

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires: SOME PAGES ARE CUT OFF.

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

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

British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, APRIL 11, 1873.

No. 61.

REV. C. CHINIQUY.

INFORMATION WANTED.

THE ORGANIC CHARGE.

INFORMATION GIVEN.

COLLINGWOOD.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR EDITOR,—You already know that when I wrote to our common friend, Rev. Mr. Donaldson, the letter which was published in your issue of the 14th inst., had no idea that it would come before the eyes of the public.

But though I do not regret its publicity, I do not think it my duty to give a few words of explanation.

Let a friend had told me that at least one of our farmers had sold their fat hogs to a swindler, who had left the country without paying them. By "our farmers," I understood "the farmers of my congregation"; and I was under that impression when I wrote to the pastor of Port Burwell; but I have authenticated, since, that "our farmers" meant the farmers of the county. You will perhaps say that this is a small error that it was not worth while to mention it. It would surely be so, had not in our midst some of the descendants of those Pharisees which were a public pest in the days of our Saviour. But every part of Christ's Vineyard is more or less infected by that pest, we have in our share of them here; and it is for their sake that I ask you to let me correct that light inaccuracy.

2nd. I spoke in my letter of a young Pharisee from Paris, who, more than any body else, had sown the deadly weeds on this so blessed field of the Good Master. To give you an idea of the incalculable mischief he had done in the midst of our dear converts by spreading the venom of pride, jealousy and hypocrisy with which he was filled, let me tell you only one fact. After the torch of the incendiary had destroyed our chapel, we respectfully requested that people, through their pastor, to allow us to go into their chapel to pray, during the hours that they had no need of it. We were flatly rebuked and turned out of doors, under the pretext that we were not sufficiently saintly to obtain such a favor from them; and the result was that we were obliged, during 7 weeks, to worship in the open air! That is the kind of church unity which grows here, under the culture of the Chicago Presbytery. This is a specimen of that American Protestantism which Dr. Hodge is making use of, not to destroy, but to build up Popery in the United States.

3rd. Some people are under the impression that the dear converts from Rome, by whom I am surrounded, are a band of beggars, who are constantly asking for help, and never do anything for the gospel cause. In order to correct that false impression, allow me to give you the detail and amount of the pecuniary sacrifices made by my congregation these last 12 months:

Paid	
To help to rebuild our College and Chapel	\$1,122.50
" Father Gavazzi, for Italian Evangelism	50.00
" Bible Society	40.00
Insurance	45.00
Beadle	65.00
To help the Chicago Presbytery rebuild	60.00
Our Christian poor	30.00
Kankakee Mission	30.00
Fuel for the Chapel	10.00
Knox College	10.00
Montreal College	10.00
French C. Ev. S.	10.00
Home Mission	10.00
Foreign Mission	10.00
For Presbytery of Chatham	5.50
Total	\$1,538.00

Yes! this sum of \$1,538.00 has been cheerfully given by the dear sisters and brethren who form my congregation. I must confess with regret that several might have given more than they have done; but I am happy to say that several have really made heroic sacrifices for the cause of Christ.

It is evident that if the Baptists and the Episcopalians, but particularly if the young Pharisee from France, had not spoiled this great evangelical movement by shamefully spreading the seeds of divisions among the numerous converts from Rome, those converts, far from being obliged to ask for help, would not only be able to support themselves, but they would have sent help to their weaker brethren. But as they are now, in spite of their good will, it would be a sure death to this gospel movement if the noble Canada Presbyterian Church would cease from extending to us her helping hand.

And when, in the name of my dear countrymen, I thank and bless the venerable pastors, the kind sisters and brethren of Canada, who have supported this missionary work, I ask them again, in the name of our common Saviour, not to forsake it in their Christian sacrifices, nor to forget it at the mercy seat.

Truly yours,

C. CHINIQUY.

Ste. Anne, Kankakee Co., Ill., 28th March, 1873.

Father Hyacinthe has begun his work in Geneva, and his preaching is causing great excitement. The indignation at the conduct of the Pope in forcing a Bishop upon them against the wish of the state was a good preparation for his reception.

The latest stretch of Ritualism in England is the strenuous advocacy, by some of its clergymen, of prayers for the dead, whilst the introduction of the Confessional is also agitated.

