by so terrible an affliction (the great fire of 1852) * * * made a collection for the benefit of Red River, which produced the sum of £364." As the Archbishop says nothing against the motives which led "the faithful" at Montreal to make this collection, I do not judge him uncharitably in believing that he approves of them. Well, Mr. Editor, the Roman Catholics of Montreal acted on the occasion referred to just as Hindoos, Hottentots, or Zulus would have done in like circumstances. It is painful to see a "master in Israel" manifesting such ignorance. We have in him an instance of the blind leading the blind. It is not to be wondered at that the Romish clergy are so much opposed to their people reading the Scriptures. "The faithful" at Montreal must have thought that the favour of Heaven was to be had very cheap, if they thought that they could buy it with a collection, however large.

His Lordship is highly displeased with Prof. Hind for a grievous sin of omission. He says of him "I am sorry that the learned professor, in speaking of this convent found nothing to speak of more interesting than the cultivation bestowed on the garden in front of it. The cabbages and other vegetables produced in it are, no doubt, very fine, nevertheless the interior of the house, and the extensive benefits dispensed by its inhabitants, are matters still more worthy of admiration and comment." Further on, he cannot refrain from again laying the lash on the unfortunate professor. He says, "The internal decorations of the church and other objects of art and taste, are the work of the inmates of this vast convent, around which certain persons can see nothing but well cultivated vegetables."

Speaking of the nuns in the convent referred to, the Archbishop says, "These heroic followers of Christ, animated by a degree of courage and devotion which Catholicism alone can inspire," &c. On this passage I have two remarks to make. The first is that it contains an indirect slander on Protestantism. Be it remembered that Protestants as well as Roman Catholics had to pay for the printing of it. If language of a like nature were used regarding Protestantism in a work printed at the public expense, Romanists would soon raise an uproar about it. But, the Romish Church does not do to others as she would have others do to her. The justice which she wishes to have, is of the jag-handle kind—all on the one side, and that, of course, her own. My second remark is that Protestant women have, at least as often, shown a degree of courage and devotion, at least as great, as any professing the Romish faith have done.

In his work on the Arctic Searching Expedition, Sir John Richardson says:—"In character the half-breeds vary according to their paternity; the descendants of the Orkney 'labourers' being generally steady, provident agriculturists of the Protestant faith; while the children of the Roman Catholic Canadian *royaueurs* have much of the levity and thoughtlessness of their fathers, combined with that inability to resist temptation which is common to the two races from whence they sprung." This, as may well be supposed, grievously offended his Reverence, who devotes not less than a column of his letter to a reply, which, of course, was printed at the public expense. In the course of this reply he says that if he could not have resisted temptation, he would have published certain memoirs relating to the history of the Red River settlement, which would, indeed, be the saddest page in French Canadian history. These, according to him, would prove most clearly that, even as regards yielding to temptation, his fellow countrymen have played but a secondary part, and that his race has "never been sufficiently favoured to enjoy a monopoly of crime, any more than any

other monopoly. It is, of course, not difficult to see at what the Archbishop hints.

I shall now give some extracts relating to the tide of immigration which was beginning to pour into the Red River settlement when the Archbishop's letter was written. To these I would ask special attention. He says—"I am a French Canadian in heart as well as by origin, and I should undoubtedly prefer to see our lands occupied by some of our brave and respectable inhabitants from Lower Canada." This is plain speaking. The persons here referred to are French Canadians—of course Roman Catholics. The word "inhabitants" is in French, the Archbishop's mother tongue—"habitants," the name commonly given to the French Canadians. But let us go on. He is opposed to his fellow countrymen leaving their homes, "but," he says, "if, owing to special and exceptional reasons, they are compelled to remove from their native land, if they are determined to take up the pilgrim's staff—rather than see them take the direction of the United States, I prefer to have them come here. There their faith, at all events, will not be exposed," &c. If a large number of Protestant strangers should come into the settlement—which was likely to be the case—the faith of the French Canadian half-breeds would be exposed. It was, therefore, very natural for the Archbishop to wish to have them kept out if possible. But, let us go on. He says; "There children will here find masters and mistresses to enlighten their minds, and at the same time to train their hearts to virtue. Daily experience enables me to promise them zealous priests, who will be true fathers to them, and who, here as they did at home, will preach to them in their own mother tongue, the goodness of their God, and the love which they owe Him. Another thing which I can promise them is the affectionate interest which is, and ever will be, entertained for them by the pastor whose flock they will come to join. The Bishop of St. Boniface, a Canadian like themselves, their brother, therefore, and their friend, will be really rejoiced to have it in his power to assist them, and willingly engages to devote to the welfare of the new comers, as well as that of the rest of his people, everything at his disposal. Besides, no one has a better right to occupy the valley of the Red River, or even the valley of the Saskatchewan, than the Canadians of French origin." "Evil days have since come upon the beautiful portion of the American continent which they (our fathers) reclaimed from barbarism; but after a century of struggles and constancy, our nationality shines out before an astonished world, and nothing can be more natural than that our brethren should once more take possession of the land discovered by their ancestors, and consecrated by them as destined to witness at a future time the regeneration of the unfortunate tribes whom they found inhabiting it. Besides, the chain which connects Canada—and especially French Canada—with the Red River, has never been broken. Ever since the occupation of our country by the power which protects us so well to-day, the intrepid and skilful *royaueurs* have still continued to be recruited from amongst our fellow-countrymen."

To any one who reads the last four extracts with any degree of attention, it must, I am sure, be quite plain that the writer is opposed to any but French Canadian Roman Catholics going into the Red River Settlement. He never once, throughout the whole of his letter, though it is a very lengthy one, makes the slightest reference either to British Canadians, or to Protestants. It, therefore—as I have already observed—gives those good reason for so doing, who look on him as a ringleader, though a hidden one, in the late disturbance at Red River.

I am, Mr. Editor, yours very respectfully,

METIS.

This world and the next resemble the east and the west; you cannot draw near to one without turning your back to the other.

As it respects general habits, a parent can scarcely teach a child a more valuable art than dispatch without haste; nor can any one that values his time cultivate a more valuable one for himself.

A clergyman once said: "When I come to die, I shall have my greatest grief and greatest joy, my greatest grief that I have done so little for my Lord Jesus, and my greatest joy that my Lord Jesus has done so much for me."

Selected Articles.

AT THE EVENING SACRIFICE.

It is time for the evening sacrifice,
For the sun is dying the west;
God is drawing his curtains across the earth
That His children may seek to rest.
Sweet is the sound of the evening song
When the dim and the discord cease,
And happy are they who when the shadows fall
Have only to sleep in peace.

But sin and sorrow have marred my day,
And I think with unquiet heart
Of the Master's words in the morning hours,
And how ill I have done my part;
I think of the thoughts that unbidden came,
Of the hasty words I have said,
And, although it is evening and time for rest,
I have trouble and strife instead.

What shall I do with my burdened soul,
I who so oft transgress?
For I need that the Father should feed me still,
And pity and guide and bless.
But how, with indolence unforgiven,
Can I look at my Father's face?
And how can I hope, who so often fall,
For a share of His tender grace?

A whisper comes to me through the gloom—
"Behold ye the Lamb of God,
For He taketh away the sin of the world;"
And I think of the feet that trod
The Judean hills in the long ago,
Hearing the same glad word,
Who are resting now by the glassy sea,
For they trusted and loved the Lord.

O wonderful, mighty Lamb of God!
I am lifting my eyes to Thee,
And the cry goes up from my soul to-night—
"Mercy, O Christ for me."
And I think of Thy death and atoning blood
Till my spirit grows strangely calm;
Thou, O Lord art my sacrifice,
And I bring Thee my evening psalm.

THE LATE LORD MAYO.

At the Palace, on the parade, in the magnificent ceremonials of a Durbar, in the face of the armies encamped before Delhi, the fine presence and bearing of the Viceroy seemed a fitting impersonation of a generous and beneficent sway. Lord Mayo understood the virtue and the value of an adequate and imposing representation of the sovereignty he personified. That was the least of the qualifications he displayed. In Council his patience and sagacity, his high sense of justice, his constant and scrupulous solicitude for the interests of the multitudes committed to his care, were not less conspicuous and ardent than his personal activity at all points where the master's eye was wanting to encourage, to overawe, to animate, or to restrain. A King of France, it used to be said, should have a good seat on horseback. Lord Mayo's achievements in the saddle were recounted with wonder and admiration by thousands who knew little of his prodigious labors at the desk. He left nothing to the morrow that could be done to-day; and nothing to subordinate that he could do himself. And he knew how to select the ablest instruments of a policy of which the inspiring principle was good-will. Every mail from Calcutta bore witness to a diligence that suffered no relaxation. His summer "holidays" at the Hills were hardly less laborious than the departmental business of the Parliamentary Session at home. At other seasons we heard of his making tours of inspection from one extremity of the Empire to the other, reviewing troops, surveying public works, holding grand receptions of native Princes. There was not a grievance or a complaint that did not reach his ear, or that he left unvisited or uncorrected. Only the other day we heard of him by the side of the Commander-in-Chief at the operations of the manœuvring forces near Delhi; and presently of his welcoming in splendid state the King of Siam in the Throne Room of Government-house at Calcutta. It seemed as if the telegraph could scarcely keep pace with that pervading energy. His fatal visit to the penal settlement of the Andaman Islands is but the last example of that incessant and insatiable vigilance and devotion to public duty which no department, however remote, no detail, however obscure, could escape.—*London Daily News.*

ADVICE TO WRITERS.

