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British American Presbyterian.

TORONTO, CANADA, FRIDAY, MAY 24, 1872.

No. 18

VOL. I.

Contributors & Correspondents.

NEW BRUNSWICK.

The Acadian Mission—Encouraging Results—A Suggestion—Lay Element in Ecclesiastical Councils—An Endorsement.

From our own Correspondent.

Among the other schemes wrought by the Presbyterian Church of the Lower Provinces there is what is now called the Acadian Mission, or mission to the French population of these Provinces. These Colonies were occupied by French, as well as Quebec, long ago, and there is still a considerable proportion of that nationality. Four or five counties in this Province have as many of that element as almost control the elections. The county of Kent, for example, has a French representative at Ottawa now, and Mr. Anglin, a journalist of this city, owes his Parliamentary honours to Gloucester, which is largely a French constituency. Several of that nationality have seats in the local House of Assembly. In Nova Scotia and in P. E. Island there is also a French element. Some years ago a mission was commenced to the Acadian French, as they are called. Every summer two students, are sent from Montreal to us, and we employ them under the title of colporteurs. Our people have not waked up as yet to the importance of this mission; many of them seem hardly to be aware that such an operation is carried on. This year, as usual, two were allotted us, and about a month ago arrived here. So far they have succeeded in making a greater ferment than in any previous year. Owing to circumstances that I need not detail, they were for a few weeks sent into different places, instead of being kept together, as they generally are. In both places large audiences waited upon them in public, and even discussions were engaged in, in one case a challenge having been given to the colporteur to discuss the points at issue in a public manner. The result is, several have professed to renounce the doctrines and practices of Rome, and even the press has been invoked in aid of that Church. A French paper devoted a leading article to the detriment which a pupil of Chiniquy was threatening to work on the mother Church. Such a public notice of our mission and missionaries is to be desired rather than otherwise. Such results will tend to rouse up our own people to the importance of sustaining such a work in a way in which it has not yet been sustained, and it will be another element of encouragement to the Society, which has its headquarters in Montreal and of which our good friend Col. Haultain is the moving spirit. It might not be amiss, I think, and others are of the same opinion, were the mission here and the French Canadian Mission more closely identified than they are, say that the colporteurs be still retained under the jurisdiction of the Montreal Committee and paid by them, while the committee here would send their contributions to the central fund and have, as at present, to appoint the locality to which they would be sent and how long they would stay in any particular place. I also think that we should look forward to having as soon as possible, a permanent agent or agents in the field. To have work going on for five or six months in the year is very well; to have it all the time would be better. To have one ordained French pastor in these Provinces all the time and then to have his labours supplemented by two or more colporteurs in the summer months, would be likely by the blessing of God to effect much more, and it seems to some of us that sufficient pioneer work has been done in the three or four summers past to admit of a further step being taken.

It is a somewhat significant movement which is in operation in these days in the tendency that there is to popularise the composition of Ecclesiastical Councils. The time is fast passing away when the purely clerical element will be permitted to have exclusive sway in Councils or Synods or Conventions. What is called the lay element is coming up, and asserting its right to be represented. No Church had more exclusively clerical Conferences than the Wesleyan Methodists; not only had a layman not a seat in former days, but the business done was transacted with closed doors. A layman could not even be present to see what was done. Now most of the sessions are open to the public and lay representatives sit and speak and vote. That I believe is the case in the Conference of these Eastern Provinces, and has been for some two

years or more. I notice that the lay representatives have just now been allowed to take their seats for the first time in the Conference of the Methodist Episcopal Church of America. It would appear as if there has been a keen struggle over the point, and even yet a disposition is shown in some quarters to contract the privileges of the lay members as much as possible. Some would fain have the votes to be taken by orders. In the Episcopal Church (late Established) of Ireland the lay representatives exert a very great influence, and from the temper hitherto manifested it is plain that ritualism of a high order will receive very little quarter. The Irish branch of the English Church was always noted for its Evangelical character, but in the new order of things it seems to be becoming more intensely so. If she continues to act as present appearances indicate the evangelical world will have reason to rejoice that a divorce between Church and State has been made there. There is an energy shown now, and that, too, for the most part in the right direction, that it was not possible for her to put forth before while fettered by her connexion with the State. At all events the power of the people in Church Courts is growing on all sides. Our Presbyterian order always provided for that part, hence we have not to begin as the others to popularise our institutions. We always recognised the rights of the people. We might boast somewhat, if we were inclined so to do, that other bodies are in that respect assimilating themselves to us. The only difference between others and ourselves is this, that we arranged our order so because we believed and do believe that that order is taught in the New Testament, that its prominent outstanding features are "either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture;" while our sister Churches are driven into that order by the force of public opinion which has grown up among their people. In other words, it has been principle in the one case, but it was expediency in the other. It is therefore a difference of some importance.

Since writing the above and before mailing this, the last report of the French Canadian Missionary Society has come to hand, and it is interesting to note that some of the conclusions arrived at in the report coincide with what is put forth in the first of this letter.

H.
St. John, 16th May, 1872.

A PLAIN VIEW OF THE COLLEGE QUESTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR: It may be well, before the meeting of Assembly, to state in some short and familiar way the nature of the vexed "College Question," in reply to those who, like your correspondent "Aliquis," have been amusing themselves and others by skimming, petrel-like, over the surface of what threatens to be a sea of troubles.

This may perhaps be best done by a reference to the statement that the plans of Queen's University and our theological Colleges to the United Church are to be similar to those which they now bear to the separate Churches. I think I do not exaggerate when I say that to all men of business capacity who know anything of the working of our Colleges, this vague and general expression has sounded as a note of warning which has damped their ardour both as to the union and as to our endowment scheme. Perhaps a familiar illustration may best explain the deceptive nature of the word "similar" when applied to the relations of dissimilar things.

Two gentlemen, A. and B., desire to combine their house-keeping for reasons of convenience. A. has a wife and no servants. B. has two servants and no wife. To avoid difficulty they agree that the relation of the wife and servants to the partnership shall be similar to that which subsisted to the individual partners before the union. Nothing can be more simple and satisfactory in words; but obviously it must lead to grave practical difficulties. B. has power to dismiss the servants at pleasure; but can that power apply to A.'s wife? A.'s wife has been treated as a lady; is she now to become a workwoman like B.'s servants?

This is by no means an exaggerated illustration. Indeed, in some points it

does not fairly state the actual amount of our College difficulty. Queen's is a chartered University, and its charter of a cumbrous and badly-working character—a lady therefore of some rank and difficult to maintain. Queen's is a College in Arts as well as in Theology, wedding, so to speak, (and thus in some people's judgment not lawfully,) the church to secular education and to the local and general politics of Ontario. Queen's is more independent of the Synod than our Colleges of the Assembly. Queen's with more pretension and comparatively greater cost does much less actual work than our Colleges. The relation of Queen's to the united body cannot be similar to that which it bears to the Presbyterian Church of Canada, without injury to our Colleges, and without putting us in a different position relatively to the secular education of the country and to its larger Universities from that which we now hold. The relation of Queen's to the united body cannot be similar to that of our Colleges to the Assembly without lowering the status and changing the character of the University. We cannot even take Queen's instead of one of our Colleges, for it is incapable of doing their work; and by closing either of them we destroy its endowment and support, and do not secure these for Queen's.

No ingenious form of words can meet these difficulties. They must be dealt with as practical facts. Either the Church of Scotland must abandon the idea of Queen's College being received into the Union, or we must throw over or both of our Colleges as an offering at the feet of the little but pretentious University, and must lose the influence which we now have in the larger Universities. The alternative carries with it the possibilities either that the united church may be a lifeless and decaying body unable to secure an adequate Ministry, or that it may be a progressive body, filling the land with its preachers. There are, besides this, points of principle involved, on which it is not necessary now to enter. Earnest minded and practical men cannot be expected to commit themselves to Union or to schemes of endowment until this great question is clearly and definitely settled; and meanwhile all the pleasant music which your correspondents can elicit from the sacred strings of peace and union will fall on our ears as the idle wind. With the Assembly now rests the grave responsibility of giving a "certain sound" on this question. Are we to adopt and to attempt to revivify the hitherto unsuccessful educational policy of the Church of Scotland? or are we to continue our own successful, popular, and progressive efforts for the theological education alone. The attempts already made by the committees are sufficient to show that we cannot combine both, except by some vicious and unsatisfactory compromise.

As it has been the fashion of your correspondents to withhold their names, I merely subscribe myself

ONE WHO KNOWS.

May 13, 1872.

UNION AND QUEEN'S COLLEGE.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your readers are greatly indebted to *Aliquis* for his temperate well-reasoned letters on the Union question, especially with regard to the Colleges. Will you kindly allow me to add a word or two by way of supplementing what he has so well said? It seems to me the time might soon come when the Canada Presbyterian Church would regret not having cordially embraced the offer made by the "Kirk" to hand over the proprietorship of Queen's College to the United Church, if the General Assembly should regard the reception of that institution into the new Presbyterian body as a bar to union. At present the Principal of McGill College is a well known member of the Canada Presbyterian Church, and one of the Professors of Toronto University is a minister of the same church, so that the influence of the church is guaranteed in the government of these two leading educational institutions, and every possible disposition is now shown to accommodate Presbyterian students. But neither principal Dawson nor Professor Young is endowed with immortality, although we all hope they shall long be spared to bless both the church and the country; and what guarantee have we that Presbyterian influence would be perpetuated in these institutions in case of the death or removal of the gentlemen named? It might be said that the "Globe" newspaper will continue to

watch over and guard against all encroachments upon the rights of the Canada Presbyterian Church. But what pledge have we that when the present proprietors shall pass away their successors shall champion the same cause? The time was when both the universities mentioned were under the control of another denomination; and what has been once may be again. We can easily conceive a conjunction of circumstances completely subjecting McGill College and Toronto University to Episcopalian or Wesleyan influence. It would be at such a crisis that the Presbyterian Church of the future might with reason reproach the memory of the leading members of the C. P. Church of to-day, with throwing away the chance offered them of joining in the recognition and government of a respectable and tolerably equipped institution to be entirely under the guidance of the Church, in which they may have the control of appointments, to which they can dictate a curriculum, and from which they can secure such arrangements for their theological students as may suit them, without having to go hat in hand, as they have now to go to Toronto and McGill Universities. No arguments worthy of serious refutation have been offered against the reception of the Arts Faculty of Queen's College into the united church. It has been urged that the united church would be committed to the sustaining of the College, and that this would entail a financial burden; but this argument assumes what is not a fact, that the "kirk" at present stand committed to the pecuniary support of Queen's College. That church does not make the maintenance of even their theological faculty a matter for the church to concern itself with. It is extra-ecclesiastical machinery that has always been employed to obtain aid to the College. Then it has been said that it would be injurious to the Ministers of the future church to be withdrawn from the general arena, such as is presented in Toronto University or McGill College, and to be thrown only into the society of each other during their student life. But this assumes as fact what is not fact, that at Kingston it is only divinity students that attend. Whereas there is as great an admixture as at either of the other institutions. The education at Kingston is not sectarian, as has been alleged. It is as purely non-sectarian as can be. The important distinction should be made that denominational control does not imply sectarian teaching; so that there is nothing to hinder the general community availing themselves of its classes in the future, as in the past. Nor would the recognition of Queen's College be a departure from any resolutions or principles of the C. P. Church. It would not be a withdrawal of support from the other institutions. The Church would continue to be as free as at present to make use of other institutions. As to any likelihood of the united church's being asked to join in pressing the Government of Ontario to grant aid to Queen's College, it is an ingenious but far-fetched device to alarm the politicians in the C. P. Church into an attitude of hostility to the proposed union, in the interests of Toronto University and McGill College. No one seriously thinks that the Kirk ever dreams of going again to the legislature seeking a grant in aid. And if any in that Church would think of so foolish a thing, of course it would be in the power of the United Church to put a veto upon it. The real trouble is that Toronto University and McGill College foresee that the effect of adopting Queen's College would be in time to concentrate the hopes and affections of the United Church upon that institution, the Ministers naturally preferring for their own sons and recommending to their young parishioners that College of which they have themselves the government. This would lessen the number of students at Toronto and Montreal.

PRESBYTER.

May 15th, 1872.

Hearth and Home laments that people no longer write letters, but only notes. The old-style brilliant and piquant letter-writers have gone by. The people who can say piquant things, now sell their brilliancy to the journals instead of wasting it on their friends.

A lady writer says if women were as particular in choosing a virtuous husband, as men are in selecting a virtuous wife, a moral reformation would soon begin which would be something more than froth and foam.

"QUEER FISH."

For the British American Presbyterian.

Every community has its "queer fish." The "fishers of men," using mostly the regular net of preaching, have secured a good haul. They are apt to think they have made a clean sweep; but some have managed to escape. They will not come near the net. If they are to be caught,—and why not?—they are often the most precious of all—the "fisher" must depart from his stereotyped plan. Let him go in search of them; they are not hard to find. There is a whole shoal in the village tavern, the city saloon. You cannot net them. Alcohol is more attractive than the best bait. I know no way but to use the fly. You must have good patience. Put your Master and His service before them in the most alluring aspects, sparkle with genuine love for them, and desire to help them. By and by they begin to come near, to nibble a little. They often get frightened. Keep at it; you will soon get hold of one. Haul him out gently, when you have one you have a dozen. In every community some are found in little dish-puddles of sin, because no one has ever thought of looking after them. I once discovered a boy who had been six months a servant in a Theological College, and could not read; nor did he know who made him. Such are easily caught; the plainest bait of human sympathy will take them. They are eager for something better than they have ever had, and swallow the Gospel greedily. The muddy waters of the busy world are full. The fish cannot see your bait; the business, and cares, and pleasures of a worldly life make the water thick. You must spear them. Take every chance you get. Fling the sharpest darts of God's word. There are dark, quiet nooks, in which are hidden fine intellects, genial warm hearts. They live in cheerless scepticism. In the dark and cold themselves, they fancy all the world smiles and wretched. You must throw the torch of truth and of a life of love on them. This will bring them out of their shady nooks, perhaps into the clear stream of Church ordinance, and then as an infidel's heart is the same as any other sinners, you will soon find the right way to win their souls for the Master. It does not require much skill to use a net, but to handle the rod, and flash the light and aim the spear, need study, and practice, and a never-tiring endurance. Have we not too many untrained "fishers," both in and out of the pulpit, and too many "queer fish" of great value, to be got by those who take the trouble to look after them, and have the skill to catch them?

The National Convention of Young Men's Christian Associations is to meet at Lowell, Mass., in June. In that city numbering 42,000 souls, 27,000 never attend religious worship.—In the 15,000 that attend church service are including all sects, the Roman Catholics not excepted.

Mr. Laird Collier's new church in Chicago is to have stores underneath it, and a hall that can be let for lectures, concerts, and other purposes. This admixture of the sacred and secular has excited the animadversion of the precise, who profess to see in it a sort of sacrilege a mixing of mammon and religion suggestive of the money-changers in the Temple, &c., &c.