The English correspondent of "Zion's Herald" mentions the prevalent indulgence in alcoholic stimulants as the common and most dangerous cause of a general revival.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—By a majority of two votes the Synod of Toronto at its late meeting decided not to transmit an overture to the General Assembly on the ground that no definite plan was proposed whereby the change said to be very desirable might be effected. The overture simply prayed the Assembly to take into its consideration the question referred to, and if possible devise some means by which the evil complained of might be remedied. The Synod in its wisdom decided that the remedy should have been at least foreshadowed; and solely because of the absence of this the overture was not transmitted.

It was urged by the minority that the Synod is not responsible for what it is simply asked to transmit—that by transmission an overture does not become the overture of the Synod, or receive its imprimatur, and that unless there is want of courtesy in the terms employed, no good reason can be assigned for non-transmission.

It was argued still farther that, supposing some plan had been proposed, it may not be adopted; and that the discussion simply of the prayer of the overture will lead either to its rejection, or to the adoption of measures to bring about the change desiderated.

I would like, through you, Mr. Editor, or some of your correspondents, to have an answer to the following questions:

1st. Did the Synod of Toronto in this case act in accordance with the practice of the Church?

2nd. In transmitting overtures does the superior Court endorse the action or the method of operation of the inferior?

3rd. Is it courtesy to an inferior court to refuse to transmit an overture respectful in its terms, and on a subject closely connected with the prosperity of the Church?

To my mind each of these questions should be answered in the negative. Others, however, out of the Synod of Toronto, may think that a different answer should be given. I am fully persuaded the Synod acted unconstitutionally, and am sorry now as one of the minority, and as mover of the motion for transmission, that I did not give notice of appeal to the General Assembly. There the question of constitutionality would have been settled; and if decided in the negative, then, too, the subject of the overture would have come up for discussion.

As other Synods are yet to meet, an interchange of opinion through your columns on the matter of this communication may not prove inopportune.

W. BENNET.

Springville, April 7th, 1873.

MISTRESSES AND MAIDS.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I recently came across, in an old country magazine, the following extract, which, it strikes me, may suit some in Canada, though the great mass of "maids" here are rather inclined to do the "talking" to their mistresses than vice versa:

"When I say educate them, I do not mean that we shall teach them French and music, and even history and geography, or that we shall lecture them by the hour or the half-hour on their folly, and ignorance, and shortcomings. Preaching to people, unless you love them, does more harm than good; it is mere waste of breath on your own part, while the chances are that your involuntary auditor is stupider when you have finished than when you began—if, indeed, she is not so cross and angry that she dees, she is something worse than stupid. I knew a lady once—say, I have known several—who would say, quite virtuously, 'I gave her a thorough talking-to, but it did no good!' Of course it did not! The people who give you 'good talkings-to' are sure to be bigoted, narrow-minded, overbearing, and wearying to flesh and blood. When you wearying to neglect, disobedience to have to speak of neglect, disobedience to have to speak of neglect, &c., &c., five orders, want of punctuality, &c., &c., five minutes will certainly exhaust all that can be said with any effect. A few firm, mild words—let them be as decided as you please—will go farther than torrents of angry, aimless speech in producing the desired impression. We women have a sad character for being addicted to 'nagging' each other, for being sorry to own there is some truth in the allegation. It is a fact, we are too careless of the danger of such repetition. If the mistress who calls in her delinquent maid to be lectured could be limited to ten minutes—if an accusing conscience would whisper 'Time's up'—it might be better for both speaker and listener."

There is something wrong generally in the relation of "mistress and maid." What is it and how is it to be remedied? Not by "good talking-to" I fear.

Yours,

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I see you are tired of this *questio pezzatio*, the organ, and threaten to shut down your columns against any further discussion on this subject, more especially (as you candidly admit) because the argument has been all on one side. I hope, however, you will try to overcome any predilections you may have on the subject, and give an impartial hearing to those who are jealous for the purity of our beloved Zion. Of course, in the discharge of the duties of the Editorial chair, you must be allowed to exercise a certain amount of arbitrary power, and are quite justified in excluding verbose or lengthy papers; but as a denominational newspaper, one of the main objects of your existence is to afford the church an opportunity of discussing matters affecting the welfare of the body; I trust, therefore, that with your general courtesy, you will permit me to say a few words further on the "Answers to Reasons of Dissent," as given in the last General Assembly.

In my last communication I replied to the last of the apologies for the use of instruments in public worship. I now come to the plea put in for the action of the Assembly on the subject. It is that hitherto the Presbyterian Church has refrained from legislating on the subject, and may therefore now decline to oppose what is admitted to be now in practice, at least in our church. Strange logic, Mr. Editor, but I pass that by, and content myself by denying the premises.