The New York *Observer* gives advice to writers for the newspapers. See how old editors lecture on the subject:—

Omit the beginning of your essay. Most writers, not used to the press, imagine that a newspaper article, like an oration, should have an exordium, an argument and conclusion. Not at all. The argument is all that is wanted. That is, state your case, say your say, and stop. Do not take time and space to get into the subject, and more to get out of it; but come to it instantly, and stop when you are done.

Dr. Griffin used to say that he could put the five volumes of a Bible Commentary into one volume, and not lose an idea worth retaining. We believe he could have done it. And so could we.

Be short. The time is short, and readers of newspapers do not want long articles. Pack your thoughts into short words, short sentences, and short essays. If you never do a great thing, never do a long thing.

Come to the point. If you have no point, lay down the pen, and do something else rather than write. It is not every one who can write for edification, and you may not be one who can.

Write the article two or three times over carefully, making it shorter each time. Write on one side only of the paper. Write legibly. Keep a copy of what you send to the press. Editors do not return manuscripts. We can not undertake to, and we so state every week, but are every week asked to. It is impossible to make the reasons plain to writers, but it is out of the question.

Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do.

EARLY RISING.

Health and long life are almost universally associated with early rising; and we are pointed to countless old people as evidence of its good effect on the general system. Can any one of our readers, on the spur of the moment, give a good, conclusive reason why health should be attributed to this habit? We know that old people get up early, but it is simply because they can't sleep. Moderate old age does not require much sleep; hence, in the need, early rising is a necessity of convenience, and it is not a cause of health in itself. There is a larger class of early risers, very early risers, who may be truly said not to have a day's health in a year—the thirsty folks, for example, who drink liquor until midnight and rise early to get more. One of our earliest recollections is that of "old smokers" making their "devious way" to the grog-shop or tavern bar-room, before sunrise, for their morning grog. Early rising, to be beneficial, must have two concomitants: to retire early, and, on rising, to be properly employed. One of the most eminent divines in this country rose by daylight for many years, and at the end of that time became an invalid, has travelled the world over for health, and has never regained it, and never will. It is rather an early retiring that does the good, by keeping people out of those mischievous practices which darkness favors, and which need not here be more particularly referred to.

To all young persons, to students, to the sedentary, and to invalids, the fullest sleep that the system will take without artificial means is the balm of life—without it there can be no restoration to health and activity again. Never wake up the sick or infirm, or young children, of a morning—it is a barbony. Let them wake of themselves. Let the care rather be to establish an hour for retiring so early that their fullest sleep may be out before sunrise.

Another item of very great importance is: do not hurry up the young and weakly. It is no advantage to pull them out of bed as soon as their eyes are open, nor is it best for the studious or even for the well who have passed an unusually fatiguing day, to jump out of bed the moment they wake up; let them remain without going to sleep again until the sense of weariness passes from their limbs. Nature abhors two things: violence and vacuum. The sun does not break out at once into the glare of the meridian. Many a young man, many a young woman, has taken the first step towards degradation, and crime, and disease, after ten o'clock at night; at which hour, the year round, the old, the middle aged, and the young, should be in bed; and the early rising will take care of itself, with the inextinguishable accompaniment of a fully rested body and a renovated brain. We repeat it, There is neither wisdom, nor safety, nor health, in early rising itself; but there are all of them in the persistent practice of retiring to bed at an early hour, winter and summer.—*Hall's Journal of Health.*

PUTTING OFF HAPPINESS.

How old are you? Twenty-five? Thirty? Are you happy to-day?—Were you happy yesterday? Are you generally happy? If so, you have reason to judge that you will be happy by-and-by. Are you so busy that you have no time to be happy? and are you going to be happy when you get old and you have not so much to do? No, you will not. You now have a specimen of what you will be when you are old.—Look in the face to-day. That is about the average. That will tell you what you are going to be. What you are carrying along with you is what you will have by-and-by. If you are so conducting yourself that you will have peace with God, and with your faculties; if every day you insist that duty shall make you happy, and you take so much of your time as is needed for the culture of your social faculties, you will not be exhausting life, and it will be continually replenished. But if you are saving everything up till you get to be an old man, habit will stand up like a tyrant, and say: "You would not enjoy yourself before, and you shall not now." How many men there are who have ground and ground to make money that they might be happy by-and-by, but when they get to be fifty or sixty years old had used up all the enjoyable nerve that was in them! During their early life they carried toil and economy to

the excess of stinginess, and when the time came that they expected joy, there was no joy for them.

Therefore make up your mind to carry joy with duty, and every day let happiness grow. There is a heaven above your head to-day, as there will be forty years hence. There is a God who loves you, and who will care for you. Have a heart full of vitality, and let it vibrate. Be in sympathy with men. Look out cheerily on life. Make others happy, and take the reward for your happiness as you go along. And so live that at any moment, if God should call you to account, you could say, "Blessed be God for the enjoyment of life."

And do not put off happiness. Make sure that you have it now, so that you will be sure of having it by-and-by.—Cultivate those traits which yield happiness. Hope, trust, courage, faith ought to minister happiness to every body.

FIGHTY NURSES.

It is almost better for a sick person to be without a nurse at all than to have in the room a fussy fighty one, who gives the poor invalid the feeling of living in the midst of the whirlwind. That it proceeds from the nervousness and anxiety of affection is no comfort, and indeed is often only an aggravation. For the fresh worry that the poor nurse is sure to throw herself into is a check upon the expression of uneasiness or additional illness which is often a relief. Real affection, united with common sense, will produce the steady, calm demeanor which is such a rest and comfort to those who have to struggle with the nervousness and irritability incidental to severe illness. Want of presence of mind says the *California Farmer*, in a sick room is productive of more evils than distress to the invalid. The fussy easily agitated nurse will be quite overwhelmed by the sight of a fainting fit, or the bursting afresh of a vein after bleeding; she will forget the simplest remedies, or be too nervous and too faint to apply them properly; she is always in danger of mistaking medicines, and sometimes gives a lotion internally, and carefully rubs on a tonic or a soothing draught. It is no exaggeration to say that far more suffering, and even loss of life, has been caused by want of composure and presence of mind in a sick room, than by negligence.

HOW A MAN FEELS WHEN FREEZING.

During the recent cold weather, Dr. McMillan, a young dentist, while travelling from North Middletown, Ohio, to the adjoining town of Paris, was overcome by the intense cold, and came near being frozen to death. He narrates his experience, in the *Cincinnati Enquirer*, as follows:

"After having proceeded about three miles on my journey, my feet became very cold. By stamping my feet upon the floor of the buggy I imagined I was perfectly warm, as my feet troubled me no longer, and the cold sensations through my body ceased. I, however, felt dull and sleepy, like a man who is drunk. I didn't care for anything. At this point, I believe, I began to freeze, and ought to have known it, but felt so comfortable that I did not examine my situation. After I had driven about three miles further my hat was blown off, but, being in a hurry to reach Paris, I did not stop to hunt for it. When I had proceeded perhaps a mile further, letting the reins lie in the bottom of the buggy and paying no attention to my driving, my horse shied off the side of the road and ran upon a rock pile. I then attempted to get the lines and pull him off the rocks, but the buggy wheels being locked, I could not do it. I then got out of my buggy, and in doing so struck the bridge of my nose across the wheel and cut it severely. I then went to the head of the horse, took hold of the bit and attempted to pull him around, but he would not move. I then commenced to unharness him, with the expectation of pulling the buggy off the rocks myself, feeling all the time very sleepy. When I had almost completed the task of unhitching the horse from the buggy, the desire for sleep became so great that I could bear it no longer, and I laid down upon the rocks by the side of the horse and went to sleep. I must have lain there some fifteen or thirty minutes, when I was aroused by a coloured boy who found me. Upon his asking me where he should take me, I told him to Paris, still not being aware of my critical condition. Upon arriving in Paris, my feet were put into cold water, which entirely, I think, cured them, as they do not hurt me. My left hand does not give me much pain, and I think will be all right in a few days; but my right hand was badly frozen, nothing seemed to do it any good, and I am afraid I shall lose three, if not four, of my fingers. Last night, when I arrived in Paris, I could give no account of myself, but this morning I remember every incident."

It was George Herbert who said a handful of good life is worth a bushel of learning.

THE LAWYER'S DEFENSE.

G. H. Winfield, Esq., of Goshen, New York, in a speech before the Warwick club thus came to the defense of his profession:

If I should be answered back, from this assemblage, in the midst of which I speak, not for myself but for the noble spirits of the present and the past, who have made, and who are making my profession illustrious, it would probably be said to me, "Admitting your zeal and devotion to your clients, yet that zeal is too often manifested in advocacy of bad causes, and you seem anxious to earn your fees in pleading for the guilty as the innocent."

Allow me a word of defense against these familiar and thread-bare accusations which acquire neither strength, or truth, by constant repetition. If lawyers' clients were always and entirely honest, frank and well meaning; if they were never found invoking the laws to aid them in consummating wrongs, lawyers would not be found in court with bad causes on their hands, as now the most honest and cautious of them sometimes are. You have often witnessed the exercise of the greatest professional skill, in beating a graceful retreat from an embarrassing and questionable position in which an advocate of good reputation had been inveigled by the avarice and knavery of his employer; and in many instances the baffled client, whose contemplated fraud the law would not uphold, or the lawyers prosecute, after its discovery, has been the first to inveigh against the law, and the integrity of those who minister in its temples.

There are, and have been, in all ages and countries, the Gilbert Glossins, Mark Meddles and Uriah Heaps, of the legal profession—men fitted by nature and education to gather the offal of patronage—but they only live and flourish because there is a class of clients which needs the services of just such scavengers, and they will cease and perish by the way, only when the knaves and fools whose patronage nourishes them, shall cease and perish also.