THE CANADIAN BANK OF COMMERCE.—This prosperous institution having opened a branch in the city of New York, is thus referred to by the "N. Y. Post." Messrs. J. G. Harper and J. H. Godby have just opened an agency in the city for the Canadian Bank of Commerce, with offices at 26 Exchange Place, where they intend doing a general sterling exchange business. The Canadian Bank of Commerce is one of the best managed and most prosperous in the Dominion. Its capital is \$4,800,000 gold, to be increased to \$6,000,000. They will draw on the Bank of Scotland, London, among the oldest and wealthiest in the United Kingdom, and their bills ought to take rank with the best in this market.

SHOCKING ACCIDENT.—Yesterday an elderly woman was crossing the Toronto, Grey and Bruce Railway track near the foot of Simcoe street, she tripped and fell and the rear car of a train on that road which happened to be backing out at the time, passed over her killing her almost instantly. When taken from among the wheels of the rear truck of the car next to the last the body presented a horrible appearance, the scalp being almost entirely torn from her skull, the abdomen cut open, and one thigh dreadfully bruised and lacerated. The remains of the unfortunate woman were conveyed to the "Dead House," and an inquest will be held thereon to-day. The deceased is not as yet known, but it is supposed that she is a Mrs. Day, who lives on Queen-street near the Aylm.

Selected Articles.

ENDEAVOR.

A moaning cry, as the world rolls by Through gloom of cloud and glory of sky, Rings in my ear for ever; And I know not what it profits a man To plough and sow, to study and plan And reap the harvest never. "Abide in truth, abide," Spoken low voice at my side, "Abide thou and endeavor." And even though, after care and toil I shall see my hopes from a kindly soil, Thought late, yet blossoming over, Penance the prize were not worth the pain, Perilance the fretting and wasting of brain Wins its true garden never. "Abide in love, abide," The tender voice replied, "Abide thou, and endeavor." "Strive, endeavor; it profits more To fight and fall, than on Time's dull shore To sit and idle ever; For him who bears his arm to the strife, Firm to his post in the battle of life, The victory faileth never. "Therefore, in faith abide," The earnest voice still cried, "Abide, and endeavor."

GOOD LIFE, LONG LIFE.

He liveth long who liveth well; All else is life but flung away; He liveth longest who can tell Of true things truly done each day. Then fill each hour with what will last, Buy up the moments as they go; The life above, when this is past, Is the ripe fruit of life below. Sow love, and taste its fruitage pure; Sow peace, and reap its harvest bright; Sow sunbeams on the rock and moor, And find a harvest-home of light. —Bonar.

THE FIRST DEATH IN THE HOUSEHOLD

How touching that mournful cry of Job—"Oh that I were as when the Almighty was yet with me, when my children were about me." The storm sweeps by in its awful power, and what is left for history? Wreck and ruin, desolation and bereavement, vacant chairs, and new made graves, graves. Disease summons from the cradle, from the side, from business, or from sin, to the bar of God. Heap on your life insurance premiums. Is life safe and sure for to-morrow? No: to-morrow is God's. Fathers, can your right arms keep death at bay? Mothers, can your fondest love shield from the barbed arrow? Sleepers, can you so tend your flocks that not even one lamb shall be smitten? Ah, no; death strikes the loved one down, and the even tenor of life is broken forever. That gravestone is a milestone of life which shall never be forgotten. That first death in the household marks an epoch in the household which no father, no mother, can ever forget. It may be only a child's grave, but graven above it for ever you read—"Sacred to the memory of—"

Four facts are before us to-day:

FIRST—THE STRICKEN FLOWER

The years have quietly passed in Shunem. Child laughter fills all the great house with sunny melody; the father renews his youth amid the prattle of his first born; the mother's cup is full of holiest joy. For years no cloud disturbs the family sky; the seasons come and go, and promise only hope and peace. But suddenly, without one moment's warning, you listen to the cry of trouble. Where is it? Yonder in the harvest field. What is it? Ah, a moan of mortal agony—"My head, father, my head!" Gently he is borne homeward. Where shall they lay him? Where but nearest the great heart of his trembling mother. You mark the symptoms; you feel the pulse; you note the utter prostration. In a tremulous whisper you say—"Ah, there is no hope." True; but say it very gently. See you not the ashen face, the quivering, stricken mother? Everything is done that love can do, that skill can suggest. Broken ejaculations from a mother's lips are breathed to heaven. But all is of no avail. At last the bitter end came. He sat on his mother's knees till noon, and then died. And even as David mourned, so may that mother have mourned,—“O, my son Absalom! would God I had died for thee; O, Absalom, my son, my son, I

SECOND—THE BROKEN STORY.

Whose funeral is that in the grave yard to-day? Oh, only some little child. Yet trifter, the death of one child may be the death of a thousand fondest hopes and plans. How unspenkable the loss of the bereaved mother over her dead first born. You cannot sympathize with her unless you have been bereaved like her. But one frail thread of hope is left, and to that the mother clings in heart broken agony, it is the magic words—"Elisha, Elisha." With Martha and Mary of Bethany there was one thought—"Lord if thou hadst been here, my brother had not died." The women of Shunem has lost her son; but, thank God, she has not lost her faith. But there is not one moment to be lost. The fleetest beast is saddled. What matters the fierce sun, or those long twenty miles before her? On, on, with I speed to Carmel. The mother's head

feels no weakness, knows no weariness. How she got through that journey she never rightly knew. One thought filled her, and carried her on the only help on earth is with the man of God in Carmel. Give us living love, and no seeking or serving God is ever wearisome. Elisha may have been the last to perceive the one want in the great house, but he is the first to see the swift steps of the soul in trouble. Gehazi may run to meet her at his masters bidding, but can he understand her or help her? No. They waste not one moment. On, on, to the man of God with the breaking heart. She clasps the prophet's feet, with streaming eye, with broken voice, she sobs—"My son, my son." Did Elisha feel; Ah, there is no heart so tender as the heart of the true man of God. Yet Gehazi would drag her away, would dare to rebuke. Ah, there were Pharisees then as there are Pharisees still, who dare to condemn with one sweep, the tears of the sinner, the mercy of the Saviour. Sharply, sternly, Elisha speaks—"Let her alone;" and at once Gehazi abashed withdrew and leaves the agonized mother to tell the sad, sad story of that one fatal day. Awaunt every Gehazi, and let the heart broken soul go straight as an arrow to the feet of Jesus

THIRD—THE USELESS STAFF

The moment the story of death is told the command is given—"Take this staff, Gehazi, and run and lay it upon the face of the child. Lose not one moment saluting any man; straight to the house of mourning." God's express messengers have no time for idle ceremony, they are on the King's business, and that demands urgent haste. God's ministers must give up much which is allowable to other men. Denying self, their own life-work is to rouse the dead, to cheer the downcast. To the very letter Gehazi obeys; for one short day he is a great man, on an errand of life or death. For a few hours a great man, but for all life a small soul. But will the staff even of Elisha satisfy the agonized mother? No. Can she follow in faith a Gehazi? No; she would rather die at the feet of Elisha. Now that mother's pleading can take no denial; her faith conquers; and Elisha at once sets out with the overjoyed heart to the house of death. But what about Gehazi? Ah, yonder he is coming back. Surely, he is crestfallen. Ah, well he may, for he can only report utter failure, Doggedly, gruffly, he reports—"The child is not awaked." And you hear him saying in his heart, "Nor he never will be awaked." The reason of failure is very simple, the moment Elisha resolved to go himself, there was no more use for the staff.

FOURTH—THE WRESTLING BY THE DEATH-BED.

When Jesus entered the door of Jairus, the mourners ceased their wailing, listened to His word for a moment, and then laughed Him to utter scorn. So even to-day if you speak of the resurrection some laugh at the very thought. The glory so called of their shallow, hopeless, Christless creed is that man has no soul. Let those who like it worship annihilation; we believe in an eternal weight of glory. Ah, saith one, there may be a God; but as for me, I intend to spend my Sabbaths settling the accounts in my ledger. Just so will God spend the day of Judgment; settling accounts. But mark Elisha: his first act, when he enters his own chamber, the death chamber, is prayer. And what a prayer! It was nerved with regal faith; it was winged with boundless trust; he pleads for that stricken mother in her awful sorrow as man never pled for woman; he pleads the promise of God given in those bygone years, given in that very room with all the intensity of his being. Yes, if prayer, there is also living contact with the dead. Yes, living religion must grasp dead men as well as pray for him. And so the change; the pulse feebly beats, there is a little warmth, the eye is not so glassy; but is nature left to do the rest? No, verily. Again he prays, again encouraged he pleads, pleads for the covenant mercies of the living God. And now, wonder of Divine mercy, the eye opens as if from a sweet child sleep; yes the child lives, and nestles lovingly in the bosom of the man of God. Once more the mother clasps Elisha's feet; but ah, not now in speechless sorrow, but in tearful wonder and in speechless joy. And there that happy group, as they gather around the family altar at midnight to adore and glorify the God of Israel, are heard singing to some grand old melody the Communion psalm of the Church universal, "Bless the Lord, O my soul, and all that is within me bless His holy name; who redeemeth our life from destruction, who crowneth us with loving kindness and tender mercies; who blessed be His holy name for ever and ever."

FINALLY.

Mothers, when dread sickness shadows the household, seek not only the physician's remedies, the earnest prayer of the Christian minister, but especially cry to the Father of Fathers. God will never do wrong to a believing soul. Mothers, in our quiet Churchyard there are many little graves. There are yours, there are mine; we have laid them down in tears, but through Jesus we will yet clasp them to the soul in unending joy. You visit your little graves in the stillness of the Sabbath morning, and as

you stand beside them the silent tears fall like precious gems on the grassy sod. Yet by Christian faith your soul is lifted up, and you see them in the Father's bosom, shined in glory, and thus there is not only a living gratitude for, but a personal interest in, Jesus Christ the Resurrection and the Life. And you enter the door of the Sanctuary, for another Sabbath's sacred worship, saying to your soul with hushed voice, "Tis better to have loved and lost than never to have loved at all."—From short-hand notes of a Sermon by Rev. R. C. Moffatt, of Walkerton.

TOO MUCH PREACHING.

(Our contemporary the Presbyterian Witness of Halifax has the following remarks on "too much preaching". There is evidently a good deal of force in what is urged, though we more than doubt if it is quite correct to say that no one who is worth retaining would leave the Presbyterian Church provided such a plan were put in operation. There is very considerable danger in the undue multiplication of public Sabbath services of one kind or another, of family religion being neglected and the intercourse between parents and children unduly circumscribed. If it could be managed, we are convinced that it would be a great improvement to have parents spending their Sabbath evenings with their children in the "Home School." The difficulty is to see how this is to be served without compromising other important interests.—Editor, B. A. Presbyterian.)

There is an innovation which we should like to see all over this christian land; a revolution, we may call it. In our opinion it is much required, and it would produce many very good results. Taking the country as a whole there is not too much preaching in it on any day. But the feast is unfairly divided. Many have no opportunity of hearing the Gospel at all, while many others are over-fed, satiated, and become religious dyspeptics. One good sermon is enough on any Sabbath in the year. It is enough for the minister to prepare and deliver, and enough for the people to digest. Dr. Holland in Scribner's Magazine, speaks to the point here:

"It is impossible for the average minister to prepare two sermons a week, it is just impossible for the average parishioner to receive and remember and appropriate two sermons a day. No man of ordinary observation and experience—no man who has carefully observed his mental processes in the reception and appropriation of truth—has failed to notice that the digestive powers of the mind are limited. The man who hears and appropriates a good sermon in the morning, has no room for another in the afternoon or evening. To hear three sermons in a day is always to confuse, and often to destroy the impression left by each. Every discourse that a man hears after his first strong impression and his hungry reception, is a disturbing, distracting, and depressing force. The second sermon on a single Sabbath makes every man poorer who heard and was interested in the first, and not richer; while both sermons were damaged in their quality by the simple fact that the time devoted to both, should have been bestowed on one alone. We know of no walk in life in which there is such a profusion of resources as in this—none in which such unreasonable demands are made upon the public servants with such a damaging reaction upon those who make them. The preachers are killed outright, or permanently damaged in their power, by a process that results in the impoverishment of the very men who demand it.

It is too obvious that to a large proportion of hearers the sermon is simply an exercise to be criticized or a performance to be enjoyed. The excitement is sought after, like any other stimulus. The appetite of your religious dyspeptic becomes daily more difficult to satisfy. The sermon is neither remembered nor digested. It passes away like a dream, or a tale that is smoothly or pleasantly told.

"The hearers go away from their Sunday sermons and talk about them as coolly as if they had only been to a show. They gorge themselves—many of them preferring three sermons to two. Then they go into their weekly work, and do not look into a book from Monday morning until Saturday night. The Sunday sermons are all the amusement and intellectual food and stimulus they get. They fancy they are very religious, and that their delight in endless preaching is an evidence of their piety, when in truth it is an evidence mainly of social and intellectual starvation, and of a most inconsiderate or cruel demand upon the poor man who does their preaching."

One half of the people are greatly over-fed while the other half are starving. In some places the rain is so abundant that it floods the ground and prevents healthy vegetation; while elsewhere the land is waste and arid for lack of refreshing showers. The manna descends; but in some sections of the camp there is starvation while elsewhere there is repletion. Is it not eminently desirable for the sake of both that there should be an effort at equalizing the good things? Fewer sermons among our city populations and in the old and thickly settled parts of the land would be better remembered, digested, and more highly prized. It is very wrong to our ministers and ourselves to exact too much preaching. They cannot produce a "superior article" in large quantities; and being accustomed to the inferior quality, our taste becomes debased spoiled.

How would it do then to have but one sermon every Sabbath in our churches, and to let our ministers devote the remainder of the day to missionary work if they felt strong enough to try it? There are moral desolations in the

neighborhood of all our congregations where the presence of Christ's messengers is greatly needed. To preach in "stations" or in school houses, or barns or private dwellings, would require no special preparation beyond what was already prepared for the morning service. The Gospel might thus be brought to bear on many who would thus otherwise hear it rarely, perhaps never.

The congregation could then devote the afternoon to Sunday School and missionary work. And the evening would be spent in happy christian homes, reading God's word and other books, teaching and training the children, resting, thinking, praying, enjoying cheerful christian converse.—Under the present system Sunday School workers as well as ministers are over-wrought. We attend the morning service; then, after an intermission of an hour or two we are in the Sabbath School. Then, after another intermission, follows the evening service. Thus often the close of the day finds one wearied and exhausted in mind and body, instead of being strengthened and refreshed.

We often quote with some degree of amusement, instances of long sermons and services in other days—when ministers preached and people listened for three or four hours. But our grand children will probably be quite as hard on our habit of exacting too many sermons from our ministers. Let us give Dr. Holland's conclusion on this subject:

1. There is no way to improve the character and quality of our preaching except by reducing the quantity. The advancing intellectual activity and capacity of the people, demand a better sermon than the fathers were in the habit of preaching—such a sermon as our preachers cannot possibly produce with the present demand for two sermons on a Sunday.