The British Presbyterian churches have on several occasions legislated on the subject, and so also has the Canadian branch of the Church. [In 1644, when Presbytery was established in England, Dr. Burney, an eminent musician, tells us that the Assembly of Divines at Westminster, at whose recommendation the superstitious ritual of the day was abrogated, a new form of divine worship was established, in which no music but plain singing was allowed.

The legislation of the Presbyterian Church of Scotland was of a truly practical nature; for when they trundled the venerable image of good St. Giles into the nook of Edinburgh, they at the same time cleansed the sanctuary of its musical gods; and so effectual was the purge, no further legislation was required till the year 1807, when the case of Dr. Ritchie came up before the Presbytery of Glasgow, and the following resolution was adopted—"That the Presbytery are of opinion that the use of the organ in the public worship of God is contrary to the law of the land, and to the law and constitution of our established church, and therefore prohibit it in all the churches and chapels within their bounds."

A few years before the death of the late eminent Dr. Cook, of Belfast, he declared in the General Assembly of the Presbyterian Church of Ireland, "that it was a fundamental law of that church, that the praises of the Lord should be sung without the accompaniment of instrumental music, and it could not be altered."

The United Presbyterian Synod, at its meeting in Edinburgh in May, 1858, passed a series of resolutions commendatory of the use of instrumental music in public worship. The Relief body had some years before silenced an instrument that had been introduced into the church in Edinburgh, and it must be in the remembrance of many of the members of the Assembly that an organ was ordered to be removed from the church at Brockville by the Synod of the Presbyterian Church of Canada, while in 1853 the Synod of the United Presbyterian Church of Canada, at its meeting in Hamilton, adopted the following motion: "That the use of musical instruments in conducting the public worship of God is highly inexpedient, and order the Presbytery of London to use diligence to see that the congregation of London cease from the practice complained of." I deny, therefore, that hitherto the Presbyterian Church has refrained from legislation on the subject. It may be the legislation may not have suited the organists, as thereby these several churches have committed themselves as opposed to the innovation, and though some of them have since fallen from their testimony—as I am ashamed to say the Canada Presbyterian General Assembly has done—the facts of the case stand entirely opposed to the statement contained in the "Answer to Reasons of Dissent." I might go on to show the illogical nature of the conclusion drawn from the premises, that because the church had not hitherto legislated on the subject, she would not now legislate; but lest you should exclude me from your columns on account of the too lengthy nature of this communication, I for the present conclude with the remark that the Elders who constituted the General Assembly of 1872 can hardly be said to have earned the double

To Mr. T. D. B.

MY DEAR SIR,—In my remarks on the communication of "J. S.," I had in view specially what he, not what certain others had done. What I said regarding the latter was simply in passing. The substance of my remarks may be put in the form of an address to him to the following effect:—"You have chastised certain Protestant congregations—a Presbyterian and a Congregational one—for keeping Christmas day, deriving your knowledge of what they did from an article in the *Montreal Witness*. Well, in the very same article we are told that certain other congregations—Presbyterian ones—one of them belonging to your own Church—did the very same thing. It is true that they did not keep the day with as much 'pomp and pride and circumstance' as the others did. Still, they did keep it. Now, when you were at work you should have laid the birch on all without distinction. You should have showed partiality to none."

But I come now to your questions. Allow me, at the outset, to show what the compilers of the Westminster Confession of Faith thought of stated festival-days commonly called *holy-days*. While highly approving of seasons of public thanksgiving or fasting "upon special emergent occasions," they thus speak of the other in the appendix to the Directory for the public worship of God:—"There is no day commanded in Scripture to be kept holy under the Gospel but the Lord's day, which is the Christian's Sabbath. Festival-days, vulgarly called *holy-days*, having no warrant in the Word of God, are not to be continued."

Had it been the will of the Head of the Church that we should keep the festival of His birth, we would have been told so in the clearest terms. But we have not the slightest authority in Scripture for doing so. It is a remarkable fact that every month has been advocated in the Christian Church as that in which our Lord was born. The 25th of December was certainly not the day on which that event took place. Christmas was originally a heathen festival, which the Popish Church treated somewhat as she treated the statue of Jupiter at Rome when she took the thunderbolts out of its hands, and put in their place a pair of keys, and then called it St. Peter. Keeping Christmas is worshipping God in a way not appointed in His Word, which the Shorter Catechism very justly terms a branch of the second commandment. Dr. Miller, in his work on Presbyterianism, speaking of certain propositions regarding *holy-days* which he has proved, says:—"If there be no warrant in God's Word for any observance of this kind; if, on the contrary, the Scriptures positively discourage them; if the history of their introduction and increase mark an unhallored origin; if, when we once open the door to such human inventions, no one can say how or when it may be closed; and if the observance of days not appointed of God has ever been found to exert an unfriendly influence on the sanctification of that holy-day which God has appointed, surely we need no further proof that it is wise to discard them from an ecclesiastical system."