We turn now to the other accusation, "the defense of guilty criminals."

Do those, who constantly and indignantly wonder "how a lawyer can defend a guilty criminal," ever stop to think that the law will have them defended?

Though a thousand eyes shall witness a murder, and half as many tongues shall be ready to describe the deed, and name the murderer, and assign the true motives for the act, yet the law will not hang the culprit till he is tried, and will not try him until some counsel of his own selection, or the court's assignment, shall come into the bar and enter upon his defence, and shall undertake, at the hazard of his professional reputation, that all the forms of law are adhered to, and complied with upon his trial, before he can be convicted and executed.

Upon such a trial it is complained that the prisoner's counsel sometimes insists upon technicalities. Do our wise counselors and critics know, or realize, the importance of such technicalities? They are in most instances, the very form and substance of arrangement and trial, which the law that ordains the trial provides and imposes, and we be to the luckless criminal lawyer, who, standing between his client and the gallows, fails, through ignorance or inattention, to insist, before an intelligent court, and watched by a censorious auditory, upon a literal adherence to all the legal technicalities applicable to his case.

I doubt not that instances have fallen under the observation of all who hear me, where the prisoner's counsel has obstructed the apparent inclination of the public prosecutor, the court and jury, to convict and sentence the prisoner at the bar, by insisting that his trial shall be conducted in such manner as to satisfy all the forms and requirements of the criminal law, and where the habitual slanders of the profession have stigmatized such conduct as subversive of all the aims of justice, while the innocent object of their wicked and ignorant censure, almost crushed by a painful sense of his responsibility, was toiling with throbbing brain and aching heart in the pathway of duty, expecting no other reward than the consoling reflection that his client's life was not forfeited or lost by his ignorance or mistake.

No author can be as moral as his works, as no preacher can be as pious as his sermons.—*Jean Paul.*

It is not great calamities that embitter existence; it is the petty vexations, small jealousies, the little disappointments, the "minor miseries," that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality. It helps nobody and hinders everybody. It is always foolish and always disgraceful, except in some rare cases when it is kindled by seeing wrong done to another; and even that "noble rage" seldom mends the matter. No man does his best except when he is cheerful. A light heart makes nimble hands and keeps the mind free and alert. No misfortune is so great as one that sours the temper. Till cheerfulness is lost, nothing is lost.

DISAGREEABLE DUTIES.

Of course there are plenty of them! They come in throngs as we make our way through the path of life. The merry morning of childhood is overclouded by disagreeable duties. What child wants to remember the names of stupid words which other people call letters? What boy cares about the rule of three? What girl likes to prick her fingers learning to sew? And yet so inexorable are these duties that the children are compelled to attend to them, having for their only consolation the false hope that when they are grown up they will be able to please their Alas! for childish hopes! Ties that were so much like whips—changed for scorpions when life is later. There is scarcely a day when something unpleasant has not been done. We can scarcely take a step without confronting some stern experience. And we need very steadfast eyes, and skillful fingers, and patient tempers, and courageous spirits for the performance of life's disagreeable duties.

What are they? Very often they are the ordinary occupations of our lives. It is wonderful how all work grows burdensome at times. It must be done. If we refuse to live by the sweat of our brows we have one alternative, and only one—it is that we shall not live at all. Very few choose that, and prefer to toil on. But no work that is obliged to be done every day is easy. The man who has the work for which he is the best fitted becomes tired of it after a close application of eight or ten hours. He who loves his work, and takes a delight in doing it well, feels at times that "absence makes his heart grow fonder." Even the highest kinds of work, those that are intellectual or spiritual, sometimes become onerous, difficult, and possibly disagreeable. And this is easily to be accounted for. The brain grows weary as well as the hands, and work that has to be done after the feeling of weariness has set in is necessarily trying to the temper and spirits.

But there are disagreeable duties that lie outside of our common every-day life. It is a constant source of irritation that we are called upon to perform them. Why should we be? Why should we be troubled with annoying subjects? Why should we be asked to undertake certain obnoxious tasks, and made to feel that we shall fail in our duty if we refuse? Why should we be called upon to take a leading part, when we would rather hide away in obscurity? Why should we have to tell a brother of his faults when our lips would rather frame themselves into praiseful words? Why should we be called upon to write letters which are tiresome to write and tiresome to receive? Why must there be so many hard, difficult, disagreeable duties to do? Why cannot we spend our time in fancy work?

Why, indeed! Reasons are not far to seek. We are rather little and weak and useless as it is, but what should we do if we had none but pleasant things to do? There would be no skill, no patience, no perseverance, no courage, no strength in us! The worst thing that could happen to any of us would be to have life too easy. We need disagreeable duties as much as we need bracing minds. They call forth our energies, they test our strength, they discipline our powers. Beside, some of the things that are unaccommodating are very important. Some of the best kinds of work are those which are the most difficult to do. It is generally worth while to do disagreeable things. It is always right and good to do them patiently and excellently if God has placed them near our hands.

How shall we meet disagreeable duties, then? Of course we can, if we like, systematically refuse to do them. By this means we shall get rid of a few, but not all. For the most part, if we decline to do our duty from choice, we are compelled to do it from necessity. The better way is to bow as gracefully as possible to the inevitable, and be as pleasant as you can over it. Some people put off doing disagreeable things to the latest minute. Some people do them at once, and leave the pleasurable ones to follow. The latter is the better way. But the best way of all is to change them into delights, because of the spirit that is in us. There would be no disagreeable duties if this were our daily song:—

"Teach me my God and King,
In all things Thee to see;
And what I do in anything,
To do it as for Thee.

"All may of Thee partake;
Nothing so small can be
But draws, when acted for Thy sake,
Greatness and worth to Thee."

Kindness is the music of good will to men; and on this lamp the smallest fingers may play heaven's sweetest tune on earth.

We fail to compare justly the life of the man who does much with the life of the man who does little—greatly to the disparagement of the former one. The man who does much, in whose life there is much living, must commit considerable errors; and must run a much greater chance of some errors being discovered and made known.—*Arthur Helps.*

THE USURER.

A USURER a princely fortune made, Though not by fraud or even tricks of trade; But—was he vexed—because Heaven deigned to bless His honest toil and give him great success...

SING.

BY REV. THEODORE L. CUYLER.

I have just been attending several delightful revival meetings, conducted by the most earnest evangelical "school" of the Orthodox Quakers. The preaching was excellent; the prayers were fervent. The cross of Jesus Christ was the central object of attraction and power.

It is unaccountable that a company of Christians who have learned so much of Christ, should never have discovered that they ought to "speak to one another" (or one with the other) in psalms and hymns and spiritual songs.

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

If God gives the gift of song, then all His redeemed children should exercise it. Let everything that hath breath praise the Lord.

Our Sunday schools are the true training schools for Church music. Therefore it is of prime importance that every child that has the gift of song should learn to use it.

Of all hymn-writers for children, old Isaac Watts is the king. His "Divine and Moral Songs" stand yet unrivaled.

"Let those refuse to sing Who never know our God; But children of the heavenly King Should sound His praise abroad!"

But I am running into a discourse quite too voluminous for my good brother Wannemaker's column. I end with the key note at the outset—sing!

Jesus loves me, this I know, For my Bible tells me so; Little ones to Him belong, They are weak, but He is strong.

-S.S. Times.

A PRECEDENT.

The Presbytery of South Carolina has ordained to the work of the ministry Colonel R. A. Fair, a ruling elder. The Central Presbyterian calls the attention of other Presbyteries to the act, and holds it up as deserving of imitation.

Let the policy of our Church, which requires a full and thorough training in a literary and theological course be sustained in all ordinary cases. We have no idea of giving up the rule. But rules should be our servants, not our masters, and it would have been greatly to the advantage of the Presbyterian Church had it made the one now referred to more flexible so as to introduce into the full work of the ministry many excellent men such as Col. Fair, and even without all the advantages of education which he enjoyed.

There are places to be counted literally by hundreds which the Presbyterian Church might have acceptably and successfully occupied, that have passed from our hands. While holding firmly to our rule as a general policy, it is simply absurd to say that no man is qualified to preach the Gospel ably and usefully unless he has gone through a certain routine of studies, for such a notion is contradicted by many and well known instances.

At a time when fields so numerous and "white unto the harvest" are open and demanding laborers, it might be a good work if our Presbyteries would search and see if the Lord has not other Col. Fairs for them to call into His service.

"OUR MINISTER DON'T DRAW."

I joined the church when I was sixteen years old, and I am now forty-six. And all that time we have been getting, every few years, "a minister to draw well." We had Rev. Mr. Jones. He was a plain-looking, earnest man. He "drew" all the changeable population of our town.

Then we had others, and at last Rev. Mr. Dixwell. He drew everybody for awhile. But he never explained repentance to men so little that anybody could get into heaven—and so Lawyer Snub did not take his pew; and he actually was so unwise as to say "hell-fire" without explaining that all the hell was in a man's thoughts before and after death—and Dr. Snuffire, Mr. Comtoc, and Mr. Flathead left the congregation.

Now, Mr. Editor, what shall we do? Shall we send him off, as we have thirteen others in the last thirty years, and try and get "the right kind of man?" We want one who will preach a faithful, plain Gospel, and yet offend no one.

But, Mr. Editor, you know there ought to be lots of such men. Have we not endowed the theological seminaries, and don't we educate poor students for this very thing?

Perhaps after all we had better have common sense, and raise our own expenses, and go on independently with the sound man we have. If in thirty years God has not given us a drawing man, and the seminaries don't give them, then perhaps He did not mean that the chief end of preaching the Gospel should be to draw cash and pay expenses.