2. For all practical purposes and results, one sermon on Sunday is better than two. It is all that the average preacher can produce, doing his best, and all that the average hearer can "inwardly digest."

3. One sermon each Sunday gives the whole Church half a day in which to engage in Sunday school, and missionary work, and a Sunday evening at home—an evening of rest and family communion.

Of course we shall be met with stereotyped questions: "Will not our people go somewhere else to hear preaching if they cannot get the two sermons at our church?" "Will not young people go to worse places on Sunday night if the churches should be shut?" The answer to the first question is—that no one will leave "our church" who is worth anything in it or to it; and to the second—that whether the young will go to worse places will depend something upon the attractiveness of Christian homes, which are now rather lonely and cheerless places on a Sunday, we confess. Still, if places of worship must be open for them, it is easy to have union services, dividing the work among the pastors. There are a thousand ways to meet special exigencies like this, for which we shall find our means amply sufficient when the broad reform moves through the land, for the reform must come, and the sooner the better.

SHAMEFACEDNESS.

In the young (as I hold in my old-style creed) this sensitiveness, bashfulness, "shamefacedness"—to use again the fine old word—is the beginning of all goodness whatsoever; and those who have not been trained up in that temper will never become true men and women—because they have never been true children. I care not to hear, as I do hear so often, that this temper is mean, servile, a sign of weakness. I care not to hear: "Why should you care for the opinion of your fellow-men? If you are doing right, what matter what they say of you?" I answer: Yes, my good friend, if you are doing right; but if you are not doing right, what then? If you have been only fancying that you were doing right, and suddenly suspect, or more than suspect, that you have been doing wrong, what then?

When a man tells me that he does not care what people think of him, that they cannot shame him, in the first place I do not quite believe him: for his very words make me suspect that he cares, at least, what I think of him; and, in the next place, I do not wish, for his own sake, to believe him. I hoped I trust, that he does care what people think of him, otherwise I must suspect him of being very conceited; and (having thus put himself outside the pale of common humanity) probably very inhuman also. When, therefore, he talks to me of his conscience, I shall, from experience in like cases, presume that he is going to do something specially very foolish. When he talks to me of his duty, I shall presume that he is going to do something specially cruel.

But if he tells me that prophets and apostles, and the holy and heroic of all ages, never cared for the opinion or the ridicule of their fellow-men, were insensible to shame, provided they were doing right according to their conscience, then I shall answer that he knows nothing about the matter; that he has not honestly read the lives and sayings of these men. I say that the Psalmists—take any one of them, take, as an instance, him who wrote the 119th Psalm—were men, on their own showing, who felt intensely what was said of them; who were intensely sensitive to slander, insult, injustice.

We talk now-a-days of independent patriots. I say that David was one, Isaiah one, Jeremiah one, Ezekiel one. But I say that these four men were specially shamefaced men; men who

felt intensely scorn and rebuke; whose worst dread, perhaps, was lost the scorn and rebuke might be sometimes just; who—as their own writings set forth—dreaded just shame more than death and as much as hell. Nay, it seems in the mind of some of them to be part and parcel of hell itself. Certainly it did so in the mind of another prophet, Daniel. Many, he says, that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

Strange, but true. An old Jewish hero's conception of infinite ruin was the same as an old Norseman's—infinite disgrace. Charles Kingsley, in Independent.

DR. BONAR PREACHING.

Ever since the appearance of the "Memoirs of McCheyne, by Horatio Bonar," the name of this writer has been familiar to the Christian world. His sermons, his practical interpretations of Scripture, and above all his hymns are known and loved wherever the English language is spoken. Rev. Henry M. Dexter, D. D., editor of the Congregationalist, lately had an opportunity of hearing him preach to a little Presbyterian church lately organized in London. The building was a small tabernacle usually occupied by the Baptists. Dr. Dexter gives the following account of his appearance, style, and manner, which will be read with interest. Dr. Dexter says:

I had not before seen the preacher, and had not been prepared to find him looking quite so full of years—nearer sixty-five, than sixty, apparently. He is of scarcely more than medium height, and squarely built, with a large and well formed head, bald upon the top. His voice is in the tenor register rather than bass, and is very gentle, sedate, careful, and expressive. He seldom rises into any loud paroxysm of elocution, and if he elevates his tones in the early portion of a sentence, he almost never fails to reach his emphasis by dropping to a lower and softer key, and closing with an appealing intonation. Standing in the pulpit, his favorite posture is that of leaning on the open Bible with his left elbow, extending the right hand so as to grasp the cushion on that side. And when he gestures, which is not often, it is (still leaning on that elbow) to swing round the left hand and point with its forefinger, and sometimes slightly to wave the whole hand. He shows no sign of manuscript.

The hymns, I am sorry to say, were all read from the desk below the pulpit by a very sonorous person—if I understood it correctly, the pastor of the Baptist church usually occupied the building. I always like to hear a man who has the divine art of making good hymns, read them, and I was therefore disappointed in this arrangement. Dr. Bonar read the Fortieth Psalm, indulging here and there in a few words of comment, which were devout and apt, and beyond question calculated to edify all Christians usually denominated Evangelical, except those who have been brought up to regard the word of God as being so much better than the word of man, as to make such an addition however "good," really an adulteration of such a service.

His prayers were simple and child-like, except that a child would not have used so much of the exact language of Scripture; were deeply laden with the confession of sin, and then gladdened with the glow of the promises which center at and culminate in the cross of Christ. There was perhaps no forgetfulness of the myriad wants for which supplication needs perpetually to be made; but the petitions were remarkable rather for the depths of devotion which they revealed in the soul of him who offered them, than for the comprehensiveness with which they besought of the Giver of all good the things requisite and necessary for us.

[The writer of the above is mistaken in one particular. It was the Rev. A. A. Bonar, M.A., of Glasgow, and not Horatio Bonar, of Keiso, who was the author of Memoirs of McCheyne.—Ed. B. A. P.]

The statistics of religion for the United States, just completed at the Census Office, show the total number of Church organizations upon the 1st of June, 1870, to be 72,451; the total number of church edifices to be 68,074; the total church accommodations to be 21,650,562; and the aggregate value of the church property to be \$354,420,581. The statistics of church accommodations for the principal denominations are as follows: Baptist, regular, 8,907,119; Baptist, other, 808,019; Roman Catholic, 1,900,514; Congregational, 1,117,212; Episcopal, 991,051; Lutheran, 997,982; Methodist, 6,628,209; Presbyterian, regular, 2,198,000; Presbyterian, other, 409,841. The value of the church property owned by these denominations is: Baptist, regular, \$89,220,221; Baptist, other, \$2,478,077; Roman Catholic, \$200,985,500; Congregational, 26,000,008; Episcopal, \$89,514,540; Lutheran, \$14,017,747; Methodist, \$69,854,121; Presbyterian, regular, \$47,628,782; Presbyterian, other, \$5,496,524.

The True Treasure.

A gay, thoughtless young lady was engaged to marry a young man of similar tastes with her own. Before that engagement had been fulfilled, she was awakened to a sense of her guilt and danger, brought to Jesus, and found in him what others have found—rest for a troubled soul.

As I bid adieu to the world's fancied pleasures, You pity my weakness, alas! did you know The joys of religion, that best hidden treasure, Would you have me forsake it? Ah, never! Ah no!

In the gay scenes of life I was happiness was wearing, But ah, in its stead I encountered woe, And found I was only a phantom pursuing I never once found it, Ah never! Ah no!

Put how bright now the subbeams of glory are shining, Around my sweet path as to heaven I go, With Christ in my heart, on his promise reclining, Shall I yield up my treasure? Ah never! Ah no!

You'd surely rejoice when you knew I'd received The only true comfort enjoyed here below, For I know by experience in whom I've believed, Shall I yield up my treasure? Ah never! Ah no!

But now in the path which you call "melancholy," I drink of the joys the world does not know, Come taste them and try them; you'll own your past folly, Nor again bid me flee them, Ah never! Ah no!

By the counsel of Jesus my feet are directed, My faithful companion, my intimate friend, With His love I am blest, by His arm I'm protected, Would you have me forsake Him? Ah never! Ah no!

And in my last hours when I'm passing the river, And the warm streams of life discontinue to flow I then shall have God as my portion for ever, Shall I yield up my treasure? Ah never! Ah no!

As I bid adieu to the world's fancied pleasures You pity my weakness, alas! did you know The joys of religion that best hidden treasure, Would you have me forsake it? Ah never! Ah no!

DAVID LIVINGSTONE, M. D.

After a long interval of painful suspense the welcome news has at last reached us of the safety of this renowned and dauntless African traveller. In face of every unfavourable account regarding Dr. Livingstone's safety, his warm friend, Sir Roderick Murchison—who, alas, has not been spared to hear the glad news—kept alive the hope of his ultimate return.

It will be recollected that Dr. Livingstone about four years ago, set out anew on his African travels, this time with the view of determining precisely the source of the Nile, upon which the explorations of Burton, Speke and Grant, and Baker had thrown some light, but had not satisfactorily solved. Two years ago the last letter from Livingstone brought the information that Lake Tanganyika and the Albert Nyanza of Baker were one and the same sheet of water, and this discovery places the source of the Nile in the smaller lakes south of Tanganyika, five degrees further south than Baker, the latest explorer before Livingstone, supposed it to be. Not content with this achievement the daring traveller next appears to have set himself, while he was at the business, to determine another African mystery—the source of the Congo; he having dropped a hint in his last letter to this effect. What he may have accomplished in this direction is, of course, unknown as yet, but the thoroughness with which he has been accustomed to carry out whatever projects he may have undertaken, leads to the expectation that he has been successful, and that we will shortly be treated to a further fascinating narrative of his journeyings and adventures among regions and tribes hitherto unknown.

Of Livingstone's birth and parentage the particulars are sufficiently well known, and may be recapitulated by stating that he was the son of pious parents, in poor circumstances and was born at Blantyre, on the Clyde, near Glasgow. He worked in his early life in a factory, there, and having afterwards studied medicine and divinity, he went in 1840 as a missionary to South Africa, where he joined the Rev. Mr. Moffat, whose daughter, Mary, he married. After several years' work as a medical-missionary, he commenced that series of travels which have now made him so famous.

It is pleasant to consider that an American expedition, fitted out at the expense of Mr. Bennett, of the New York Herald, and led by the American traveller Stanley, has been instrumental in thus assuring Livingstone's safety. This generous liberality does credit to the Americans, and will not be without its effect in strengthening the bonds of mutual sympathy that unite the two great divisions of the Anglo-Saxon race.—Witness.

CHRIST'S RESURRECTION.

"The dawning of the third day after the crucifixion was looked for with fervent and hopeful solicitude by the apostles. The time dragged slowly and heavily as they watched the realization of the last prophecy of Christ: 'After three days I shall rise again.' Twice had the sun gone down on the earth, and all was as yet quiet as the sepulchre. Death held his sceptre over the Son of God. Still and silent the hours passed on, the Roman guard still stood by their posts, while the rays of the midnight moon gleamed on their helmets and on their spears. The onomics of Christ exulted in their success; the hearts of his followers sunk in despondency and sorrow, all unconscious of the angels of heaven hovering near to behold the approaching event. At length, the morning star, rising in the east, announced the approach of light. The third day began to dawn on the world, when, on a sudden, the earth trembled to its centre, the powers of heaven were shaken, and the angel of God descended to the holy sepulchre. The guards shrank back in terror at his presence, and fell prostrate on the ground. His countenance was like lightning, his raiment was as snow. He rolled away the stone from the door, and sat upon it. But who is this that comes from the tomb from the bed of death—he that is so glorious in appearance, walking in the greatness of his strength?"

"It is thy prince, oh Zion! Christian! it is your Lord who rises from the grave a conqueror, to meet the morning's resurrection. He returns from the world of spirits, bringing salvation to the sons of men. Never did the returning sun usher in a day so glorious. Let it be proclaimed, the jubilee of the universe; let the earth and all that is within it, all nations and all people, shout for joy! Ye clouds with jarring thunders, ye deeps with roaring billows, lend your voices! Wake ye soaring throngs and feathered warblers, whose glittering wings are tipped with gold; tune your voices to unite with the angelic hosts in a sublime Hosanna to the Highest! Swell the inspiring theme, until heaven's high arch shall echo back the sound—Hosanna in the Highest."

HINTS TO YOUNG CONVERTS.

- 1. Consecrate yourself to Christ completely. Time, talents, opportunities, powers of body and mind, are all to be given him.
2. The grand daily question of life is to be, "Lord, what wilt thou have me to do?" The smallest, as well as the greatest matters are to be settled by it.
3. Never pick and choose among the commandments of God.
4. To learn duty, read the precepts of the Bible in the light of an earnest piety.
5. Never let more want of feeling hinder from following out a plain path of duty. If duty calls, follow, and let feeling alone.
6. Never be afraid or ashamed to say "No."
7. Hold up your light bravely, though it be but a rushlight.
7. Let nothing hinder daily reading of the Bible, with prayer.
9. Do not examine too closely your own heart and motives. It is like a child, pulling up a plant by the roots, in order to see whether it is growing. Rather place your souls where the beams of the Sun of Righteousness, and the dews of the Holy Spirit, may fall upon it daily, and you will grow in grace inevitably.
10. Speak to the impenitent of Christ and his salvation. Remember the care, the prayers and the effort bestowed upon you. But remember, too, that the life is more powerful than mere words, "This ought ye to have done, and not to leave the other undone." Let the two—words and life—agree; so shall your influence be great.

"HIS BLOOD."

"What avails the blood of Christ?" It avails what mountains of good works, heaped up by us—what columns of the incense of prayer, curling up from our lips toward heaven, and what streams of tears of penitence gushing from our eyelids—never could avail: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

"Helps us to cleanse ourselves, perhaps?" No, cleanseth us. "Furnishes the motive and the obligation for us to cleanse ourselves?" No, it cleanseth us. "Cleanseth us from the desire to sin?" No, Cleanseth us from sin itself. "Cleanseth us from the sin of inactivity in the work of personal improvement?" No, from all sin. "But did you say the blood does this?" Yes, the blood. "The doctrine of Christ, you must mean?" No, His blood. "His example it is?" No, His blood, His blood. Oh! what hostility the world still betrays toward this essential element of Christianity! Can anything be stated more plainly in language than the entire Word of God declares that our redemption from sin is by the blood of Christ? And yet what strenuous efforts are constantly made to set aside this plain, essential, wonderful, and most glorious truth, that "the blood of our Lord Jesus Christ cleanseth us from all sin."—Krummacher.

A GOOD ILLUSTRATION.

I once saw a preacher trying to teach children that their souls would live after they were dead. They listened, but evidently did not understand. He was too abstruse. Snatching his watch from his pocket, he said:

"James, what is this I hold in my hand?"

"A watch, sir"—"A little clock," says another.

"Do you all see it?"

"Yes, sir."

"How do you know it is a watch?"

"It ticks, sir."

"Very well; can any of you hear it tick? All listen now." After a pause—

"Yes, sir, we hear it." He then took off the case, and held the case in one hand, and the watch in the other.