If it be proper to keep Christmas day, it is equally so to keep Circumcision day, Good Friday, Easter Sunday, and other days of a like kind. Yea, on the same principle, the use of lighted candles in churches during the day, the sign of the cross in baptism, bowing at the name Jesus, turning to the east in prayer, and an immense number of observances of the same nature could be justified.

You will see from the foregoing that I put the keeping of Christmas and Good Friday in the same list, and why I do so.

While I am on this subject I may remark that the argument used by many in favor of keeping Christmas, taken from the kindly feelings which it is fitted to promote, applies equally well for the keeping of New Year's Day. To these latter no one can reasonably object.

You express a desire to have a friendly tilt with me. Come on then. I shall have much pleasure in accommodating you.

Yours respectfully,

A CANADA PRESBYTERIAN.

PRESBYTERY OF TORONTO.

At a special meeting of the Presbytery of Toronto—C. P. Church—a call was produced and sustained from the congregation of Markham to the Rev. Donald McIntosh, preacher of the gospel. The call was signed by 90 members, and concurred in by 40 adherents. The salary promised is \$650, including the house rent.

At the same meeting an extract minute was read from the Presbytery of Simcoe, from which it appeared that the Rev. George Burnfield, of Cookstown, O., had accepted of the call from the congregation of Scarborough, and it was agreed to induct Mr. Burnfield into the charge of said congregation on Wednesday, the 6th inst.; Rev. R. Pettigrow, of Weston, to preach; Professor Gregg, of Toronto, to preside and deliver the charge to the minister; and Rev. T. Dick, of Richmond Hill, to address the congregation. The services to be conducted in Knox Church, commencing at 11 a. m.

The London Missionary Society propose to establish a mission among the savage, treacherous, and bloodthirsty natives of New Guinea, and a number of missionaries are ready to undertake the dangerous work. Miss Baxter, of Dundee, has provided a steamer to aid them in their work along the coast.

The annual meeting of the Congregation for the transaction of business was held on Monday evening, March 31st. The chair was occupied by the pastor, Rev. R. Rodgers. Reports concerning the state of the congregation and the several departments of work were read. From these it appeared that the Sabbath School has an average attendance of over a hundred, with 175 on the roll, and that it continues to increase. The number of teachers is twelve. The amount collected for congregational purposes during the year has been \$2,395, being \$500 for stipend, \$1100 for Manse building, \$972 for new church in Notawa, \$49 for Sabbath School, \$244 for rent, sexton's salary, &c., leaving a balance on hand of \$80, which is to be appropriated to the improvement of the church property. In addition to this, there has been collected for the schemes of the Church the sum of \$64, which has been appropriated as follows:—For Home Mission \$30, for Foreign Mission \$10, for Knox College \$10, for the Assembly Fund \$5, and for the Widows' and Orphans' Fund \$9. We are glad to be able to state that the work of the manse is progressing favorably, and that it is expected to be ready for occupation on the 1st of July. The congregation have, moreover, purchased a plot of five acres for a cemetery, at a cost of \$250, half of which is already paid. The report called the special attention of the congregation to the lack of church accommodation. A great difficulty has been felt for some time in giving such accommodation to strangers and new comers as is desirable. We hope that this hint will ere long take practical shape, and that in due time the suitable remedy will be provided. In closing their report, the managers are of opinion that, as a congregation, there is great reason for thankfulness, and in view of the prosperity which, by the blessing of God, they have enjoyed, they feel that, as a people, they should be encouraged and stirred up to more zeal and liberality in the work of their Divine Master for the future. It is worthy of note that over \$450 of the money collected for the manse has been secured by the efforts of the ladies, for which a cordial vote of thanks was given to them by the meeting. A unanimous vote of thanks was also tendered to Messrs. Garland and Thompson and the other members of the choir for the efficient aid they had rendered in conducting the service of praise during the past year. After the usual business had been finished the Rev. R. Rodgers was requested to leave the chair, which was taken by Mr. E. Thompson, when it was unanimously agreed that the Pastor's salary be raised to \$800 from date.—*Con.*

[We are very much pleased with the above exceedingly favorable report, which must be gratifying alike to the respectable pastor and to the whole congregation. When Mr. Rodgers was settled in Collingwood it was the "day of small things" for Presbyterianism; and we congratulate him on the improvement manifested in the position of the congregation, and shall be glad to announce, at an early date, the commencement of a new church such as shall be suitable for the increased numbers and wealth of the charge.—*Ed. B. A. P.]*

APPOINTMENTS OF STUDENTS, &c.