THE SALARY IS NOT ALL.

"The salary is not all," rejoined a venerable ex-pastor, after listening to complaints of a young minister about the leanness of his salary. "After the first seven years of my ministry," continued he, "my salary alone hardly supported my family.

"But better than all, my labours were crowned with God's blessing. My sermons were more than appreciated. Many souls were converted, frequent addition made to the Church. Every year I found my influence extending. My social position was pleasant. As my family increased, it took rank with the best families in town.

SALARY IS NOT ALL.

HOW TO MAKE THE COVETOUS GIVE.

Train them to it. It is the only way. You cannot go to the man and say, "Sir, here is an object which has the strongest claim on your liberality," and drive arguments into his head like driving nails into a post, and crowd him in to a corner and force him to give.

No more can you effect your purpose with ridicule. Did ridicule ever excite your benevolence? Does sarcasm awaken your softer sympathies? Does pity come trampling out to the call of hard names, and hasten with tearful eyes to relieve the distressed?

A different treatment must harmonize the selfish; a treatment which recognizes how feeble is every germ of progress till developed by practice; which considers all that encouragement and experience alone can demonstrate the blessedness of giving.

Take your miser, and calculate how much he (not you—he) considers a liberal donation. Put of the sneer from your lips, and endeavour to find the little, shrivelled, dried up germ of humanity covered up somewhere in his heart. Talk its eyes open till it smiles, and may be weeps, and ask now for that liberal mite.

Now, if you have succeeded in getting him or her to give a real, cheerful gift for Christ, you may be sure the man is happy. You have raised him in his own eyes. It does him good for the nonce to think he has got so much blessedness so cheaply. Do no undecieve him; do not turn away in disgust at the miser's puny transport of benevolence. Praise him; ply his conscience with a text of Scripture; try to make him feel just twice as happy at giving as he was before; make his face shine with goodness.

Find opportunity sometimes, when you do not want money, to tell him of the benefit he has done. Keep his interest alive. Renew the treatment from time to time till his benevolence becomes self-supporting. After that it will grow of itself. Your miser will be a philanthropist.

But do not try the other way—solid arguments, ridicule, sarcasm, impatience. You will only harden his heart against the world, and shut it up till he cannot open it himself.—S. W. Presbyterian.

THE DISCIPLINE OF DIFFICULTY.

"Who will roll away the stone from the sepulchre?"

God gives us difficulties in work the most sacred. Here was a difficulty; and Mary and her companions, in dealing with it, suggest the way in which we should deal with our difficulties.

Difficulties are not meant to prevent us going on with our work. There was the stone: they knew it was there; but they went on to the sepulchre. Difficulties like the weights on a clock, are not meant to paralyze, but to keep us going; and, further, they should be stepping-stones to higher things.

Difficulties are meant to throw us on Divine assistance. And God helps us in two ways: 1. By removing the difficulty when it is beyond our own power to do so. Here the stone was "very great;" but when they looked it was rolled away. Man's extremity is God's opportunity. Our difficulties would be halved if we did not anticipate them.

Only let us work

MOTHERS' INFLUENCE.

It requires no very extensive study of biography to learn that it is of less consequence to any one what sort of father he may have had, than what sort of mother. It is indeed a popular impression that the children of clever fathers are likely to exhibit the opposite quality. This I do not believe. It is so far as it results from the fact that men in public positions or numerous business are apt to neglect the oversight of their children. But it is a noteworthy fact eminent qualities in men are almost always traced to similar qualities in their mothers. Knowledge, it is true, is not hereditary, but training and culture and high mental qualities are so, and I believe that the transmission is chiefly through the mother's side. Further, it is often to the girls rather than to the boys, and it frequently happens that if a selection were to be made as to the members of a family most deserving of an elaborate and costly education, the young women would be chosen rather than the young men. But leaving this physiological view, let us look at the purely educational. Imagine an educated mother, training and moulding the powers of her children, giving to them in the years of infancy those gentle yet permanent tendencies which are of more account in the formation of character than any subsequent educational influences, selecting for them the best instructors, encouraging them in their difficulties, sympathizing with them in their successes, able to take an intelligent interest in their progress in literature and science. How ennobling such an influence, how fruitful of good results, how certain to secure the warm and lasting gratitude of those who have received its benefits when they look back in futuro life on the paths of wisdom along which they have been led. What a contrast to this is the position of an untaught mother—finding her few superficial accomplishments of no account in the work of life, unable wisely to guide the rapidly-developing mental life of her children, bringing them up to repeat her own failures and errors, or perhaps to despise her as ignorant of what they must learn. Truly the art and profession of a mother is the noblest and most far-reaching of all, and she who would worthily discharge its duties must be content with no mean preparation.—Principal Dawson, in "Leisure Hour."

ALL LINKED TOGETHER.

We are sailing over the ocean in the same ship with a great multitude of the ignorant, and reckless, and profane. We have first-class tickets, and pace the upper-deck, with good fare and refined company. We are not inclined to be troubled with a ragged and unruly crowd below. An officer reports one night that there is a serious disturbance among the steerage passengers; some gentlemen from the cabin should go down and endeavour to soothe the angry passions, and win the combatants to peace and sobriety. The gentlemen decline: these quarrelsome creatures are down in the hold, and we have cabin tickets; our berths are comfortable—are all that we can desire. Your berths are good, gentlemen, and your tickets cannot be challenged; but if these fellows in the hold should scuttle the ship, what would your first-class tickets do for you?

The Lord who bought us has a mighty meaning in his word, "The poor ye have always with you"—a meaning for us as well as for the poor. This globe, floating through space, is like a ship on the sea. Some of us have comfortable berths and first-class tickets, but we sail in the same boat with a great multitude who are needy and uneasy, a great multitude whose aggregate discontent might any day explode if an accidental spark should fall on it.—Arnott.

DON'T HURRY.

Believe in travelling on step by step; don't expect to be rich in a jump. Slow and sure is better than fast and flimsy. Perseverance, by its daily gains, enriches a man far more than fits and starts of fortunate speculation. Little fishes are sweet. Every day a thread makes a skein in a year. Brick by brick houses are built. We should creep before we walk, walk before we run, and run before we ride. In getting rich, the more haste the less speed. Haste trips up its own heels. Don't give up a small business till you see that a larger one will pay you better. Even crumbs are bread. Better a little furniture than an empty house. In these hard times he who can sit on a stone and feed himself had better not move. A crust is hard fare, but none at all is harder. Don't jump out of the pan into the fire. Remember many men have done well in very small shops. A little trade with profit is better than a great concern at a loss; a small fire that warms you is better than a large fire that burns you. A great deal of water can be got from a small pipe if the bucket is always there to catch it. Large hares may be caught in small woods. A sheep may fatten in

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We invite the active co-operation of friends in every section of the Dominion, in order to secure a large circulation for the BRITISH AMERICAN PRESBYTERIAN; and to promote the interests of the paper by furnishing early intelligence of Church, Missionary and Presbyterian news suitable for our columns.

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THE STIPENDS OF OUR MINISTERS.

"While it is pleasing to observe such an increase of liberality on the part of our people, it must be noticed that many of our ministers are very inadequately supported. Not a few receive now the same amount of salary which was paid ten or twelve years ago, when money was of far more value than it is at present. Instances might be given, not few in number, of congregations which have increased in numbers and have been built up by the self-denying labors of faithful men, and who are still keeping their pastors on the inadequate salaries with which they began their labours. It is a frequent subject of remark, that congregations after becoming vacant, often increase the salaries which they offer to those whom they call to be their pastors. This is no doubt highly satisfactory and proper, but it would be much more satisfactory did the liberality commence a little sooner."

The above paragraph is from the able and full report on statistics presented to last Assembly. It is a statement of facts which are important both as indicating progress and laying bare one of the chief drawbacks to the success of the Church. We call attention to one or two of these points in hope that some of our readers may be led to do what in them lies to remedy the unsatisfactory position of many of our congregations in relation to their minister. In doing this we shall study to be brief and suggestive, as a hint is enough for the wise:

"Many of our ministers are inadequately supported"—yes, of two hundred and ninety-six ministers in charge, one hundred and thirteen or more than one third receive less than \$600 per annum, that is less than \$2.00 a day, less than many a mechanic earns—less than a clerk in a store or a junior in a bank. Yet on that stipend the minister is expected to live and support and educate his family, in a way corresponding to the position in life which he holds. This is a state of things demanding immediate attention.

In not a few cases the salary of ministers has not been increased for ten or twelve years. Yet every one knows that the expense of living has increased at least fifty per cent during that time. How then can these ministers be expected to live as they formerly did with their expenditure one half greater and their income the same? This evil is aggravated when we further learn, that in many such cases, the congregations are much more numerous and wealthy than in

indifferent to such a state of things, or how they can see their ministers struggling with difficulties, perhaps embarrassed when trying to educate his family, and unfurnished through poverty with the literature which is necessary for his calling, and not think of increasing their contributions, while the people are buying land for their children, or laying up money in good investments and becoming not only free from care, but comparatively rich.

We need not wonder at the result next brought under our notice. These successful ministers, whose congregations have increased under their care, but whose services have been unappreciated and not duly recompensed, are called to other congregations, not larger it may be or more important than their present charges but disposed to be more liberal. Then, for fear of losing them, the people propose to increase the salary. Too late then; for if the minister in these circumstances remains, he is, perhaps, told to his face, by the very men who grudge the increase, that all he wants is more money—and his influence is affected, as well as his feelings hurt; and if he goes to the new field, the same charge is hurled at him, as there evidently is no inducement for him to make the change except more money. Do what he may, he cannot escape the unchristian charge of worldliness, while in reality the poor man may be crushed in spirit because he is oppressed with debt, or feels himself unable to maintain himself and family in respectability, and only thinks of making a change because he cannot live on the old salary.