"Now, children, which is the watch? You see there are two which look like watches."

"The littlest one, in your right hand, sir."

"Very well; but how do you know that this is the watch?"

"Because it ticks."

"Very well again; now I will lay the case aside—put it away there down in my hat. Now let us try if you can hear the watch tick?"

"Yes, sir, we hear it," exclaimed several voices.

"Well, the watch can tick and go, and keep time when the case is taken off and put away in my hat. The watch goes just as well. So it is with you, children. Your body is nothing but the case, the soul is inside. The case—the body, may be taken off and buried in the ground, and the soul will live and think, just as well as this watch can go, as you find when the case is off."

This made it plain, and even the youngest went home and told his mother that his little thought would tick after he was dead.

SABBATH SCHOOL ADDRESSES.

Good addresses are a great pleasure and attraction; but the best address that ever was delivered is not fit to be substituted for the Sunday School lesson. I have heard Superintendents say, "Now children, we have Mr. So-and-so with us to-day; we will dispense with the lesson, and listen to a few remarks from him." This is all wrong. I would not attempt to lay down a general rule against any address except on stated days. In the country, where speakers are not easily obtained; it is perhaps well to catch them when they come, and to make room for their addresses after the lesson. My own experience in a city school sustains the following rules:

- 1st. Set apart one Sunday each month as a missionary meeting, and omit the lesson regularly on that day, supplying its place with addresses and general exercises. Do not invite nor allow any one to address the school at any other time. Above all, don't be continually making long speeches to the school yourself. The Superintendent is always in danger of losing his influence by too much talking; and he should avoid this whenever he can. Once or twice in each year address your own school, and do your best, preparing yourself as carefully as if they were an audience of strangers. To them and yourself it will be a great benefit.
2nd. Do not rely upon chance visitors; but invite a speaker beforehand for your monthly meeting—one whom you know to be able to interest the school.
3rd. Never let a speaker run over his time so as to prolong the session of the school. If you are not punctual in closing, how can you expect the rest to be punctual in coming?—House's Home-Book.

THE USE OF ILLUSTRATIONS.

None can deny that the ministers who have been most influential for good in every age, such as Whitefield, Wesley, Sumner, field, Spurgeon, and the bright lights of the city, have always been those who were most profuse in the use of illustrations. When in Europe, a few years ago, I heard Spurgeon. His subject was "True prayer is true power. The sermon that I heard was reported. Afterwards I was visiting in Devonshire, where Spurgeon had been, and inquiring about him, my friend said he had left in the Bible some of his memoranda for sermons, and showed me the one I had heard. It was on a small bit of paper. "Text, Mark xi, 21. True prayer, true power." At the text, around the text, above the text, "1st, definite objects, persons, things common and special, dogs." "2d, fervid desire, and for what you need." "3d, firm faith; believe in the power of prayer." "4th at the prayer-meeting, in our closets." Above it, "to heaven." Then the single word, "dogs." Having heard the sermon, I had a key to it. He was speaking of vagueness and uncertainty in prayer; of deacons, who would pray for a half hour by mere routine; who would hesitate as if not knowing what to pray for. He said: "It is absurd to want, and not know what you want." It reminded him of a sportsman who takes his dogs hunting. They come to the place where two ways meet, lose the scent, go smelling about, not knowing which way to choose. Thus he exposed the absurdity of going to the throne of grace, and not knowing what to ask for.—Rev. John Dowling, D.D.

PULPIT NOTICES.

This giving of notices from the pulpit is at best a troublesome business. Shall it take place as the minister rises to read the Scripture? If so, it would not do to announce that there would be no evening service, and then to proceed to read; I was glad when they said unto me, let us go into the house of the Lord. Shall it precede the delivery of the sermon? or shall the sermon be followed by Sunday announcements of prayer-meetings and festivals, sewing societies and sociables, communion services and temperance meetings? Arranged as it may be, no time seems the right time. A bulletin-board in the vestibule would answer the purpose if people would read it, but half the congregation would not. Cards of announcement distributed in the pews would be of service, if the notices were the same from week to week, but they are not. Until some new plan of giving our pulpit notices is invented, tested and approved, we shall expect to endure, with much long-suffering, the practice of obtruding upon the attention of the congregation a miscellaneous list of religious, moral and instructive entertainments. As to the place in the order of service which they shall occupy, our opinion varies with circumstances. When we read them before the sermon, we are decided in our preference for the interim between the last prayer and singing of the closing hymn and when we read them after the sermon, we wish that they had been disposed of before sermon. We confess to a sympathy with the victim of diffidence above referred to, and wish that clergymen could be vouchsafed a new revelation concerning pulpit notices.

HOW TO IMPROVE.

From the "Question Box" of the Sunday School Times we extract two questions and answers which may be commended to all self-distrustful teachers:

How can I acquire a love for teaching?

Nobody loves that which he does not enjoy. Probably your teaching is drudgery to you. That may be partly because you have not studied your lessons enough; or, perhaps, because you have not enough studied the nature of the children you teach. Try the plan of cultivating their acquaintance, and of studying the lesson in company with others who are good students and teachers.

How can scholars be induced to study lessons at home?

Let teachers set the example, and always do this for themselves. Let them urge home study, and where it is attended to, let it be commended, or meritoriously marked in the class record. Let teachers take pains to show scholars how to study lessons. Many do not know how to undertake it. For this purpose have scholars visit you. When all these steps are taken, go to the scholar's home and solicit parental cooperation. Be sure to let parents know just what you wish the child to learn, for there are many parents who know nothing about these things.

THE NEW COMMANDMENT.

A boy was hissed at in school, because he said he could not give a dollar to the subscription that his class had made to present his teacher with a silver pitcher on Christmas. The boys called him mean, they said he was a miser, they tormented him dreadfully about it. The truth was that he was a brave boy. He knew how hard his parents worked, that he might be respectably educated; he knew that if he gave that dollar, his mother would save it out of something she needed for herself, for they were really poor. He preferred bearing the ridicule of his class to seeing his mother deny herself; but oh! how it hurt this generous child to be called a miser, to be so mis-judged by those he had thought were his friends. The trouble was that they thought evil of him. If we could only see into each others hearts how much happier we should all be! It is so much better to think well of our friends. Did you ever put on a pair of green spectacles? How green everything looks through them! If you get in the habit of thinking evil, everything looks hateful and unlovely. Don't wear dark spectacles when you look at your friends. Use the kind, clear eyes that come from the Lord, and all the world will be bright to you. To think no evil is the very greatest kindness.

KEEP CALM.

"Will putting yourself in a passion mend the matter?" said an old man to a boy who had picked up a stone to throw at a dog. The dog had only barked at him in play. "Yes, it will mend the matter," answered the passionate boy, and quickly threw the stone. The dog became enraged, sprang at the boy and bit his leg, while the stone bounded against a shop window and broke a pane of glass. Out ran the shopkeeper and seized the boy, and made him pay for the broken pane. It took all the money he had, and he had been saving it to buy peanuts with. As he limped away, groaning over his bitten leg and the lost money, he very naturally concluded that the "old man was in the right after all."

IF YOU PLEASE.

When the Duke of Wellington was sick, the last he took was a little tea. On his servant's handing it to him in a saucer, and asking if he would have it, the duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! They order so. That is ill-bred, and shows, to say the least, a want of thought. In all your home talk remember, "If you please." To all who wait upon or serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Do not forget three little words—"If you please."

"Speak gently; it is better far To rule by love than fear."

THE OPENING PRAYER.

On this, which should never be a mere form, or anything like it, the Advance remarks:

There is no exercise in the school more important than the opening prayer. It is the key of the position. He who undertakes to lead a company of children into the Holy of Holies and the Mercy Seat therein, should not first so wander off from their comprehension or ordinary modes of expression, as if he were taking them around Cape Horn, before getting to their hearts. And there is truth in the remark, that a superintendent's prayer for his teachers and scholars should be offered at home. His opening prayer in the school should be with them. He must, therefore, see to it that every portion to which he gives shape is one which represents the best longings of their hearts, and that his ascriptions of praise are likely to be theirs.

TO PARENTS.

This is good advice to most parents:

"Nothing can discourage a child more than a spirit of incessant fault-finding, and perhaps nothing can exert a more baneful influence upon both parent and child. If your little one, through the day, has been pleasant and obedient, and you say to him, 'My son, you have been good to-day, and it makes me very happy,' and if, with a more than usually affectionate voice, you say 'Good night, my dear child,' a throb of suppressed feeling fills his breast, and he resolves on always earning such approval. If your own son or daughter has accomplished some difficult piece of work, rendering you some essential assistance; or has climbed some steep in the daily drill of study; or acquired some new accomplishment or added grace; or, better than all, has gained the victory over some bad habit or besetting sin, acknowledge it, see it, praise them for it."

FORGIVENESS LEADS TO SERVICE.

A young girl, being led to Christ through a tract given her, was seen very carefully folding it. "What are you going to do with it?" asked an observer. "The eyes, brimful of tears, looked up wonderfully for a moment. Then came the reply, "Do with it? Give it to another, that they may find what I have."

LONG PRAYERS.

A little girl in Michigan attended a prayer-meeting which lasted for an hour and a half. Most of the time was occupied by two prayers and two "remarks." She had never been in a prayer-meeting before, and getting very tired, she whispered to a friend, "When will this school let out?"

Secretary Barrows was right in making so strong a plea as he did at the National Council for the Sunday-school, as the pioneer of the church in waste places. Scatter a little religious literature, and up comes a Sabbath-school, and out of the school must come in time the church!

The world of reality has its limits. The world of imagination is boundless. Not being able to enlarge the one, let us contract the other. It is from their difference that the evils arise which render usually.

True, faithful workers are always in demand. Idlers are wanted nowhere. Do your duty and do it well. The labor may be humble; the field may be small; no matter, do your best. He who is unfaithful in little things, is not to be trusted in great affairs. There is something for each one to do, and the time is short.

A child thus beautifully expresses his faith: Jesus has promised to carry the lambs in his arms, and as I am a little boy it will be easier for Jesus to carry me."

"What makes you love Jesus Christ?" asked an old man, who was not a Christian, of a little girl.

"Oh," said she, "because He's so lovely!"

Could any one have expressed it any better?

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT
TORONTO, CANADA.

TERMS: \$2 a year, in advance.

Postage, by mail, 20 cents per year, payable at the
office of delivery.Active canvassers and Local Agents wanted, to
whom liberal commissions will be paid.Rates of Advertising made known on application.
Cheques and Post Office Orders should be drawn
in favour of the Publisher.

Address

O. BLACKETT ROBINSON,

Publisher and Proprietor

TORONTO, P. O. Box 600.

ADVERTISING RATES.

Space.	3 Mo's.	6 Mo's.	1 Year.
One column.....	\$20 00	\$30 00	\$100 00
Half column.....	10 00	15 00	50 00
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No double columns; cuts 25 per cent. extra. Special
rates in reading matter 15 cents per line each inser-
tion.

British American Presbyterian.

TORONTO, FRIDAY, MAY 21, 1872.

TOPICS OF THE WEEK.

The event of the past week, as far as Canada is concerned, has undoubtedly been the confirmation of the Washington Treaty by the Dominion Parliament. It was very generally expected that this would take place, but certainly the majority for it was greater than almost any could have anticipated. The Ministry was sustained by a very decisive majority from each province, amounting on the whole to sixty-six.

The supplementary treaty now under discussion at Washington, is intended to rectify all misunderstanding about the Consequential Damages demanded by the U. S. Cabinet. Whether or not it will be ratified is somewhat doubtful, though the general expectations are that it will. Most people in both countries are thoroughly tired of the all but interminable discussions about this treaty business, which they would be glad to see settled, even though the settlement should be that it cannot be settled. It has grown tedious and tiresome in the last degree.

We should regret exceedingly if the idea of arbitration were thrown up and the difficulty between the two countries kept open. The common kindred christianity and civilization of the parties concerned alike make it most desirable that differences should be settled without having recourse to the sword, or by leaving things in a state of chronic jealousy and dislike. To secure such a permanent and satisfactory settlement would well repay much effort and much sacrifice.

The Treaty and Mr. Greeley's chances leave our neighbour time nor inclination to discuss anything else.

The New York Herald claims that still more definite news have come about Dr. Livingstone and that now the safety of the great traveller is beyond all question. We should like to hear of some letter having arrived either from the Dr. himself or from Mr. Stanley before giving full credit to such reports. A short time longer will definitely settle the matter either one way or other.

The Upper Canada Bible and Tract Societies have held their annual meetings during the week. They were fairly attended. The reports were encouraging and the speaking of the kind that is usual on such occasions.

Strikes and lock-outs are becoming common both in Canada and the States. In New York, the housebuilding trades have made good their claim to eight hours, as a recognized days work. In Canada the workmen in a good many factories have been locked out because they would not promise not to agitate for nine hours a day.

This struggle between capital and labour is by far the most significant of the time; and promises to be followed by great and permanent consequences. The uncertainty caused by it has already considerably affected a good many undertakings, and caused very bitter feelings and jealousies. As is usually the case in such matters both parties are so far from blame. Eventually matters will find their level, though in all likelihood a good deal of suffering and loss will have to be incurred before such adjustment be arrived at.

DISESTABLISHMENT IN SCOTLAND.

It could not be expected that the Irish Churches should be disestablished without very speedily raising an agitation for something similar in both Scotland and England. The injustice, though not so manifest and flagrant in Great Britain, is still sufficiently noticeable. The condition of the English Church is enough to disgust and scandalize any honest man, while in Scotland matters are rapidly tending in the same direction. We are accordingly not surprised to learn that a vigorous agitation has commenced in both parts of the island with a view to the abolition of all religious endowments by the State. The turn which the proposals for union between the Free and U. P. Churches have recently taken, and the extreme State-Church views enunciated by Dr. Begg and his associates, have greatly strengthened this movement in Scotland, while the visit and lectures of Dean Stanley, and the manner in which Dr. Jowett, of Oxford, was received by some of the Established Clergy, have also added fuel to the fire.

The "first gun," to use the ordinary phrase, in this warfare was fired on the 6th instant by the Rev. Dr. Cairns, of Berwick, well known for his great ability and learning, his Catholic, kindly spirit, and the very prominent hand he has taken in the negotiations for Union between the non-established Presbyterians of Scotland. On that evening Dr. C. delivered a lecture in Edinburgh to a large and enthusiastic audience on the "Disestablishment of the Church of Scotland." The two great considerations dwelt upon, were (1) that the continued existence of the Established Church was a violation of the proper duty of the State—in other words, a political wrong and injustice; and (2) that the continued existence of such an institution was a detriment to the highest welfare of the Church—in other words, a spiritual evil and impediment. On those two points the lecturer dwelt with great force and with great fullness. It could not be urged that the Scottish Church should be established as that of the majority, for confessedly it was, taking the very highest computations of its most ardent friends, in a minority of at least three-quarters of a million, though far more likely it had not a third of the population with it. It could not be urged as a national homage to God, for a minority cannot render such homage.