In our next issue we shall publish a synopsis of the Minutes of the Home Mission Committee meeting held in Toronto last week. Meantime we give a list of appointments of Students and others, as received from the Rev. R. H. Warden, Secretary of the Committee. Only the names of the Presbyteries (not Stations) to which they are assigned is given:—
MONTREAL—Messrs. J. Cochran, T. Brouillette, R. Watt, F. McLeod, and D. McRae.
OTTAWA—Messrs. J. H. Battelle, T. McRae, S. W. Curtes, G. L. Kay, G. Munro, J. Fletcher, and W. Gallinger, (last three months).
BROCKVILLE—Messrs. E. McLaren, W. R. Lettich, W. Hoffman, H. P. Craig, and A. Glendinning.
KINGSTON—Messrs. W. M. Martin, Allan Bell and A. Matthews.
CONCORD—Messrs. J. R. S. Burnett and W. Reid.
ONTARIO—Messrs. E. W. Parton, R. Scott and D. Cameron.
TORONTO—Messrs. J. Springour, A. Gilray, D. L. McKechnie, W. Amos, D. Tait, and Rev. J. Campbell.
SIMCOE—Messrs. R. Gunn, R. Beattie, W. C. Armstrong, and H. McFadyen, (after 1st June).
HAMILTON—Messrs. J. McClung, R. Thynne, and A. F. Tully.
PARIS—Messrs. Dr. J. B. Fraser, and Rev. T. Alexander.
GUELPH—Messrs. S. W. Fisher, Neil Currie, A. S. Hamilton and Daniel Beattie.
STANTFORD—Mr. A. Y. Hartley.
LONDON—Messrs. C. D. McDonald, J. A. McAlmon, J. McQueen, J. A. Vannost and Rev. A. McNaughton.
ORATHAM—Messrs. G. G. McRoddie, M. Coulter, Alex. Scott and Rev. O. Johnston.
HYRON—Messrs. J. Baptie, W. J. Smith, T. Thompson, R. Foville, and A. McGillivray.
OWEN SOUND—Messrs. D. B. Whitmore, P. Strath, W. Wright, and Alex. Nicoll.
DURHAM—Messrs. J. Bryant, R. Henderson, J. Allison and A. Sinclair.
BRUCE—Mr. D. B. McRae.
UNDEN—Home Mission Committee—Mr. McRae, member to Prince Arthur's Landing.

THINGS ESSENTIAL TO A REVIVED RELIGIOUS LIFE IN THE CHURCH.

AN ADDRESS DELIVERED BEFORE THE SYNOD OF TORONTO BY THE REV. WM. DONALD, AND PUBLISHED BY ORDER OF THE SYNOD.

We all unite in deploring the low state of religion, at the present time, in the community and even in our own church. There are grounds for lamentation. Myriads are perishing. Yast numbers within the Church's pale are apparently satisfied with a fruitless and lifeless orthodoxy. To many of them a sound and scriptural creed has become a mere body of death. Those of us who have been ordained to the sacred office have often to ask ourselves, Where are the seals of our ministry? where are the many conversions to God for which, as ambassadors of Christ, we ought to look? We see almost everywhere in our churches a large measure of conventional propriety. There is also going on in many places a great deal of valuable Christian work; and for this we thank and praise the God of grace as for one of His best and choicest blessings. But we have still to confess mournfully that the religious life of our time and country is low and weak. Is it to remain so? Are we content to go on week after week with our somewhat mechanical activities, while the Lord's arm remains unrevivified? Are we here of the Canada Presbyterian Church to rest satisfied with the poor dying rate at which we have for so long been living? There are many signs that seem to answer—No. These confessions in our church courts, important movements in different Presbyteries both within the bounds of this Synod and beyond it, the concern on the subject in the minds of Christian people, all seem to echo the prophetic words, "There is a sun and abundance of rain." Some of us think that, like the waiting king, we hear "the sound of a going on the tops of the mulberry trees"—that perhaps the Lord thus announces to us that the time to favor Zion is come—and that He thus calls upon us to push our advantage and go forward. If we interpret the signs aright, clearly we ought, like David, to bestir ourselves: for the Lord goes out before us. The present, therefore, seems a suitable time to inquire what are the things essential to a revived religious life in the church. I venture, as the result of some thought and reading on the subject, to express the belief that four things, of which I wish to speak in this paper, are the certain and invariable prelude or accompaniments of every great work of grace. Wherever these things have been wanting, there the church's light has been low. Wherever they have existed, there mighty victories for Christ have usually been won. It will be admitted also that the things to which I refer are within the reach of all, and that, therefore, it ought to be the ambition—the fixed, invincible determination of all, by God's grace, to possess them.