Our people complain of the frequent changes which take place in Canada. Allowing for exceptional cases, we are of opinion that translations and resignations would be fewer in number, and ministers would be more esteemed and probably be more efficient, if their circumstances were more easy. Self-respect is a tower of strength; and the feeling is a most unpleasant and humiliating one, even when through the kindness of individuals whose gifts or accommodations from time to time enable a man to keep up appearances, that the salary is not sufficient, and that in some way or other it must be made up as a charity. The workman is entitled to his wages; and in view of their own interests as well as a matter of Christian obligation—a duty owing, not to the minister, but to his and our Lord—the Christian people should see to it that the stipends of our ministers be largely increased.

As to the increase so general when a vacancy occurs: In this we all rejoice. It shows that when the people come to consider the matter, they can do more; and that the starving of our ministers is owing to want of Christian consideration. The new minister has a larger salary, is more easy and comfortable, and, perhaps, for a time at least, is more acceptable and successful. Perhaps, also, the man who left is in a better position, and, feeling relief, labours with better heart and more success in his new sphere. The congregation has benefited by the change, and so has the minister. The new minister may not be better than his predecessor, nor the new congregation larger or more important than the former charge, but the latter pays a larger stipend, and the former receives a larger stipend—and this results in benefit to both. Query, would not the gain have been greater had the increase been made before a call came, and the pastoral relation remained unbroken; and had the ties of Christian fellowship between minister and people, already strong, become yet stronger by long-continued Christian confidence and beneficence?

We commend this matter to the prayerful consideration of our intelligent laity. The matter lies wholly with them. What we want is, not resolutions and reports, but action; and every congregation that increases the stipend of its minister, by so doing helps on the cause, and aids in bringing other congregations up to that point of liberality which is necessary for the success of the Church.

The greatest sinner, who trusts only in Christ's blood, will assuredly be saved.

CHRISTIAN MISSIONS.

Our cotemporary, the Presbyterian Advocate, published in St. John, N.B., has in a late number an article on "Our Mission System," which will be found in another column, and which, we think, deserves serious attention. We are very much in the same position as the Advocate. We would not like to say that the churches have not been greatly mistaken in the fields of missionary labour which they have generally chosen, or that the fact that races are seemingly doomed to extinction, should be regarded as a good reason for not sending the Gospel to them, so long as more vigorous and more numerous branches of the human family are unattended to; but at the same time it is well to consider what is said on the other side of the question, and to learn even from objections if not cavils, what is the wise and proper course to pursue. Christians, in all their efforts for the advancement of the good cause, are bound to act in a wise, considerate and practical manner, and not to feel satisfied that they are doing their duty when they are simply engaged in mission work, unless, upon the fullest and most prayerful consideration of the matter from every point of view, they are convinced that they are so engaged in such fields and with such appliances as, under the blessing of God, and according to the ordinary calculation of a wise and enlightened prudence, is likely to result in the greatest present and prospective good.

We, on this continent, have special relations to the Indians of the wide extended Northwest. Every year those relations will become more intimate, and our obligations to the red man of the wilderness will, if possible, be always more pressing. If, through the ever advancing wave of white population, that race is doomed to extinction, that may be only an additional argument for devoting special attention to its evangelization, instead of being a reason for allowing it to "fade away" in its ignorance and heathenism. We are inclined to think that the conscience of the Christian people of Canada of all denominations will say that this is so. At the same time, even though this much be granted, it may be an open question not yet practically settled, what is the best plan to pursue in dealing with those wandering tribes? Can we hope to evangelize them by making the mission station a fixture, and drawing them round it? Or is it necessary that missionaries to such tribes must in the first place take their lives in their hands, learn the language of those whose good they seek, and accompany them in their wanderings, so as to preach among them fully, and faithfully, and successfully the unsearchable riches of Christ, and thus bring them to settle down eventually in civilized and Christianized communities, and to be absorbed in, not destroyed by, the great tide of population which will now steadily and increasingly flow toward the great prairies of the Northwest?

Some missions to the Indians have been encouragingly successful; some have been painfully the reverse. Of course, mistakes will be made in all enterprises; but when any Church discovers that, with whatever excellent motives and aims, such a mistake has been made, the part of wisdom and duty is, not to persist in a course which is found to be injudicious, seek to rectify that as speedily as possible, and to pursue some other plan, which further consideration and more enlarged experience may show to be in many respects preferable.

Machinery for aggression is an indispensable characteristic of every healthy living Christian Church. How that machinery is to be most efficiently applied, comes to be a great question, only second to that which determined how it is most effectively and most fully to be secured.

The ever-changing circumstances of our North-West territory may then render certain modifications of missionary enterprise indispensable; but we hope they will never lead either the Presbyterian or any other denomination to cease their efforts for the spiritual good of the Red men of America, under the plea that they are doomed at any rate to destruction, and that, therefore, labour on them is little better than in away.

PRESBYTERIANISM IN NEW BRUNSWICK.

We call special attention to the letter of our New Brunswick correspondent, from whom we hope to hear frequently. Undoubtedly the Presbyterian cause in the different Provinces which now form our Dominion of Canada, has suffered in many ways from its adherents having had little or no knowledge of what each of them was doing, and to what extent they were all prospering in their efforts to advance the good cause. It is a fact, in every way to be deplored, but not denied, that the large majority of the Presbyterians in Old Canada knew, and know still, far more of Churches in Great Britain and Ireland, on the European continent, or even in India and China, than of their fellow Presbyterians in the Lower Provinces. Not a few, of course, have long been well aware of the fact that Presbyterianism was alive and active both in New Brunswick and Nova Scotia, but the great majority have known simply nothing on the subject, and we doubt very much if they know almost any more now.

We are quite sure that the more the Presbyterians of Ontario and Quebec know of their brethren in the maritime provinces the more they will respect and love them, and the more they will seek to work along with them loyally and intelligently for the advancement of the common cause which is dear to the hearts of all, and which rises far, in their estimation, above all political combinations, and all mere secular arrangements, however important they may be in their own place and however all-important selfish schemers and mere party wire pullers may try to make people believe they are.

The Presbyterian element in all parts of Canada is an exceedingly important and influential one. It might be far more so, and we trust will be, at no distant day. If we can help in bringing round this by making Presbyterians in all parts of our Dominion better acquainted with each other, and from this better able to take vigorous and concerted action, in reference to both sacred and secular matters we shall feel that we shall have accomplished a good and an important work.

We hope speedily to have regular correspondents in all the provinces of the Dominion, and, as opportunity offers, other quarters as well. To what extent we shall be able to realize our hopes will of course depend very much upon the practical encouragement we receive; and, so far we must add that has been satisfactory.

OUR AGENTS.

Mr. C. H. Robinson is travelling in the West on behalf of the BRITISH AMERICAN PRESBYTERIAN.

East of Cobourg, Mr. Thomas Greer is pushing an active canvass.

We commend both gentlemen to the kindly offices of the Presbyterian public; and trust that their efforts may result in large accessions to our list of subscribers.

We trust that our readers will carefully peruse the sensible, practical letters, which are in course of publication over the signature of "Iris." The suggestions made in the one which appears in to-day's issue, if adopted and acted upon by every congregation of the Presbyterian Church throughout the land, would immediately effect a revolution of the happiest character, producing results alike beneficial to the Church in general and to the individual givers in particular.

It is related of Ingres, the French painter, that one day when King Louis Philippe called at his studio, the busy man, not desiring to be interrupted either by king or peasant, politely declined to see his Majesty, and went industriously on with his work. Once, also, when Queen Victoria called at the studio of Sir Edward Landseer, the great Englishman, who happened to be in a fine frenzy over his dogs, sent to his royal visitor a gentlemanly regret at not being able to see her ladyship, and did not allow his brush to stop. In like manner, a few days ago, when the Grand Alexis and his retinue visited the studio of William Page, President of the National Academy of Design, the venerable artist, who was at that time intensely engaged in his little upper gallery, allowed the princely party to wander at their royal will among the pictures down stairs, neither interrupting his visitor nor suffering himself to be interrupted by him.

OUR MISSION SYSTEM.

Much attention has lately been given to the missionary labours of various countries, and the balance of opinion is that the results achieved are not commensurate with the magnitude of the efforts made. The tribes selected for labouring among are, in many cases, members of fast decaying peoples. After years of labour, the missionaries have nothing but the graves of an extinct race to preach to. Other tribes that have been made the objects of missionary effort are separated from the rest of the world, and have no chance of becoming centres from which the principles of Christianity may radiate. Many of the fields chosen for mission work have been deadly to the missionaries. And the methods chosen for the work of converting the heathen are sharply criticised as being radically wrong.

There is no doubt of the greatness of the work that has been accomplished by Christian missionaries. Many souls have been saved, many idols overthrown, many abuses abolished, and the fields of commerce widely extended by their efforts. But whether these efforts have been as wisely directed as might have been, and whether the means now employed for the accomplishment of the ends desired are as affective as others that might be used, are questions that will bear discussion.