On the second point, of course, the greatest stress was laid. It was shown that, while after the disruption there seemed to be a revival of Evangelical preaching in the Church of Scotland, and no discord between it and other Evangelical Churches, this state of things had now passed away. While Romanism has made no such progress as in England, Rationalism had shown quite as much vitality and aggressive power, and the recent fraternization of a leading contributor to the "Essays and Reviews" with a conspicuous minister of the Established Church, with the appearance of the eloquent and indefatigable apologist of the same publication (Dean Stanley) in the same pulpit, has compromised that Church to a very grievous extent. The eulogies of Moderatism, the praises of Sphinoza (before unheard in a Christian pulpit), and the general depreciation, both of definite theology and distinctive Scottish religion, had shocked multitudes, both within and without the Church of Scotland, more than could be estimated. Not a word of protest had been raised against such proceedings, and therefore it could not be wrong to conclude that the theology of Professor Jowett and Dean Stanley was a recognized form of national Scottish teaching. The whole tendency of Established Churches was to greater and greater latitude. Necessarily this was the case, and in a short time the Church of Scotland would see, if the present process went on, every vital article of faith crushed out and flattened to a breadth and superficiality inconsistent with the very idea of a definite religion; while all the surrender would not satisfy the mistaken recoil from dogma or thirst for comprehension whence the evil originated. Endowment would require to be wholesale, and the faintest distinction in favor of a ministerial order or a definite creed would be charged as exclusive and persecuting.

The only remedy for such a disastrous issue was disestablishment.

The liberty of the Church, it was also argued, called for the same thing. State support always involved State control. Popular rights were ignored. Church independence became an impossibility while an established Church continued.

Disestablishment was also urged on the plea that it would issue a greater liberality and activity in Christian work. The whole history of endowments went to show that they minister to lethargy and passiveness. What is frequently urged as their recommendation is their most objectionable feature. The very security that is urged only tempts the more to drawing the curtains and retiring to sleep.

The last argument in favor of disestablishment was that it was necessary to the union and reconstruction of all Presbyterian Churches. After speaking of the great gain to Presbyterianism and Christianity which would thus in every way result from disestablishment, Dr. Cairns concluded with the following sentences: "Nor would Scotland only rejoice in the healing of divisions which had saddened, even while they had exalted her national history; but the whole family of her colonists to the ends of the earth, who had found abroad a unity denied at home, would turn with undivided eye to their reconstructed temple, would hail the auspicious change, and pray for the peace of that Jerusalem sacred to the death of saints and martyrs, which had then become, in a higher sense than ever, the mother of them all. In conclusion, I earnestly pray that in the conflict which seems impending, the parties which are likely for a time to be opposed may retain mutual affection and forbearance, and may speedily reach a landing place where, though they have controversies to look back upon, they shall have no quarrels to forget, but shall find the very subject of their controversies happily ended with them, and so adjusted as to leave no root of contention in store for the future."

The character and standing of those who are coming forward in the impending struggle give it its special significance and power. They are not noisy agitators or violent iconoclasts, but among the most influential, judicious, and moderate of the present Scottish ecclesiastical leaders, and they will be supported by many within the Church of Scotland as well as by the great majority without. The issue of the conflict cannot be doubtful. It is merely a question of time, and that time, to all appearance, not very distant. Disestablishment, to the Presbyterians of Scotland will be, as it has already been felt to be in Ireland, as life from the dead.

THE LONDON MAY MEETINGS.

The Anniversaries of the various religious and benevolent institutions were being held in London at the date of the last despatches.

The National Temperance League's meeting took place on the 28th of April. The attendance was large and enthusiastic. It was reported that the League's income had during the year reached fifty per cent., and that every thing connected with its working was in a hopeful and efficient condition. Among other speakers were the Rev. C. S. Adams Van Scheltema, of Amsterdam, and Dr. Cuyler, of New York. Dr. C. was received with the greatest enthusiasm, and spoke, as he always does, freely and eloquently, to the great delight of all present.

The services connected with the Wesleyan Missionary Society commenced on the 28th of April, and closed on the 28th, with the great public meeting in Exeter Hall. From the report then read, it appears that the home receipts for the year amounted to £110,763, which were raised by contributions from affiliated Conferences and Mission Districts to £148,585. This was an increase on last year of between two and three thousand pounds.

The Church Missionary Society held its Seventy-Third Anniversary on the 29th of April. The Income of the Society for the year amounted to £149,607 16s. 5d. There were 159 stations; 197 European clergymen and 181 native and country born; Catechists not sent from Europe, 1,923, and communicants at

the different Mission Stations 20 125. The Society had also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies and Sierra Leone.

The Bishop of Ripon, one of the speakers, said the report was far from encouraging.

The Bishop of Ruperts Land gave some interesting facts about the state of matters in the North West of Canada.

The Annual Missionary Meeting of the Primitive Methodists was also held on the 29th of April. The total missionary income of this society for the year, was £32,280.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES.

The Third General Assembly of the (Re-united) Presbyterian Church in the United States met on the 16th inst., at Detroit. The opening sermon was preached by Dr. Humphreys the retiring Moderator, from I Cor. XII, 1, 5, 6. The subject was the "Permanent and the Changeable in Presbyterianism." On the first of these two points the preacher dwelt upon the following characteristic features of Presbyterianism:—1st, Conservation of the truth. Presbyterians come of a Theological stock ever zealous for truth. 2nd, Spirituality. The intellectual character of Presbyterian Theology does not weaken its Spirituality. 3rd, A Missionary spirit, and 4th, Liberty and Law. Presbyterians bore liberty, but liberty associated with law; they have always been among its most earnest advocates and champions, and will continue to be so as long as Presbyterianism endures.

While nothing can effect the more prominent features of Presbyterianism, there are points which custom may legitimately change. Elections to office may be conducted in different ways; the numbers and subordinate of Church Courts may vary; the propagation of truth may be carried on in different ways, &c., all, as determined by variety in culture, in the conditions of social life, and in the spirit of the times; as exemplified in the historical types of Presbyterianism both in the past and in the present.

The preacher next dwelt upon the special features of American Presbyterianism of which he mentioned the tendency to union; development; life—which ought, he added, continually to be the watchword of the church.

The Rev. Dr. Nicolls of St. Louis was thereafter chosen moderator, and took the chair. Dr. Nicolls is only 36 years of age.

THE SASKATCHEWAN MISSION.

Under date of 19th Jan., 1872, the Rev Mr. Nisbet writes from Prince Albert to the effect that much progress has not been made with the pure Indians during the year. The settlement now numbers 116 persons. During 1871 nine new homes had been erected, and there was a prospect of a greater increase still. Very many of the inhabitants understand English as well as Cree, and Mr. Nisbet now has the morning service always in English. It is attended by about 70. There are 37 children of school age, of whom 26 are attending school. The materials for a church had been got out and the building will in all likelihood be completed and ready for use very shortly after this time. The mission property is now estimated as worth nearly \$5,000.

A Red River correspondent of the London Advertiser makes himself very busy with the alleged mistakes and shortcomings of those in charge of the mission. Mere anonymous charges made by parties whose standing and veracity are unknown, will always, of course, count for very little. But it is at the same time very desirable that every thing should be done to vindicate the fair fame of the missionaries of the church from the aspersions of even such as have not the courage or manliness to put their names to the charges with which they seek to shake the confidence of the church in any of its agents.

The Advertiser circulates among good many Presbyterians in the western parts of the province, and the president attacks of its correspondent upon Mr. Nesbit and the Prince Albert Mission, when unnoticed and uncontradicted, may

lead some to believe that there is more or less of truth in what is advanced. We can say nothing of our own knowledge either one way or other. Mr. Nesbit's character and standing in the church have been so high for a very long time that even those readiest to believe evil reports will be slow to give any credence to what is at the very best but unauthenticated gossip.

A mission to the uncivilized Indians of the North West is an exceedingly delicate and difficult undertaking, and all due allowance must be made for this. At the same time it would be exceedingly beneficial in more ways than one if some person or persons in whom the church has every confidence should visit the Province of Manitoba and the Saskatchewan during the summer and report fully and frankly on the state and prospects of our cause in those quarters. It would be very pleasant to the friends and labourers in that extensive region and would also awaken increased interest and confidence in the more settled districts of the church in Ontario and Quebec.

The same person we see is greatly concerned professionally about the lack of talent among the Presbyterian ministers of Manitoba. That of course is a mere matter of opinion, and the weakest minded as well as the strongest has quite a right to express his opinion on the subject. Estimates of ability and criticisms on pronunciation must always pass simply for what they are worth; charges against the integrity of office-bearers in the Christian church are some what different and have to be met, if only to prevent the impression that if they are not formally denied they are undeniable.

BRITISH PRESBYTERIAN NEWS ITEMS.

THE ENGLISH PRESBYTERIAN SYNOD has sanctioned the plan of congregations under its change closing ministers, if they like, from other Presbyterian bodies. Acting on this permission, the congregation of St. John's Wood, London, vacant by its minister having been appointed to a Professorate in St. Andrews, lately chose the Rev. Dr. Drummond of the U. P. Church, Glasgow, to be their pastor, promising a stipend of \$5000. In this way, this congregation has done more for the cause of union than by any number of resolutions and speeches.

THE AGITATION for the disestablishment of the "Kirk" of Scotland is becoming more and more pronounced.

THE CONTROVERSY in the Free Church over the proposed union with other non-established Presbyterians in Scotland is always becoming more embittered. Some of the ante-union party speak of the "Miserable United Presbyterian," and the "infidel voluntaries," while they charge Dr. Buchanan of Glasgow, with "cruelly maligning" them, and in general acting in a very unworthy manner.

THE IRISH PRESBYTERIANS have already their Sustentation Fund in such a healthy condition that it is anticipated an equal dividend of £85 will, for the year, be given to each of the 500 ministers in that church. Under the Regium Donum system the equal dividend was only £69. All are already acknowledging that the withdrawal of state help has been a great blessing to the church. In a few years the minimum equal dividend is expected to be £100 at the very least.

IN THE FREE CHURCH of Scotland the number of congregations that pay less into the Sustentation fund than they receive from it is 620 out of 880, so that one-fourth the congregations in that body really support the other three-fourths. In the United Presbyterian Church 228 congregations out of 607 receive supplements out of the central fund. The amount paid by the U. P. Church in supplement is £12,000. In the Free Church it is £41,000. The membership of the Scottish U. P. Church is about 180,000; that of the Free Church 263,000. There are in the Free Church 2550 individuals who give on an average 75 dollars each to the Sustentation Fund. These raise about one-fourth of the whole. There are other 16,500 who give for the same purpose on an average about \$10 each. The largest sum any one congregation in the U. P. Church gives to the augmentation of stipends Fund is about \$8000; the largest amount by one congregation in the Free Church to the Sustentation Fund is \$15,000; while 27 give from \$1750 to \$5000 each.

Ecclesiastical.

THE CHURCH OF SCOTLAND.

The meeting of the Montreal Presbytery of the Presbyterian Church of Canada in connection with the Church of Scotland was held in the vestry of St. Paul's. The Rev. Dr. Muir presided, in the absence of the Moderator, at the morning session. After the minutes had been read,

The Rev. R. Campbell read the report of the Home Missionary Committee since the last meeting of the Presbytery. Several successful meetings, it stated, had been held at Grenville, Laprairie and Chatham, and the committee recommended that the Rev. Jas. Kidd, who had recently been laboring at Laprairie and La Tuque, should be sent to St. Louis de Gonzague for three months, and that a request should be made to the Colonial Committee of the Church of Scotland for the continuation of his services for another year, on the same conditions as at present. The committee also recommended that an effort should be made by the ministers within easy access of Laprairie, so that the pulpit at that place might be supplied on the Sunday afternoon; and also that Mr. Archibald Ross should be employed as a catechist at Grenville during the summer months. The financial statement showed that at the last meeting there was a balance due the Convener of \$63 25, but at present there was a balance in hand of \$56 05.

The Rev. Jas. Kidd read a detailed statement of his labors, which showed that during the last quarter he had held Divine Service 48 times, held nine prayer meetings, and paid 68 ministerial visits.

The Rev. R. Campbell moved that the report of Mr. Kidd should be received by the Presbytery, and kept in retentis. The work he carried on was exceedingly important. The principle of the Church of Scotland was not to desert small communities, because they could not pay large salaries, but to send men where they were needed, and that principle he hoped they, in this country, would always act upon. The reason that they proposed to transfer Mr. Kidd to St. Louis de Gonzague was that they did not think it desirable that one congregation should enjoy his services to the exclusion of others, and another reason was that it was very difficult to supply the pulpit at St. Louis.

The Rev. Gavin Lang spoke very highly of the merits of Mr. Ross as a catechist, his intention being ultimately to enter the ministry, and remarked that he thought the time had come when they should consider whether the Church of Scotland was not doing herself an injury by discouraging rather than encouraging such zealous and able men as Mr. Ross from entering her ministry. They found that the Church of England and other churches were wiser in their generation, for they did not turn away any such men as Mr. Ross from devoting themselves to ministry in their way. He hoped that the Presbytery would show its unhesitating conviction that something must be done to draw such devoted and devout souls to the work of the ministry.

Dr. Muir stated that he had felt fifty years ago that there was too much difficulty in entering the ministry of the Church of Scotland. The report was then adopted, and it was left to Mr. Campbell to arrange for the supply of the pulpit at Laprairie.

It was agreed that the Presbytery should concur in the proposal to sell the Marse at Laprairie, that the money should be invested, and the interest paid to the missionary.

After recess, the Presbytery proceeded to consider a petition from St. Matthew's Church, Point St. Charles, asking the Presbytery to moderate in a call to the Rev. Dr. Ross on their behalf. In the course of the discussion which ensued,

The Rev. Gavin Lang expressed confidence that the city churches would assist St. Matthew's.

Mr. J. L. Morris showed that the population of the locality was very scant when the church was built, whereas now the entire district was settled, and the present church was inadequate for the work, and not now situate in the centre of the district. He suggested the propriety of erecting another church, and at the same time referred to the crisis in St. Matthew's Church and congregation, remarking that formerly the church was over-crowded and possessed a Sunday School, but it had fallen away, and it was advisable that the Presbytery should take it in charge.

A long conversation ensued as to the stipend which should be guaranteed to Dr. Ross, and the sum of \$1,400, which with \$200 the gentleman received from a special fund, will raise the stipend to \$1,600 per annum, was agreed upon. Upon motion of Rev. R. Campbell, the petition was ordered, and resolutions to carry it into effect were adopted.

The clerk read a document forwarded by Mr. W. Ewing and others, setting forth the grounds of appeal against the decision of the Presbytery in the complaint made against certain action taken by Rev. Gavin Lang of St. Andrew's Church.

The Secretary remarked that the subject had been agitated after the manner of the Alabama claims (laughter), making the most of very little.

No action was taken on the document submitted.