The concentration of missionary effort upon such races as the North American Indians, the Maoris, and the South Sea Islanders, is objected to because those races are rapidly dying out, and the good seed sown among them can never spread from them to others. African missions are condemned on account of the fearful mortality among those engaged in them. The missionaries are asked to abandon these scattered remnants of decaying races and concentrate upon the Chinese and Indo-Aryan races the full measure of their energies. The example of the Apostles is pointed to. They preached their doctrines in the great centres of population, and left them to radiate through the world instead of going to the ends of the earth—to the islands of the sea—and expounding the great truths which they were intent upon planting in the heart of mankind. It is not pretended that the soul of a cultivated Indian or Chinese heathen, is of more value than that of a Maori; but it is asserted that a hundred souls may be saved among these people, where one is rescued from darkness among the inferior races. The Christian seed planted in Hindostan, China or Japan, will take root and spread abroad, increasing in power and influence with the lapse of time, instead of being confined by the waves that wash the coasts of a narrow island whose people are doomed, by some unknown but inexorable law of their being, to extinction.

Then the whole machinery employed by the missionaries for making converts is called in question. That machinery consists largely of schools for the education of natives. The missionaries thus become mere school teachers, and the number of their pupils who become converts is very small in proportion to the labor expended in the school-room. It is asserted by enlightened Hindoos that the children sent to the mission schools are warned against the efforts that will be made to change their religion, and go prepared to reject all religious teaching. They also assert that many more graduates of the Government schools are found in the ranks of the converts, simply because they are educated and left free to choose between Christianity and Brahminism.

But perhaps the greatest change demanded of the missionary is in his attitude towards the caste privileges of the people. The convert is now required to abjure caste before baptism is accorded to him. The cultivated Brahmin is required to place himself on a level with the despised pariah. This is resented as an uncalled-for interference with the social customs that have grown up in centuries of civilization. It is denied that caste is in any sense a part of the religion of the people. It is as much a natural growth as the social distinctions of England, and only requires the solvent of Christianity to make the relations between different castes as cordial and respectful as those existing between laborers, shopkeepers, and landed aristocrats in Great Britain. Those who hold this view demand that the missionaries should devote themselves to inculcating the beneficent truths of Christ's gospel, and leave the people to its softening power. It will abolish their brutal customs, and break down artificial barriers in time, just as has been done in Europe.

These arguments are worthy the attention of the Christian world. Our missionary societies should inquire whether their departures from the Apostolic methods of evangelizing have been crowned with a success that justifies the continuance of the modern methods. If they can be improved by being simplified, it should be done at once.—Presbyterian Advocate.

News of the Week.

CANADIAN.

The names of Dr. Agnew and Mr. Charles Fisher are mentioned as intending candidates for the position of Water Works Commissioners under the new Act.

The traffic of the Great Western Railway is increasing. The steamer Great Western, used to carry cars across the river between Detroit and Windsor, made 10,003 trips last year, carrying 111,680 freight cars, besides passenger coaches and engines.

We have much pleasure in recording a most fitting and magnificent act, on the part of that veteran in Geological Science, Sir William E. Logan, in supplementing, by the handsome gift of \$18,000, the sum of \$2,000 given by him and his brother, Mr. Hart Logan, last year towards the endowment of the chair of Geology in McGill University.

BRITISH AND FOREIGN.

Each fresh fact, the London Telegraph says, confirms its "original judgment that the murder of Lord Mayo by Sher Ali was political as much as personal."

An interesting experiment is being made by some of the great banking and assurance companies of London in the employment of a special class of lady clerks.

It is proposed that the honorary freedom of the city of London should be conferred on the Baroness Burdett-Coutts, with the thanks of the city for the transfer of the Columbia Market.

It is stated that, by order of the Pope, several distinguished priests have been entrusted with the duty of attending Protestant meetings in Paris to discuss doctrinal points with the ministers.

Captain the Duke of Edinburgh, R.N., will, it is understood, very shortly join the gunnery training ship Excellent, at Portsmouth, for a course of studies in gunnery.

The total number of messages forwarded from postal telegraph stations in the United Kingdom last week was 246,852, being an increase of 59,917 over the corresponding period of last year.

Prince Bismarck, it is said, is resolved to resign unless the Emperor gives him permission to nominate a sufficient number of members of the Upper House to carry the law on the inspection of schools in that chamber.

Great activity prevails at Woolwich Arsenal, in the manufacture of heavy cannon for naval service and coast defences, and other material of war. The colonies and out-stations are being supplied with new guns, and experiments are being made by night with torpedoes.

John Bright has written a letter to the Anti-Income Tax Association, declaring that only in a reduction of the Government expenditures can he see a chance for the abolition of the odious tax.

On Wednesday, Feb. 7th, Mr. Evelyn Demson publicly announced his retirement from the Speakership; on Friday Mr. Brand was unanimously elected his successor. The retiring Speaker received well-earned compliments from both sides of the House on quitting his important post after fifteen years of service; and Mr. Brand's twenty years of Parliamentary life were mentioned by Sir Roundell Palmer as among his qualifications for appearing in a capacity which requires experience as well as dignity and ability.

LETTER FROM REV. G. L. MACKAY.

The Editor of the Home and Foreign Record has received the following letter from Mr. McKay:—

MY DEAR SIR,—I address you this note before leaving for Swatow, Amoy, and Formosa, to let you know of my safe arrival here. We left San Francisco on the 1st of November, and did not see land until the 26th. We remained until the 28th at Yokohama, and then set sail again for China, and on Tuesday we arrived safely. The voyage on the whole was pleasant; and though occasionally unwell on account of seasickness, yet I was up every day, and was enabled to read and study considerably.

When at Yokohama, I called on two of the missionaries, and learned that teaching in English is nearly all they can do at present, on account of the Japanese Government; but they are expecting great changes soon. The people are anxious to learn, especially English; but they dread the officials. Surely followers of Jesus in Christian lands are pleading with God for His own cause there; for Jesus must reign amongst that people, and every barrier must be removed for the entrance of the everlasting Gospel of God's Dear Son.

I have visited Canton already, and will leave shortly for Swatow.

I will write to you again from the particular field of my future labours, if God will still preserve and bring me in safety there. Thus far He has led me, though weak and helpless; thus far He has comforted me by His grace. I do rejoice that He has brought me to this dark heathen land to labour for Jesus.

That God may abundantly bless you in all your labours for His cause in my dear native land, is the earnest prayer of your humble servant, G. L. MACKAY.

Hong Kong, Dec. 8th, 1871.

Ecclesiastical.

ORDINATION AND INDUCTION.

On Wednesday 28th ult., a meeting of the Presbytery of Colborne was held in the riding village of Halliburton, the occasion of the meeting being the ordination of the Rev. Wm. Reeve and his induction into the pastorate of the Presbyterian charge there. The examination of the pastor elect being sustained, the solemn services were proceeded with. Rev. W. Donald, of Port Hope, preached an impressive sermon from Isaiah vi.—8. After the usual questions were asked of minister and congregation, Mr. Reeve was set apart to the sacred office of the ministry by the laying on of the hands of the Presbytery. The Rev. Mr. Donald then addressed the minister, and the Rev. J. L. Murray, of Baltimore, the people. The benediction being pronounced the Rev. Mr. Murray conducted the newly ordained pastor to the door, where he received the right hand of welcome from his congregation.

In the evening, a pleasant social tea meeting was held in the town hall which was in every sense a success. The hall was elegantly hung with banners and other drapery, the tables were tastily and beautifully spread, and the company representing many denominations were as orderly and decorous as the most fastidious could desire. The substantial being disposed of, and the tables being removed, the remainder of the evening was devoted to intellectual enjoyment. Mr. D. McFarlane was called to the chair, in which he presided with his usual affable and gentlemanly manner. He read the 133rd Psalm which the whole audience sung with zest. He then made some remarks indicating the rapid growth of the village and settlement, and the progress of Presbyterianism in the place within the past year. Speeches were delivered by the Rev. Messrs. Donald, Auld, Murray and the ordained pastor, Rev. Mr. Reeve—the proceedings being interspersed with some choice pieces of music, furnished by an amateur choir of the village. The audience highly delighted with the entertainment and pronouncing it the best of its kind ever held in Halliburton, dispersed.—

"And each took of his several way Resolved to meet some other day."

Mr. Reeve enters upon his duties with every encouragement, and is by no means a stranger to the field. He has laboured in the capacity of a missionary in the Minden and Halliburton districts for four years with such marked success, that a scattered unorganised handful, with difficulty paying a couple of dollars per Sabbath with the missionary's board (the balance being paid from the H. M. Fund) has developed into two regular congregations ready for settlement. The hearty, enthusiastic call extended to Mr. Reeve, after such long experience of his labours, and such close intimacy with him personally, is good evidence that he is the right man in the right place. May the smiles of the Saviour rest upon the union between the pastor and his flock.—Com.

ONTARIO PRESBYTERY.—At a recent meeting the Presbytery of Ontario resolved to meet at Lindsay on Tuesday, 26th of March, in Peel Street Church, for the purpose of ordaining Mr. Hoskins to the pastorate of the congregation.—Com.

MINISTERS AND CHURCHES.

The Rev. Dr. Waters, of St. Marys, has been lecturing on "Samuel Johnson and his times" before the Young Men's Christian Association, Woodstock; and the Sentinel remarks:—"The treatment of the subject was to our mind admirable, being calculated to please not less than to edify and instruct, and will, we venture to predict, secure for the lecturer, the Rev. Dr. Waters, of St. Marys—hitherto a stranger—a cordial welcome when he again meets with a Woodstock audience."

INDUCTION AT CROMARTY.—On Tuesday of last week the Rev. P. Scott was inducted at Cromarty into the pastoral charge of the Cromarty and Fullarton congregations by the Presbytery of Stratford. Notwithstanding the inclemency of the weather, and the bad state of the roads, the attendance was much larger than was anticipated. The Rev. Dr. Waters preached an impressive discourse from the text, Matt. x. 1—5; after which the Rev. Mr. Hall addressed the minister, and Rev. Mr. Mitchell the people; and the new pastor was formally inducted. A soiree took place in the evening, which was well attended, the storm having abated considerably. Revs. Messrs. Hall and Finlay having addressed the meeting, refreshments were served and more more addresses were delivered by Revs. Messrs. Mitchell, Hislop, Potheringham, Gracey and Dr. Waters. Excellent music was rendered at intervals by a choir from Fullarton, under the leadership of Mr. E. Moore. After tendering the usual votes of thanks the congregation dispersed.

ANNUAL REPORT ERSKINE CHURCH, MONTREAL.—We are in receipt of the admirable annual report of the Committee of Managers of Erskine Church, Montreal, for the year 1871, just published, from which we glean the following particulars respecting this flourishing congregation. The ministers are Rev. Wm. Taylor, D. D., and Rev. J. M. Gibson, M. A. On the communion there are 483 names. The amount collected for the Poor Fund during the year was \$257.49, including a donation of \$5, expended during the same period \$218.14. The sum of \$550 was collected for the building fund; and \$100 were appropriated from the Ordinary Revenue towards the Sinking Fund. The total receipts—Ordinary Revenue—including balance from previous year—were \$6,783.74; total expenditure \$5,452.61; showing a balance in hands of Treasurer, of \$331.61. For missionary and benevolent purposes were raised, including balance on hand from last audit, the magnificent sum of \$5,207.49, all of which was expended excepting \$1,863.25.

At the annual missionary meeting it was moved by Mr. [unclear], seconded by Mr. Paradis, and resolved: that the special donations and collections be supplemented so as to make the amount of \$900 to the Foreign, \$660 to the Home Missions, \$160 to the Sabbath School Association, \$141 to the Montreal College, \$150 to the St. Joseph Street debt, and \$150 to French Evangelization.

At a meeting of the session and congregation of Mosn, lately held, the session laid before the congregation the remit of the General Assembly on the subject of union. The Moderator read and explained the resolutions and articles proposed as a basis of union, and the decisions of the General Assembly at the adjourned meeting in Toronto, 7th to 10th November, 1871.

After a lengthened discussion, it was moved by Rowland H. Shields, and seconded by James McPhail, that, "Owing to the unsatisfactory understanding between the negotiating Churches in the matter of collegiate education, and especially in reference to the adoption of the University of Queen's College by the United Church as it now stands in relation to the Presbyterian Church of Canada in connection with the Church of Scotland, and the changes proposed to be made in regard to the tutorial work relating to the literary and scientific studies of students for the ministry, this congregation cannot approve of the Canada Presbyterian Church entering into the proposed union on the decisions come to by the Assembly."

It was moved in amendment by Donald Chisholm, and seconded by Wm. Gow, "That this congregation approve of the proposed basis of union as amended by the General Assembly at the adjourned meeting in Toronto, and leave the arrangement of collegiate education for the future legislation of the Church."

A vote being taken, the motion was carried almost unanimously—only the mover and seconder voting for the amendment.—Com.

THE LATE DR. BOYD.

We find the following obituary notice of the late lamented Dr. Boyd, who departed his life on the 28th ult., in the last issue of the Prescott Telegraph:

There were few men in the community better known or more deservedly respected than Dr. Boyd. At a time when the country was little better than a wilderness, he laboured in season and out of season in every good work, seeking to promote both the spiritual and temporal welfare of the people. He was always a warm advocate of popular Education, and lent his active assistance to promote it.

In the great struggle for civil and religious liberty, which raged in Canada for so many years, Dr. Boyd was always found on the side of popular rights, contending manfully for the reform of abuses in Church and State, and thereby braving persecution at the hands of the parties in power who were never very scrupulous in their treatment of those who had the courage to oppose their tyranny and injustice. But he lived to see the glorious principles and reforms for which he had contended, securely established and the people rendered happy, contented and prosperous under the mild administration of just laws, which secure to all religious denominations equal rights and privileges.

Like the pioneer ministers of the country, generally, Dr. Boyd was by no means exempt from privation during the earlier years of his ministry. Poverty and want had to be battled with, as well as popular sin and ignorance, and oppression and injustice in high places. But he was blessed with a strong constitution and a brave heart, which shrunk from no hardships, but bore them all cheerfully and uncomplainingly, believing that He whom he served would one day give him the promised reward. It is gratifying to know that his declining years were rendered free from anxiety in respect to his temporal wants, by a well earned and carefully husbanded competence.

Dr. Boyd's funeral sermon was preached on Sunday last by his old friend and co-labourer, Rev. Mr. Smart, and to that sermon we are mainly indebted for the particulars contained in this notice. Dr. Boyd was a native of Craigh, County of Antrim, Ireland. He was born in 1791, of religious parents. He received his collegiate education at the University of Glasgow, where he took his degree as Master of Arts. Licensed to preach by the Presbytery of Ballantrae, he emigrated to this country in 1821, and was afterwards ordained by the United Presbytery of Upper Canada. On his arrival in this country he commenced his labours in Prescott. Mr. Smart was already preaching here, his field of labour extending from Gananoque to Williamsburg, and as far north as South Gower and the adjacent localities. Mr. Smart gladly welcomed Mr. Boyd to share with him this extensive field of Christian enterprise. From that time Dr. Boyd took Prescott and the rest of Mr. Smart's district eastward and northward, while the latter confined his subsequent labours to the remaining territory. Thus commenced a friendship which endured unbroken for upwards of half a century.

During the pastorate of Dr. Boyd the present handsome and substantial church was built at Prescott, and is an enduring monument of his perseverance and zeal. He also established and organized congregations and aided in building churches in Edwardsburgh, South Gower, Augusta, and Oxford. Besides this, he and another minister had resting on them the care of all the churches in the Presbyterian connection in the Province for many years, and that, too, during the most trying and perplexing times in the country's history.

For many years previous to his death, Dr. Boyd's health was very feeble, and his last illness was attended with much suffering. But he bore it with that calm and pious resignation, which comes from an unflinching trust in God and unquestioning submission to His holy will. The remains of the venerable deceased were

followed to their last lasting place in Sandy Hill burying ground on Monday last, by a large concourse of friends including the clergyman of the town, the members of the Presbytery and prominent citizens. The members of session acted as pall-bearers. The Rev. Mr. Haastie, pastor of the congregation, was assisted in the religious exercises at the funeral by the Rev. Mr. Smart, Rev. Mr. Loughhead, Rev. Mr. Bennet and the Rev. Mr. Traver. These exercises were of a very solemn and impressive character. A violent snow storm raged at the time of the funeral which doubtless prevented many from being present, but notwithstanding the attendance was large and of a character to show the high estimate entertained of the deceased by his fellow townsmen.

We might add that the pulpit of the church was draped with mourning, out of respect to the memory of him who had so often proclaimed from it the glad tidings of the gospel, and it was most fitting that the solemn occasion should be improved by his aged friend, Mr. Smart, it may be proper to mention here, is in the 84th year of his age and the 62nd of his ministry and is truly a wonderful man for his years, both physically and mentally. He preached from Daniel, xxi.—3, and his sermon was listened to throughout with the utmost attention. In the evening, an excellent sermon was also preached by the Rev. Mr. Melville, who also made many touching allusions to the solemn circumstances of the congregation.

KNOX CHURCH, TORONTO.

The annual meeting of the congregation of Knox Church was held on Wednesday evening, and was well attended by members and adherents of the congregation. The meeting was preceded by a social tea in the basement. After this the congregation assembled in the body of the church, Rev. Dr. Topp presiding. The meeting was opened by the singing of the 100th Psalm. Rev. Dr. Topp offered a few remarks by way of introduction to the presentation of the reports. He remarked upon the prosperous state of the congregation and the spirit of harmony and brotherly love which prevailed among the members.

Mr. John Kerr, Secretary of the congregation, read the minutes of the last annual meeting, which were approved.

Hon. John McMurrie moved that the affairs of the congregation in future be regulated, as at present, by trustees elected by the congregation; which was carried. This arrangement had been adopted in 1867 as an experiment, and had worked successfully. Mr. Kerr then read the report of the trustees.

The treasurer's statement showed that the disbursements for the year amounted to \$8,942 90; and the receipts, \$8,853 82, balance due the treasurer, \$89 08. Deducting amount paid for the Duchess street Mission School-house (\$1,736 73), the net revenue was \$7,117 09, as against \$6,565 77 in the previous year, an increase of \$551 32, and an expenditure of \$7,001 03, as against \$6,919. The increase in revenue may be set down to the rise in ground-rents, the other items being nearly similar in amount to the previous year. Another payment of \$1,000 had been made upon the mortgage debt, now reduced to \$6,000. The Duchess street Mission School-house having been completed, had been handed over to the trustees, as forming part of the Church property, and the trustees remark that it will be matter for congratulation if the next year's report contains a similar statement with regard to the proposed new Sabbath school-room and vestry in rear of the church.

Mr. Wm. Galbraith, Treasurer, read his report, the substance of which was embodied in the Trustees' report. In addition to the ordinary receipts, \$8,942 90, there were contributions to Church schemes, \$1,798 36; Sabbath school collections, \$224; Bible and singing classes' collections, \$113 75; making the total contributions for the year \$11,079 01; of this amount \$3,036 58 was for seat rents; \$2,328 10 from ordinary collections, \$1,057 74, extraordinary collections, and \$1,235 69 from ground rents.