Rev. R. Campbell brought forward an overture for the approval of the Presbytery, in order that it might be brought before the Synod, the object of which was the shortening of the curriculum, and adopting other measures to induce an increased number of young men to prepare for the ministerial work. Mr. Campbell supported the overture in an address, showing that the want of their ministry was more men, that the circumstances of Canada were different from those of England and Scotland, and therefore the regulation that ten years' preparation must be undergone previous to entering the ministry was unreasonable. He contended further that the result of this long curriculum was to drive young men to join the ministry of other churches, and that a profound knowledge of the classics was not essential to success as a divine.

Rev. Dr. Muir, Rev. Mr. Lockhead and others supported the overture.

Rev. Gavin Lang argued that the Synod possessed the powers sought for in the overture, and could consider special cases coming before it.

The overture was ultimately agreed to with

amendment, introduced at the suggestion of Rev. Gavin Lang, requesting the Synod to exercise their authority more readily than hitherto in relaxing the course of study in special cases.

The Presbytery then adjourned until the evening session, when some further business was transacted.

SECOND DAY.

The Clerk having read the minutes, which were sustained, the Court proceeded to consider the petition presented by some of the members of St. Andrew's Church congregation in relation to certain changes which had been made in the manner of conducting public worship in the above church. The memorial called on the Presbytery for an expression of opinion as to the changes, and the means by which they had been brought about. All the documents, minutes of meetings of Kirk Sessions, etc., were submitted. The Moderator then called the parties to the bar, Messrs E. McLennan and A. W. Ogilvie appearing for the petitioners, and Mr. Morris representing the Kirk Session.

Mr. McLennan proceeded to argue the case, stating that these changes were contrary to the wishes of the congregation, and had caused a record amongst the members of the Church. All the circumstances of this case have been already reported, and it is therefore unnecessary to give the speeches pro and con verbatim. At twelve o'clock the Presbytery adjourned for two hours.

AFTERNOON SESSION.

Rev. Mr. Campbell moved, that as Dr. Jenkins was going to Scotland as a deputation to the General Assembly, he should be authorized to secure two missionaries for Montreal and neighbourhood. The motion was carried unanimously.

The hearing of Mr. McLennan's case was then resumed. He spoke for a length of time, followed by Mr. A. W. Ogilvie, in a short, pithy address. Mr. Morris replied on behalf of the Kirk Session. The Rev. Mr. Lang also explained his case fully.

The parties on both sides having been heard, Rev. F. Sym, of Deaumont, said he hoped that on this occasion the matter would be finally settled. In their argument the petitioners had confounded usage with law. He contended that the practice of standing at prayer was not, as has been stated, the practice of the Church, as even in the days of John Knox kneeling had been the acknowledged position of prayer. It had since by usage been changed into that of standing, but at home they were even now reverting to the practice of kneeling. Besides, kneeling or standing was perfectly optional, although the greater part of the congregation seemed to favor the former. In support of this he read a resolution of the Synod passed in 1862, which bore out his contention. His congregation had adopted the practice of kneeling at prayer, and he himself was in favor of it, although he would not obtrude his views on any of them. He then moved, seconded by Rev. Donald Ross, B.D., of Chatham,

"That this Presbytery declines to grant the prayer of this memorial, or to interfere in any way with the manner in which Divine Service is now and has been conducted in St. Andrew's Church, Montreal, for more than a year, with the evident approval of the majority of the congregation worshipping there; and this Presbytery further regrets that changes of so unimportant a nature in themselves as these should be brought before the notice of the Court, and have the effect of disturbing the peace and harmony of the congregation; and the Presbytery further enjoins on Kirk Sessions conformity with the deliverance of the Synod of 1862, that no changes in the existing mode of worship which are likely to disturb the peace and harmony of a congregation receive their sanction."

Rev. Mr. Ross said that he thought Mr. McLennan and those with whom he had cooperated, had acted conscientiously; but he did not think the Kirk Session had acted irregularly.

Rev. James Patterson, of Hammingford, carefully reviewed the petition which had been handed in, and came to the conclusion that the whole difficulty had been caused by a misconception on the part of the complainants. He admitted the right of appeal to the different church courts if members felt aggrieved, but advised through all matters a conciliatory spirit. He approved of the resolution.

Rev. Mr. Black cited a number of precedents in Scotland for the practice of kneeling at prayer, and thought it strange that the right of choice should here be denied.

A show of hands were then taken when the motion was carried, nem. con.

Mr. McLennan gave notice that he would appeal to the Synod.

The Moderator and several of the members then addressed Dr. Jenkins, who had come in during the latter part of the proceedings, wishing him every enjoyment and blessing during his approaching mission to Scotland.

Rev. Dr. Jenkins replied briefly, after which the Presbytery adjourned.

Book Notices.

THE DYNASTY OF DAVID.

BY THE LATE REV. J. DUNCAN BAYFIELD.—MESSRS JAMES CAMPBELL & SON, TORONTO

This volume consists of a series of discourses on the different Kings of Judah, from David to Zedekiah, with an additional one on Immanuel Jesus, as the true seed of David. The author, the late Mr. Duncan, was not so well known, either as a preacher or writer, as he ought to have been, but those who did know him loved and honored him highly. His uneventful history is given in a short biographical notice prefixed to this volume by his friend and neighbor, the Rev. J. Logie, of Rodgerville.

Mr. Duncan was originally minister in Warkworth, in England, but since 1854 has been settled in Bayfield, in Ontario, where, up to the time of his death, he ministered to a not very large, but an intelligent and attached congregation.

The volume comes out with the disadvantage of being posthumous—not above half of it having been prepared for the press by Mr. Duncan himself. In spite of this drawback, it is in every way exceedingly well got up, and will be very acceptable to pious and intelligent readers.

We hope it will have, as it deserves, an extensive sale. The mechanical part of the volume is in the usual neat and tasteful style of the Messrs. Campbell, and in saying this we say all that is necessary in the way of commendation.

A large number of mothers of families in France have presented a memorial to the National Assembly asking them to pass a law enforcing the cessation of labor on the Sabbath.

PRESBYTERY OF LONDON.

This Presbytery met on the 7th instant, at 11 A.M., and on the following days during the intervention of Synod.

Rev. William Fraser was nominated as moderator of the next General Assembly.

Rev. James McLoughlin was at his own request, allowed till July meeting of Presbytery to arrive at a decision in reference to his call to Wadsworth.

Rev. McKenzie's dismissal—the pastoral charge of the Congregation of Embro, to which he still adhered, was duly considered. The delegates appointed to visit Embro, gave in their report in which it was stated that the congregation promised Mr. McKenzie \$300.00 per an. as a retiring allowance, which they would endeavor to raise, if practicable, to \$400.00. To this the Commissioner from Embro assented. Mr. McKenzie was then loosed from his charge, and Mr. McDonald, of Thamesford, was appointed to preach in Embro, on the 26th instant, and declare the congregation vacant. The Home Mission Committee was instructed to provide supply for the congregation.

It was also resolved to petition the General Assembly to allow Mr. McKenzie's name to remain on the Roll of Presbytery.

Reports from Session on the State of Religion were called for, and remitted to a small committee for consideration. The Committee, at a subsequent sederunt reported that answers to the questions proposed had been given in by only 8 Sessions, and recommended that on questions would hereafter be put in reference to this matter but that Sessions would be requested to give such an account of the state of religion as they think proper. The report was adopted, and ordered to be transmitted to Synod.

Read and received a petition from Rev. W. Lundy, of Stratford, praying that, owing to his severe indisposition, the Presbytery would undertake the supply of his pulpit for three months. Sympathy with Mr. Lundy was expressed, the prayer of the petition granted, and the provision of supply intrusted to the H. M. Committee.

The Assembly's remit in reference to the appointment of alternates to the General Assembly was duly considered, and the principle approved.

The Interim Act in reference to the use of instrumental music in public worship, remitted by the Assembly, was considered at great length. Dr. Proudfoot moved the approval of the act simpliciter; Rev. W. B. Sutherland moved a long and strong amendment condemning it as unscriptural; and Rev. J. Scott moved, in further amendment, a compromise between the proceedings motion and amendment. Mr. Sutherland's amendment was preferred to Mr. Scott's by a small majority, and to Dr. Proudfoot's by a majority of 20 to 11.

The basis of union and accompanying resolutions were considered; but after long and hopeless discussion, no decision was arrived at.

Rev. P. McDermid reported the fulfilment of his appointment to moderate in a call at Petrola, and further that, as on several trials, the votes for Rev. Messrs. Duncan and Baird were equal, neither was declared elected. Mr. McDermid's conduct was approved; and, at request of the Session, another moderation was granted.

Leave of absence for three months was granted to Rev. J. Malcolm.

No change in list of delegates formerly appointed to the General Assembly was made, except the substitution of Dr. Proudfoot's name for Mr. Thompson's at the request of the latter.

Rev. J. McAlpin's induction was appointed to take place at Widder, on the 21st instant.—Com.

THE WINDEL CASE.

This case arising from a difficulty between the Rev. W. C. Windel and the Ontario Presbytery, has been before the Church Courts in various forms for some years, and has excited a good deal of interest among the parties concerned and throughout the County of Ontario.

At its last meeting in April, the Synod of Toronto appointed a Commission to dispose of the whole case.

The Commission consisting of Dr. Topp, (Convener) Professor Caven, Messrs J. Dick, W. Donald, J. Gray, T. W. Taylor and Hon. J. MacMurrich, met accordingly in Prince Albert Presbyterian Church, on Wednesday, the 15th day of May, at 12 o'clock noon.

On entering the Church, it was found to be filled with a large and deeply interested assembly. To the right of the pulpit appeared in a body the Presbytery of Ontario—to the left their able opponent, Mr. W. C. Windel, while the body of the edifice was occupied by supporters of Mr. Windel and defenders of the Presbytery.

After the constituting of the Commission, by Dr. Topp, and the appointment of the Rev. J. Gray as Clerk, the various documents in the case were read.

An additional document, tabled by the Presbytery, gave rise to the question as to whether or not it should be received and read. It was ultimately agreed to receive it, as embodying the principal pleadings of the Presbytery in the case.

Mr. Windel, the Presbytery through the Rev. Messrs. Thom and Smith, and the Commissioners from Cartwright and Ballydug in favor of Mr. Windel, viz—Messrs. D. Ferguson, W. Hovey, J. C. Williamson, and J. Watson, were severally heard in support of their respective cases.

After eliciting additional information by means of a series of questions, the Commission proceeded to express their views, one by one; and without any concert or previous conversation on their part, the various expressions of opinion showed substantial harmony, and the following decision was unanimously adopted.

The Commission having had the documents read, and having heard all the parties in the case, and having maturely deliberated thereon, are unanimously of opinion that the act of Presbytery in cutting off Mr. Windel from the ministry of the church, must be sustained as a competent act on their part, and justified in the circumstances, and find accordingly that Mr. Windel cannot in his present position be regarded a Minister of the Church.

The Commission, however, seeing that Mr. Windel and the congregation still adhering to him, are desirous of being in communion with the Canada Presbyterian Church, recommend, with the view of furthering their desire by the only competent means that should a petition to that effect be presented to the Presbytery by Mr. Windel and his congregation, the Presbytery should transmit the same to the General Assembly, to be dealt with by that venerable court, as to its wisdom may seem meet.

After intimating this decision to the parties the Convener closed the Commission with the benediction.—Com.

MINISTERS AND CHURCHES.

The foundation stone of a new Presbyterian Church about to be erected in Columbus, Ont. was laid last Thursday the 19th inst., by the pastor, the Rev. J. B. Edmondson, assisted by the Rev. R. H. Thornton, D. D., of Oshawa. The occasion was a very pleasant one in all respects. The day was fine, and the attendance was large. There was a full gathering of the members and adherents of the congregation erecting the building. Besides there were many present from the other denominations of the village, and also from the neighbouring Presbyterian congregations.

It is pleasing to see the unanimity of the congregation in undertaking what we believe to be the work of the Lord. From the meeting on Thursday as well as from other considerations it is evident that a considerable amount of enthusiasm prevails.

After the ceremony of laying the stone was over, the people repaired to the church, when addresses were delivered by Revs. W. Donald of Port Hope, W. D. Ballantyne, of Whitby; J. Kenner, (B.C.), of Oshawa, R. H. Thornton, D. D., of Oshawa; A. Dawson, of Ashburn, and R. Hodnett, (B. C.) of Columbus. Also addresses were given by Messrs. Burns and Ratcliff, Elders, who have been identified with the congregation from its commencement. The addresses were all spirited, interesting, and profitable.

Also I may state that the session and managers, at a late meeting voted the pastor a vacation of six weeks, any time he may prefer, through the summer. If the office-bearers in many churches would do likewise, congregations would experience no permanent injury.—Com.

The cornerstone of a new Presbyterian Church was laid in Cookstown on the 15th May, with the usual religious ceremonies. On the platform were seated the Rev. George Barnfield, (Pastor of the Church), Revs. Wm. Hay, (Wesleyan), William Fraser, Thomas McKeo and W. McConnell, &c. At one o'clock, after reading prayer, the Rev. G. Barnfield stepped forward and deposited a bottle containing the current coins of the Dominion, a copy of the British American Presbyterian, Missionary Record, Globe, and names of the Elders, Deacons, Trustees, Building Committee and the Moderator of the General Assembly, after which addresses were delivered by the above named gentlemen. A collection was taken up in aid of the building fund which amounted to about \$120.

The Rev. Daniel Macfie, late of Edinburgh, says the *Beacon*, who has filled the pulpit of St. Andrew's Church, Stratford, with so much acceptance for about three months, is to preach his farewell sermons on Sunday next, and on Monday, we understand, he intends removing to the United States. In addition to scholastic attainments of a high order, Mr. Macfie possesses pulpit abilities above the average, his discourses being characterized by great earnestness, copious and graceful language, impressive delivery, and a fluent and attractive style. During his ministrations in Stratford he succeeded in uniting the discordant elements of the congregation and increasing the membership, while under his watchful care the Sunday school was rapidly improving.

The Rev. Mr. Farres, of Paris, Ontario, was recently presented, by a number of his congregation, with a handsome gold chain.

The Rev. James Greenfield, late of Nottawasaga, County of Simcoe, Ont., has been inducted into the pastoral charge of the Free Church, at Stornaway, Scotland.

The Presbyterians of St. Stephen, N. B., are about to erect a manse for their pastor, the Rev. Robt. Wilson. Judge Stevens has given a lot of land on Marks Street, and already a considerable amount of money has been subscribed towards the object.

TEMPERANCE IN THE CHURCH.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I was very much gratified at seeing, in last week's PRESBYTERIAN, a letter from "A Pastor," on the important subject of "Temperance." There is no subject which should occupy the attention of our ministers, after the preaching of the Gospel, more than this; but I must also say, that I fear there is no subject that occupies their attention less. Why this should be so, I do not pretend to say; but the sooner it is remedied the better for the Church at large. Let the ministers take up the question heartily and manfully, and the people will not be slow in following the lead in crushing the greatest curse of the world, and setting drunkards free from their bonds.