On motion of Mr. Cowan, seconded by Mr. Burns, the reports were adopted.

On motion of Mr. Searth, seconded by Mr. Taggart, the retiring trustees were re-elected.

Mr. Wm. McMurrie read the report of the Deacons' Court. The report spoke of the establishment of Duchess street mission school, which now had an average attendance of 76 children. The contributions to the schemes of the Church had not fallen off, notwithstanding the large contributions to the Home Missions. The Sabbath school was in a flourishing condition. The average attendance for the past year was: boys, 118; girls, 139; 42 classes in all. It was proposed to build a new Sabbath school-house in rear of the church, and certain plans therefor had been adopted. The building will be two storeys high, and of the same style of architecture as the church. The number of communicants in the congregation was 670, being an increase of 42 over the previous year. 90 persons had joined the congregation during the year, and 57 left it. "The total number of the congregation was 1,896."

Mr. McMurrie also read the report of the Ladies' Benevolent Society, and concluded by moving the adoption of these reports, which was carried.

There being a sum of \$680 of unappropriated donations for the missionary schemes of the church, it was agreed to divide it as follows:—Home Mission Fund, \$218 60, making a total of \$486 10; Foreign Mission Fund, \$72 35, making a total of \$22 (to which was to be added from the Sunday School children—\$50 for the Saskatchewan Mission, and \$50 for the Chinese Mission, increasing the contribution to the Foreign Mission Fund to \$320); Knox Collection, \$164 10, making a total of \$131. Aged and Infirm Ministers' Fund, \$11 80, making altogether \$183 10; Sabbath School, \$143 91; and to the East End church \$10. This distribution of the surplus was agreed to.

The Union question was taken up, Dr. Topp giving a sketch of the negotiations and the result arrived at by the General Assembly. He also spoke of the advantages of the union, and pointed out some of the difficulties in the way, which, however, he thought could be overcome if approached in a proper spirit. With regard to Queen's College, he remarked that the condition of union was that that institution should be fully endowed so that it would not be a burden to the United Church.

Prof. Inglis moved—That the congregation, having considered the deliverance of the General Assembly on the subject of union between the Presbyterian Churches in the Province of British North America, approve of such union if it can be accomplished on a sound and Scriptural basis; approve also of the basis of union in its four articles agreed to by the General Assembly in November last; further, are of opinion that it will be highly desirable, and at the same time

sufficient for the wants of the Church, to have only three theological halls fully equipped, namely, two in Ontario and Quebec, and one in the Lower Provinces; and as to the whole matter of collegiate education, recommend that negotiations be still carried on, with the view and in the hope of arriving at a settlement satisfactory to the Churches concerned.

Hon. John McMurrie seconded the resolution, and it was unanimously adopted. It was agreed to fix the salary of the preacher at \$500.

SOURCES AND ANNIVERSARIES.

The Sabbath School Association of the Township of Chinguacousy held its Semi annual meeting in the Presbyterian Church, Cheltenham, on Friday of last week. Arthur Norris, President of the Association, conducted the proceedings, and the meeting discussed, among other things, "How to retain the older scholars in the Sabbath School?" "How may we bring in those not attending any school?" A public meeting was held in the evening. Mr. J. C. Snell, President of the County Association, was called to the chair. Rev. W. A. Mackay, Mr. A. Norris, Mr. W. N. Hossie, Secretary of the County Association, and Rev. W. W. Carson, of Brampton, each addressed the meeting on different phases of the Sabbath School work. The next meeting is to be held in Zion Church, Centre Road, on Queen's Birthday, 24th May.

LITERARY NOTES.

We have great pleasure in noticing the steady development of publishing enterprise in Canada. The progress made in this department within these few years has been as surprising as it is gratifying. No doubt a considerable number of foolish ephemeral brochures have appeared in a Canadian dress, but a large proportion of the volumes that have been either printed for the first time or reprinted in different parts of our Dominion have been of a healthful, respectable character, while even those of them which may best deserve the character of light, could scarcely be called vicious.

In Toronto, especially, there has been, and is very commendable activity in this line, so that in a very short time we may hope to see book printing and publishing carried on in the capital of Ontario on a very extensive scale. Different publishing firms are running a friendly race with each other, and are really turning out volumes, which, as far as the mechanical execution goes, would do no discredit to Paternoster Row.

We make no invidious comparisons, and where all are doing so well, we not even hint at any one as notably superior to the others, so that if we in the course of our editorial labours have to notice more of the publications of the Messrs. Campbell, than of others, it will simply be from those gentlemen issuing more of such publications as specially solicit attention in a Presbyterian newspaper.

It is rather too late in the day to call attention to the volume of the PRESBYTERIAN PULPIT, that was issued some time ago. We are gratified to see that its success has exceeded the most sanguine expectations of its projectors and the third edition is now issued, and likely to be soon all disposed of. This we have no doubt will lead to the publication of a good many volumes of a like character, as promised when the prospectus was issued; and with, we should hope, equally gratifying results.

Another volume lately issued by the Messrs. Campbell deserves a much more lengthened notice than we can at present spare to it. We refer to Mr. Stewart's work entitled SCURRY AND FOUL OF CHURCH GOVERNMENT.

Mr. Stewart is one of the young ministers of the Canada Presbyterian Church, having been settled, but for comparatively a few years, originally, we believe, in the Lower Provinces, and latterly at Owen Sound. The work he has produced is particularly seasonable. It is to be feared that a very large number of Presbyterians are not sufficiently acquainted with what can be said in favour of the Presbyterian Form of Church Government as founded on and in accordance with the Word of God. In many cases all that is taken for granted, so that many would find themselves sorely put out if asked why they were Presbyterians rather than Episcopalians or Independents.

This is especially the case with too many of the younger class of Canadian Presbyterians, and therefore, we with special warmth welcome such a volume as that of Mr. Stewart's, written as it is, in a clear matter of fact style, within short compass, with no affectation of originality, and yet with abundant evidence that in its composition the writer has thought for himself, and gives us his conclusions in his own way. We don't endorse all that is advanced in it, but we say it is exceedingly convenient and useful to have such a "handy" little book to which very many Presbyterians who have neither time nor inclination to turn to other publications on the subject, can betake themselves so as to learn within short compass what can be said in favour of their form of Church government, and how they can be enabled to give an intelligent answer to those who may ask them why they hold by that form rather than some other.

WE NOTICE AT PRESENT ONLY ANOTHER PUBLICATION issued in Montreal, from the well-known press of John Lovell. We refer to the PRESBYTERIAN, the monthly organ of our sister Presbyterian Church in the two Provinces formerly constituting Old Canada.

The Presbyterian was at New Year taken under the management of a Committee of Synod, and its price was reduced from a dollar to a quarter per annum. It is really a marvel of neatness and cheapness, and in every way reflects great credit upon its conductors and printer. Already, we are glad to learn, it has reached a monthly circulation of upwards of 8,000, and as payment is rigidly required in advance, it is financially already a complete success.

Even Mr. Lovell, enterprising as he is, was rather staggered at the idea of issuing a twenty-four page periodical once a month for twenty-five cents a year; but the result has shown that the projectors of the change were justified in their confidence, and they certainly can with all freedom look their supporters in the face and claim that they give them full value for their money.

The Presbyterian is carefully edited, the information given is varied and interesting, and such as is calculated to awaken and sustain a living interest in the prosperity of the denomination which it represents, without confining the attention of its readers unduly or exclusively to their "Own Kirk."

OFFICIAL ANNOUNCEMENTS.

KNOX COLLEGE. THE CLOSING LECTURE. Of the Session will be delivered by Rev. John Campbell, M. A., in the College Hall, on Wednesday, 3rd April, at 12 o'clock noon.

MEETINGS OF PRESBYTERIES. The following Presbyteries will meet at the places and times severally mentioned, viz:-- SIMCOE:—At Barrie, on Tuesday, 19th March.

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THE "NEW YORK TRIBUNE," FOR 1872.

The consolidation of Italy, so long fragmentary 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 Lyons, and the final overthrow of the Bourbon throne, the expulsion of the Bourbons from the Spanish throne, and the substitution for them of a more liberal and more energetic government, the virtual absorption of the Kingdom of Saxony by Prussia, Bavaria, with Baden, Hesse, the Rhine Province, &c., under the leadership of Prussia, into the triumphant and powerful empire of Germany, and the annexation of Russia to reassert her preponderance in the councils of Europe, or to prosecute her often postponed but never relinquished designs on the great city of Constantinople, and the movement thus inaugurated, aims to present a complete and instructive panorama of events on that continent, and to witness the prolonged struggle between middle-age feudalism and modernism on the one hand, and the new republicanism on the other.

In our own country, a war upon corruption and rascality in office has been inaugurated in our city, whereby the Government of our State has been revolutionized through an illegal usurpation of Reform. It is morally certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, 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 confiding it to those who are most fitted to wield it.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Colour has diverted our current politics of half their bygone energy, and has rendered our national progress, rise or fall, is clear that the fundamental principles which have hitherto happily distinguished the Republicans are here, forth to be regarded as practically accepted by the whole country. The right of every man to his rights and liberties, the equality of all citizens before the law, the inability of a State to enslave any portion of its people—the duty of the Union to guarantee to every citizen the full enjoyment of his liberty until he forfeit it by crime—such are the broad and great foundations of our national edifice, and no one can hold the hand which shall seek to displace them!

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 blessings of Civilization—to stimulate industry to the production of more abundant and more useful goods, 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 exchanging between far distant nations, such is the inspiring task to which this paper now addresses itself, and by which it would fain tribute to the progress, enlightenment, and happiness of our race.

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