But, Sir, while heartily approving of "A Pastor's" suggestions regarding the Church taking the matter up, and earnestly hoping that it will soon see it its duty to do so, I think he has made a mistake in attacking other temperance societies in the way he does. He seems to think that the Church only should have the control of the Temperance movement, forgetting that it is a grand Catholic enterprise—embracing men of all classes and shades of religious opinion. He also forgets that when the movement commenced, the Church was numbered among its bitterest opponents, and that it is only very recently that any action was taken; by any ecclesiastical body whatever. It is true that a few liberal-minded men gave their adhesion to the cause, but these men were looked down upon, and even shunned, by their fellows. Looking at these circumstances, I do not think it right to let his statements pass unchallenged.

"A Pastor" says—"Banners and regalia, late hours and dancing, will never convert a wicked world to God." I quite agree to this; but does "A Pastor" assert that these things are the usual accompaniments of Temperance Societies? I should suppose that "A Pastor" knew what he was writing about, but I unhesitatingly say that he has never seen a Good Templar, or he would have found that dancing is very strongly discontinued among the members of that body. I happen, at this moment, to be presiding officer of one of the largest and most flourishing Lodges of Good Templars in this Province, and although a proposal for a dance may occasionally come from a member, it is voted down as inconsistent with the principles

of Good Templarism. As to banners and regalia, it is well to show what aids we are on. Every one is not gifted with the power of addressing an audience, and the mere fact of wearing a regalia is a silent protest against drinking. And it is sometimes more than this, for I have known men to whom the regalia acted as a sort of talisman, keeping them in the straight way by reminding them of their obligation, which they would have fallen into one of the many snares which are scattered on every side. Every little to keep the cause moving, and if one is saved from sin by the wearing of regalia, which I know to have been the case, by all means retain it. "A Pastor" should have learnt to "Despise not the day of small things."

One other point I will notice, and that a very important one. "A Pastor" says—"I have seen many men in some lodge room which may never be sanctified either by prayer or the reading of God's Holy Word." The latter are mine. Now, Sir, this is a statement which is not a fact, and proves that "A Pastor" does not know of what he has been writing. Had he ever been a member of the Sons of Temperance or Good Templars, he would have found that prayers are invariably read at the opening and closing of each Division or Lodge, and that the Bible is read in a large majority of the meetings. I should be sorry to charge any one with wilful misrepresentation, but I do think that "A Pastor" should have satisfied himself of the truth of his assertion before he made a charge of irreligion against these bodies.

In conclusion, Mr. Editor, I give my hearty good wishes to "A Pastor" in his endeavour to bring this matter before the General Assembly. As a Presbyterian, I have been grieved at the mention of our Church, and I can only hope that a better day is at hand; that the Church of our fathers may awake from its apathy, and go into the new reformation in the same spirit which animated the Reformers in early days.

Apologizing for the length of this letter,
I am, Sir, Yours truly,
D. McF.

Kingston, May 22nd, 1872.
UNION, AND MUSIC IN CHURCHES.

At a meeting of the Canada Presbyterian congregation, Kirkhill, Lochel, held on the 18th inst., to consider the Remit of the General Assembly, the following resolutions were passed unanimously:—

1. Resolved.—That this congregation, having taken up the Remit of the General Assembly anent Union, cannot, much as they wish for union, be a party to it on the proposed basis, which, though sound and Scriptural so far as it goes, still appears to them meagre and unsatisfactory, inasmuch as it does not provide a safeguard against any appeal from the Church Courts to a civil tribunal, and more especially as it contains no acknowledgment of Christ as the only Head of His Body, the Church, in which he has appointed a Government distinct from, independent of, and co-ordinate with the Civil Magistrate; that, moreover, they cannot approve of any basis which does not give prominence to this principle, since they have the experience of the past to teach them that the confession of faith of itself is not sufficient to prevent misunderstandings on this point; and that they consider three Colleges, or Theological Halls—one in Nova Scotia, one in the Province of Quebec, and one in Ontario—sufficient to meet the demands, even of the United Church, for some time to come.

2. Resolved.—That this congregation, having taken into consideration the subject of Instrumental Music in the public worship of God, deprecate its use as unscriptural and unwarrantable, and take the liberty of expressing their disapprobation of the action of the General Assembly last year in tolerating such music in some churches ad interim, inasmuch as the Church Courts have no authority to sanction anything in the worship of the Sanctuary that God has not commanded in His Word; and that further, they recommend to the next General Assembly to condemn its use, and to order its discontinuance in those congregations that now practice it, lest this Church should be guilty of sanctioning or tolerating a breach of the Second Commandment, which requires us to keep pure and entire all such religious worship and ordinances as God has appointed in His Word.

(The above should have appeared several weeks ago, but was mislaid.—Ed.)

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.—The Missionary and Benevolent Income of this Church for 1871 was £68,663 7s. 1d., or more than \$340,000—about \$50,000 more than last year.

FREE CHURCH OF SCOTLAND.—The total amount for ten months ending 15th March, 1872, received for Sustentation Fund was £110,067 8s. 9d., against £109,194 12s. 2d. for the same period last year. The Education Fund for the same period fell off to the extent of £455 5s. 3d. The Foreign Mission Income for the same number of months shows a decrease of £1,955 10s. 4d.

The people of Japan are evidently making real progress toward a higher sort of civilization. On the 9th of April, a great National Fair was opened in the sacred city of Kioto, and for the space of fifty days foreigners were to have free permission to visit the city, go where they pleased without restraint, and to exhibit their goods. This is regarded by foreign residents of Japan as an important step toward the final and complete abandonment of the old policy of exclusiveness which has so long been characteristic of that country. It is said that a feeling of friendliness toward foreigners, and especially toward Americans, is rapidly gaining ground among all classes of the Japanese.

INTOLERANCE IN SWEDEN.—Few are aware that the religious condition of Sweden at the present day is almost identical with the state of affairs which drove the Pilgrim Fathers from England to America. A Catholic Government is scarcely now to be found more intolerant than Protestant Sweden. Mr. Schroeder, a dissenter of the Baptist persuasion, and an agent of the American emigration company, writes that a Methodist preacher had just been put on "bread and water" for eleven days for following his calling. The value of this punishment may be understood when it is explained that the Swedes hold twenty-eight days of this regimen to be the nearest equivalent to the death penalty. Dissenters are punished there for holding services during the hours of the Lord's Day which are sacred to the Lutheran Church, and for actively promoting their views among the faithful of that church.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

JUNE 2ND.

False Professions.—MATTHEW xxiii, 27-30.

Prove that men ought to believe in Christ.

Repeat Psalm 108, 1-4; Romans 12, 9; Shorter Catechism, 77.

VEN. 27, 28.

What are whitened sepulchres? Many Jewish sepulchres were of mason work plastered, and it was the custom before the Passover to have these whitewashed with chalk. Jesus may have seen some of these newly-washed sepulchres when speaking. In what were the Pharisees like these outwardly? They professed to be very pious, &c. In what were they like them inwardly? Isa. i. 5, 6, 10-16.

LESSONS. 1. God does not judge by the outward appearance, Pro. xvii. 9. Isa. lxvi. 18. No profession of goodness will avail unless the heart is right with God.

2. The heart must be right if the life is to be right, 1 Sam. xii. 24; 1 Peter; iii. 21.

VEN. 29-31.

How did they honor the ancient prophets? There are four remarkable monuments in the valley of Jehoshaphat, at the base of the Mount of Olives, yet remaining, called the sepulchres of Zechariah, Absalom, Jehoshaphat, and St. James, which are believed to have been erected about this time or a little earlier. The names possess no authority. What did these Pharisees say of themselves? What is meant by being children of those who killed the prophets? They resembled them; so the children of light are like the light, just as the sunbeams, which are the children of the sun, are like the sun. How did they show they were their children? They had already persecuted Jesus, and were now seeking his life; they stoned Stephen.

LESSONS. 1. How little people know themselves! Many are guilty of the very sins they condemn. "Lean not unto thine own understanding." "Be not wise in thine own eyes." Try to find out your own sins.

2. Works are tests of the character. When they put Jesus to death it was seen what manner of men they were, James i. 22; James ii. 8, 26.

Verse 32, 33.

What was the measure of their fathers? The meaning is, they would equal their fathers in wickedness. What names does Jesus call them? (1.) Serpents. (2.) Brood, generation of vipers. Why? They were so cunning and treacherous. They would come and feign themselves just men, and flatter Jesus to entrap him. They were so venomous; they hated Jesus because he was so holy.

LESSON. 1. Only He who reads the heart and knows what is in man has a right to give persons such a bad name as serpent.

2. The punishment of sin. The damnation of hell. Such wickedness, if not repented of and forsaken, has but one doom. The soul that sins, that is, that persists in sin, and will not seek mercy from the God of love, must perish.

Who does Jesus say sends the prophets, &c.? The apostles, &c., were his ambassadors, 2 Cor. v. 20. Mention instances of such persecution. Stephen, Acts vi.; Apostles, Acts iv., Acts xii., Antipas, Rev. ii. 18, &c.

When was Abel slain? Gen. iv. Who was Zacharias? He was believed to be that Zachariah, son of Jehoida, whom Josiah stoned to death, 2 Chron. xxiv. 20-25. Jehoida was probably his grandfather. In the Hebrew Bible the order of the books is not the same as in English, the Second Book of Chronicles being the last book; so that this saying signifies, all the righteous blood shed from the beginning to the close of sacred history. It is remarkable that there was a Zacharias, son of Baruch, slain in the middle of the temple just before the destruction of Jerusalem. What is meant by all this righteous blood coming on this generation? In crucifying Jesus, the Son of God, the Jews committed a sin as great as the sin of all those who had put these righteous men to death. Jesus was more righteous than righteous Abel; he was a greater High Priest than Zacharias; he was a higher Prophet than Isaiah, who was slain asunder.

LESSON.—Our sins are greater as our light is greater. These Jews sinned against more mercy than their fathers, therefore their sin was worse. What will ours be if we crucify Christ afresh, and put him to shame by sin?

VEN. 37-39.

How does Jesus show his compassion? How had he sought to save them? Why were they not saved? What was to become of them? v. 38. In a few years the temple was destroyed. When will the Jews be saved? v. 39. The time is coming when all Israel will be saved, Rom. xi. 26.

LESSONS. 1. The love of Christ. He laments over impenitent souls, because they are going to perdition.

2. Why are we not saved? Because we will not be saved.

Our Young Folks.

THE CHILD'S MISSION.

You're a mission, little one,
Though your life is just begun;
For thro' your work for all to do
In the world we are passing through,
Many a child has weary grown,
Struggling on through life alone;
Give to such a helping hand
Guide them to the better land.

Many a one has gone astray
In the dark and sinful way;
Lead the erring lest they fall,
And show mercy unto all.

Many a heart is crushed with grief,
Gentle words will bring relief;
Wipe away the falling tear,
Prove a loving friend is near.

You may be like angels here,
Making sorrow disappear;
Wearing crowns that shall be given
To the faithful ones in heaven.

From the cradle to the grave,
Every precious moment save;
Fill you life with deeds of love—
Be as bright for you above.

—Child's World

BOYS IN PRAYER TIME.

One of the greatest mistakes that boys of the Sabbath school make is, that they have nothing to do with public prayer. This is all wrong. Boys who will kneel by the bedside morning and evening will not only fail to join in the public service of prayer, but actually whisper and disturb the service.

Do not do so. It is not simply mean and disrespectful to the superintendent and teachers, but dishonouring the great God, who hears and answers prayer.

Consider a moment. The prayer in the Sunday school is always offered for you—for all present. It is an appeal to Christ, the very Author of the Word you profess to have come to study. It is insincere to come to the house of God, which is set apart for His worship, and for the study of His Word, and then to withhold reverent attention when He is addressed in prayer.

Many of you do not mean any ill. You are thoughtless, but it is wrong. Think of it, and have the true grace and manliness to bow the head and lift the heart in time of public prayer.—*Child at Home.*

HONOUR BRIGHT.

"Will you, now, truly?"

"Yes, honour bright."

That was all I heard of the talk, as I looked down at the eager faces that passed my window, and it set me thinking. I have no idea what kind of a compact the boys were making, but whatever it was they evidently thought it was made specially sure and sacred by those two words, "Honour bright!" You all think so, I believe, you boys and girls; there is an unwritten code of honour among you, which makes it quite right and proper to break certain kinds of promises, if it suits your convenience, but very disgraceful to break others—the honour bright kind. May be you get it from your elders—or, what is more likely, your elders learnt it when they were boys and girls, and carried the bad principle with them, out of small transactions into great ones, until there is no telling the mischief it has done.

That is a good motto—Honour bright; and I wish you would all adopt it, not for special, but for every word and action of your whole lives. If you make a promise, in great things or small, fulfil it carefully, sacredly, honour bright, no matter how much it cost you, provided you have not pledged yourself to a wrong. If you have, there can be no honour about it except in frankly saying, "I have made a bad promise; I am ashamed of it; I cannot keep it," and do not let any foolish notion about honour made you stick to the wrong.

You don't want to do this thing? No; but you said you would. Now stick to it, honour bright.

You didn't promise to do it? No; but you know it is expected of you. Do it, honour bright.

Nobody expects it of you? Well, but you know you ought to do it, and do you remember the Great Captain who expects every man to do his duty? Do it, honour bright.—*Little Corporal.*

Good.—We see it stated that the canals on the St. Lawrence are not open this season for traffic on Sundays. This is a good move and it is to be hoped it will be carried out.

The Voice of Israel, a Jewish paper in San Francisco, has a very full account of the outrages upon the Jews in Rumania. The authorities did little to protect them and their property. The Israelites were gathered into the soldiers' barracks and kept there days without food. Their houses were pillaged and their synagogues defiled with filth, while many suffered much from personal violence.

Mr Hammond considers the revival in Lawrence, Kansas, in which 1,000 persons out of a population of 14,000 were converted as the most successful work in which he has ever engaged, with the single exception of one in Dumfries, Scotland. The approximate number of the conversions in the principal towns in Kansas is as follows: Leavenworth, 600; Lawrence, 1000; Topeka, 600; Atchison, 300; Fort Scott, 400. In addition to these, meetings have been held in many of the smaller towns, with very important results.

Scientific and Useful.

DISINFECTANTS.

A commission appointed by the French Academy, to investigate the relative merits of various disinfectants for use in hospitals where contagious diseases are treated, have made the following report as the result of their experiments:

HYPONITROUS ACID.

The members of the commission agree that the first place among agents for attacking and destroying infectious germs must be accorded to hyponitrous acid. Extraordinary precaution must, of course, be observed in making use of this dangerous gas; the doors and windows must be carefully sealed with gummed paper when disinfecting a room containing 40 or 50 cubic yards. The materials are taken in the following proportions: 2 quarts of water, 3½ pounds of ordinary commercial nitric acid, and ½ pound of copper turnings or filings. A stoneware vessel is employed, holding two or three gallons. The exit doors are carefully pasted up, and the room left closed for 48 hours. The person opening the room at the expiration of the time should be protected in some way from breathing the gas, by a suitable respirator.

EFFECT OF FASTING.

Professor Seegan has communicated to the Viennese Academy of Science the results of investigations upon the metamorphosis of tissue during fasting. The subject of his experiments was a young girl, who, in consequence of a stricture of the esophagus, was only able to consume very small quantities of nourishment. During a whole month her daily food was but 85 grammes of milk and about 20 cubic centimetres of water. A teaspoonful of this mixture was taken every hour. After lasting four weeks the difficulty of swallowing gradually disappeared, and the quantity of milk taken daily rose to 210 grammes. The author gives a full account of many interesting results obtained, only one of which need be here stated, namely: that the metamorphosis of the albuminates, which was principally supplied from the muscles, so far as measured by the excretion of urea, during fasting, bears the proportion to the normal metamorphosis of 1.4 or 1.5.

CARBOLIC ACID.

This is cheaper, more easily used, less dangerous, and has proved equally efficacious. It is best employed mixed with sand or sawdust—one pound of acid to three pounds of an indifferent substance. The mixture placed in earthen vessels, was used for the same purpose as the hyponitrous acid. Carbolic acid, diluted with 15 or 20 parts by weight of water, was found useful for daily sprinkling of the floor and bed-clothes. An interesting case is mentioned in the report where neither chlorine nor hypochlorous acid was able to destroy or render odorless the gases given off from the corpses in the Paris Morgue during the heat of summer. The object was obtained by dissolving a quart of liquid carbolic acid in 500 gallons of fresh water, contained in the reservoir and used to sprinkle the bodies. Putrefaction was entirely stopped. Dovergie found that water containing only one to four thousand part of its weight of carbolic acid sufficed to disinfect a dead house, even in the hottest weather, when six to eight corpses were in it. For fumigating linen, mattresses and other bedding with chlorine, Regnault's latest method was used, namely: One pound of chlorine of lime (bleachide powder) is seven up in a strong bag of sail cloth, holding about a quart, and put in an earthen pot containing a quart of common muriatic acid (sp. gr. 1.15) and three quarts of water. As soon as the acid comes in contact with the chloride of lime the room is closed, and the things exposed to the action of chlorine gas for 24 hours; the room is then aired for 48 hours. Ten such earthen pots give off 500 hundred litres of chlorine, sufficient to disinfect from 20 to 25, more or less, dirty, mattresses.

CARE OF LAWNS.

There is no season of the year when careful and persistent watchful attention and labor are more requisite to the perfection of a lawn than that of the early spring months. Nor is there any season during which the same amount of labour is better repaid by the future results. A severe rain, followed by a sharp frost, or a half dozen clear days, warm and bright, with cold freezing nights, always result in throwing more or less of the turf and grass roots, which, if not at once and almost daily rolled and again pressed down, would by exposure at this time die out; besides, if the lawn be now left to take its own course without the use of the roller, there will ensue more or less of a rough uneven surface, caused by some lines of soil being finer and heavier than others, and therefore settling more rapidly and firmly. If, by any previous neglect, the lawn has already got upon its surface small pit holes or undulations, varying from four to six inches across and half thereof in depth, now is the time to go over it with a barrow of fine soil and fill them up, at the same time filling the

soil with a heavy seeding of pure lawn grass seed; then finish by rolling again and again. If the lawn has become impoverished, make a mixture of pulverized hen manure or guano, two parts; two parts of fine, very fine, bone meal—not bone dust; one part of plaster (gypsum); together with two parts common salt (seven parts in all), and sow at the rate of eight bushels to the acre. Sow just before rain, and as soon as the rain is over roll thoroughly, and then follow with two bushels of clean lawn grass seed to the acre, and another, and yet another rolling. Before doing any thing, however, rake the lawn thoroughly to clear it of chips, stones, etc.—*Add.*

SPURGEON.

AN INTERESTING SKETCH.

The following notice of this eminent preacher we clip from a recent number of the *N. Y. Christian Weekly*:

"In listening to Mr. Spurgeon, the hearer is first impressed with the fineness of his voice. It has a sonorous roundness which quite fills the immense building, and this is only equalled by its compass, and by the skillfulness with which he modulates it to suit the thought to which he is giving utterance. But we have scarcely become accustomed to the voice, when we are struck with the naturalness of the speaker. He is simply and only himself. There is nothing in the manner to take away your attention from the matter of his discourses. He does not paint himself on the lantern through which his light shines. You see nothing but the light.

This is as true of the style of his discourses as of the manner in which they are given. He does not affect new, or strange, or learned words. He is addressing the common people life. No one of his hearer requires to take his dictionary with him to get at the meaning of his terms. His words are not merely intelligible, but they are so full of simple Saxon vigor, that it is impossible not to understand them.

Then there is in the structure of his discourses not a little of dramatic power. He vivifies everything which he describes. You not only hear but you see that which he wishes to put before you. If he paints a character or depicts a scene, it stands out as distinctly as the picture of a great artist does upon the canvas. Add to this that there is often a dash of humor in his addresses which sorely taxes the gravity of his hearers. He believes, like Mr. Beecher, that the whole man should preach, and that there should be a place in the sermon for humor as well as for pathos. In this regard his example may be commended to the attention of ministers generally as a good commentary on the answer of that worthy man who, when desired by his pastor to take snuff-box with him to church for the purpose of keeping himself awake, replied, with great naivete, "Put the snuff in the sermon, sir!"

Another thing in the sermons of the great English preacher is their textual unity. He does not understand a text to be simply like a gate, which he may open in a few sentences, and then pass away from into a field where he may wander without method. He views it rather as his theme, and he so handles it that he brings out its meaning and its bearing on the hearts and lives of his hearers. He gives out his divisions distinctly, and they are all so logically connected with each other and with the text, that whenever the text comes up to the memory the sermon comes with it as fresh as when it was first heard.

But the greatest charm to a Christian in Mr. Spurgeon's sermons is their evangelical character. He preaches the Gospel. Christ is in the centre of all his utterances; the cross is the magnet wherewith he attracts. In his theology he is a Calvinist, and we have sometimes thought that he was rather fond of giving prominence to the peculiarities of that system, but there is withal a presentation of Christ to every man, as full and earnest and sincere as any one can make it, and his ministry has been blessed to the conversion of multitudes.

A noticeable feature of his ministrations is the exposition or running commentary, with which he accompanies the reading of the Scriptures. Not unfrequently these incidental remarks are even superior to his sermons properly so called. By a judicious parenthesis, or a simple paraphrase, he throws a flood of light on the meaning of the sacred writer, and every hearer has forthwith a new and deeper interest in the passage so explained.

The membership of his church, which numbers between two and three thousand communicants, is probably the largest in the world. Yet his power of organization is so great that all these are well and faithfully looked after by a staff of elders, each of whom has a small and manageable district assigned to his pastoral care. Thus, though his numerous engagements render it impossible for him to visit all his people personally, they are all admirably shepherded, and the discipline is more thorough than in many churches which have but a title of the number.

On the Thursday evening of each week he has a religious service in the

Tabernacle at which he preaches a brief and earnest sermon, and in these days when in most of the churches only a very small proportion of the congregation is attracted to such meetings, it is at once delightful and significant, to see a company of some two thousand worshippers, all of whom are listening with breathless attention to the speaker's words.

Mr. Spurgeon is as indefatigable as a worker as he is eminent as a preacher. He edits a monthly magazine entitled "The Sword and Trowel;" he has published many works—notably an excellent commentary on the Psalms called "The Treasury of David," and in his "John Ploughman's Talk," he has gone into many thousand homes, enforcing lessons of religion and morality, in simple words, and with a quaint humor which carries every reader captive. He has organized Pastor's College, for the training of young men in the ministry in connection with the Baptist Church. The expenses of the institution are defrayed by the weekly offerings taken at the Tabernacle on the Sabbath, and by voluntary contributions otherwise received; and, as a specimen of Mr. Spurgeon's liberality of heart, it may be mentioned that a least one of the professors in the college is a Congregationalist who dissents from his particular views regarding baptism. He has established also an orphanage at Stockwell, which he carefully and judiciously superintends. This charity had its origin in the fact that a lady, personally an entire stranger to him, made over to him £20,000 to be employed by him as he might deem best in the service of the Lord.

Mr. Spurgeon's sermons are printed weekly and have a wide circulation throughout Great Britain, and even in other parts of the world. Indeed his influence goes wherever the English language is spoken. Latterly his health has been somewhat shaken by his severe labors, but we trust that he may be spared long to proclaim the unsearchable riches of Christ."

A Young Men's Christian Association has been organized in Paris.

The army worm has appeared in Tennessee and is doing great damage to fruit trees.

Marshal Bazaine is now in custody at his own house, pending his trial by court martial, for the surrender of Metz.

Three new Protestant papers are published at Rome, and one of them, *L'Esperance de Rome*, has a very large circulation.

The Michigan Central Railroad will be double-tracked between Detroit and Ypsilanti by midsummer.

A very disastrous fire has occurred at Jeddo, Japan, by which thirty thousand persons have been rendered homeless. In order to prevent the sick and wounded being burned they were put to death by the sword.

The New Testament Company of Revisers concluded their 19th, and the Old Testament Company their 10th session. In the first case Luke xviii, has been reached; in the second Numbers xviii, 24.

The Rev. Daniel Steele has resigned the Vice Presidency of the Syracuse University, N. Y., assigning as his sole reason the conviction that the Lord has anointed to preach the Gospel.

The Rev. Dr. Cummins, of London, in an address delivered by him at Sheffield, said he would venture to prophesy for once that the Marquis of Bute would yet be a Protestant, and that his mother's prayers would be answered.

Dr. Burton, of the Park-street church, Hartford, has had a question-box placed at the entrance of his church, into which honest inquirers are requested to drop their difficulties in writing, that their pastor may reply from the pulpit.

Rev. Dr. Schaff has been requested by the Executive Committee of the Evangelical Alliance to visit Europe, this summer, to make arrangements for the General Conference of the Alliance, which it is expected will be held in the City of New York in the autumn of 1873.

In Geneva all religious corporations are now subjected to minute State oversight and visitation. Many institutions have emigrated altogether, or been broken up rather than submit. Others have counselled compliance with the State requirements.

At Liskeard the Bishop of Exeter indicated the relation in which the church of the future should hold to Nonconformity. His advice is that the Nonconformists be treated as a Brotherhood within the Church—as friends to work with rather than as enemies to fight against.

A despatch from Yokohama, Japan, dated April 23, says: By Imperial decree, the Tycoon of Japan has abolished all the edicts against Christianity, which have been in force for over three centuries. This is the voluntary act of a generous and enlightened sovereign.

Dr. Dollinger celebrated on the 15th of last month the 50th anniversary of his consecration as a priest. The King of Bavaria sent him the Order of Ludwig, and a letter by his own hand praising Dollinger's lifelong conscientiousness in the faithful fulfillment of his duties, and wishing that "God may still preserve him for a long time in his physical and mental vigor.

SPANISH PROTESTANTISM.—The second synod of the Spanish Protestant Churches, which assembled in Madrid, has terminated its labors. Nineteen churches were represented belonging to the Presbyterian denomination, and a consistory was elected for a year—viz. until April, 1873. A profession of faith, rules for the government of the church, and a catechism, were approved.

Dr. Manning, the Roman Catholic archbishop of London is a consistent exponent of the "Injunction which says let the women keep silence in the churches. He has issued a circular order to the clergy of his diocese prohibiting the employment of female vocalists in their church choirs after the end of September next

NEW YORK AND ERIE RAILWAY.

We met with a paragraph the other day which is very descriptive of this grand enterprise of the world, and how give it for the benefit of the Canadian public:

Travellers' Guide.

Table with columns for departure and arrival times for various railroads: Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Nipissing Railway, Toronto, Oregy, and Bruce Railway.

Table showing hours of closing mails from Toronto P. O. to various destinations like Grand Trunk West, Grand Trunk East, etc.

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New Features for 1872.—Art Department.

The enthusiastic support so readily accorded to their enterprise, wherever it has been introduced, has convinced the publishers of THE ALDINE of the soundness of their theory that the American public would recognize and heartily support any sincere effort to elevate the tone and standing of illustrated publications.

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Where so much attention is paid to illustration and get up of the work, too much dependence on appearances may very naturally be feared.

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

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was a very popular feature last year, and will be repeated with the present volume. The publishers have purchased and reproduced, at great expense, the beautiful illustration of the "Dance Nature's School." The chromo is 11 x 13 inches, and is an exact fac-simile, in size and appearance, of the original picture.

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found by Constantine, and the vast but decaying and anarchical dominion of the Sultan, all combine to invest with profound interest the ever changing phases of the Old World. The Tribune, through its correspondent stationed at all points in Europe whose great movements are in progress or imminent, aims to present in a complete and instructive panorama of events on that continent, and to intrude the prolonged struggle between middle-age Feudalism and Ecclesiasticalism on the one hand, and the rights of man, the rights of science and secularism on the other. Recurrently the Tribune will in all that proceeds and is, it looks hopefully on the conflict as destined (like our own recent convulsion) to involve from strife, disaster, and seeming chaos, a fairer and happier future for the toiling masses of mankind.

In our own country, a war upon corruption and race-hatred in office has been inaugurated in our city, whereby the government of our State has been revolutionized through an initial triumph of Reform which advances our cause, and augurs anticipations which are morally certain that the State will inaugurate a new era 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, by making wealthy expropriators, and wresting power from politicians by trade, and confining it to those worthiest and fittest to wield it. To this beneficent and vitally needed reform, THE TRIBUNE will devote its best energies, regardless of personal interests or party predilections, esteeming the choice of honest and faithful men to office as of all New Departures the most essential and auspicious.

The virtual surrender by the Democratic party of its rights to Equal Rights regardless of Colour has divested our country of the political principle of equal rights. How, however, the principle of equal rights is morally certain that the State will inaugurate a new era 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, by making wealthy expropriators, and wresting power from politicians by trade, and confining it to those worthiest and fittest to wield it. To this beneficent and vitally needed reform, THE TRIBUNE will devote its best energies, regardless of personal interests or party predilections, esteeming the choice of honest and faithful men to office as of all New Departures the most essential and auspicious.

THE VIRTUAL SURRENDER BY THE DEMOCRATIC PARTY OF ITS RIGHTS TO EQUAL RIGHTS REGARDLESS OF COLOUR HAS DIVESTED OUR COUNTRY OF THE POLITICAL PRINCIPLE OF EQUAL RIGHTS. HOW, HOWEVER, THE PRINCIPLE OF EQUAL RIGHTS IS MORALLY CERTAIN THAT THE STATE WILL INAUGURATE A NEW ERA 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, BY MAKING WEALTHY EXPROPRIATORS, AND WRESTING POWER FROM POLITICIANS BY TRADE, AND CONFINING IT TO THOSE WORTHY AND FITTEST TO WIELD IT. TO THIS BENEFICENT AND VITALLY NEEDED REFORM, THE TRIBUNE WILL DEVOTE ITS BEST ENERGIES, REGARDLESS OF PERSONAL INTERESTS OR PARTY PREDILECTIONS, ESTEEMING THE CHOICE OF HONEST AND FAITHFUL MEN TO OFFICE AS OF ALL NEW DEPARTURES THE MOST ESSENTIAL AND AUSPICIOUS.

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