1. The first essential to a revived religious life amongst us of which I would speak, is a previous expectation of the blessing of some previous desire for its coming. I do not know that any great revival has ever taken place without these signs preceding. The expectation might be very vague, and the desire limited to a very small number, but such desire and expectation seem always to have preceded any new era of spiritual life and victory. As a case in point I have but to mention Pentecost. The Disciples wait for the promise of the spirit; they earnestly desire His coming. They return to the upper room, and continue expecting the fulfillment of their promise. That heaven-born desire is a prophecy—that attitude of high and rapt expectancy is a pledge that a true revival is coming. Each one in the long succession of awakenings with which the church has been blessed furnishes like proof. W. C. Barnes discusses with his brother the effects of the outpouring of the spirit in answer to the importunate pleadings of a reviving church. The earnest young Evangelist holds that Pentecost is a pattern of what the Church might expect to witness in any age, even more gloriously. The brothers were conversing on this subject as they walked together from Glasgow towards their home at Kilsyth, shortly before William began his work in Dundee. Islay inquired us, "I venture to question whether, even though the working of the Divine Spirit in the bosom of a Christian congregation were as powerful and profound as in Pentecostal times, the habitual reserve and self-restraint of modern days, especially amongst the more educated classes, would not prevent such unrestrained expression of inward feeling as that there displayed. In this view he demurred, deeming that if the mighty rushing wind which bloweth where it listeth should indeed come with power, we should hear the sound thereof, so that even the world itself should not be able wholly to close its ear." Within a month or two those expectations were more than realized in Kilsyth and Dundee. He desired and expected much, and the Lord gave him the desire of his heart. The extensive awakenings during the past fifteen years in the United States, in Ireland, in Wales, and in Scotland, all point to the same conclusion. Of the least known of them—the Welsh Revival—I venture to furnish the following particulars. In 1858, a minister returns from America to his native Wales, which has been for a considerable time in a state of intense longing for reviving grace. He has brought with him and wishes to impart to others a portion of what his countrymen soon learn to call the American fire. Fast and far it spreads, like the great forest fires of our own land, but with far other results. In a single county there are added to the church within a few months 15,000 new converts—about one-fifth of the entire population. Now, a careful examination of the history of the movement makes it clearly apparent that in the districts where the expectation and desire manifested themselves, there the blessing came, whereas in those districts and churches where no such longing existed, there were few or no manifestations of divine grace. And in reference to this point, the experience of the church seems to have been always and everywhere somewhat the same. In view of this fact it is reasonable to ask ourselves, as workers for Christ, whether we have any such expectation or desire as I have described. If

we have no such expectation, if we hardly believe in the possibility of extensive revival, can we be said to believe in the Holy Ghost? If we have no such desire, where is our concern for the glory of Christ, for the prosperity of Zion, and for the salvation of the lost? If we have no such desire, I might even ask, where can be found any good reason for our being here as members of this Synod and office-bearers in the church? Devoid of this expectation and desire, we cannot magnify, we cannot even justify our office. If we are to be true to our King and true to ourselves, we must, as ministers and elders, attain to such views of the Spirit's work and of the exalted possibilities of the church's future as shall make us look and long for breaking clouds, for copious showers, and for a consequent revival of the Lord's heritage when it is weary. And let it be remembered that the connection between the expectant desire of the blessing and the reception of it is not casual or accidental. It is a law founded on the nature of things. As the warm current of the Gulf Stream modifies the temperature of the region through which it flows, so this expectant desire of sovereign awakening grace appears to raise the temperature of the soul, to dissolve the frost and snow of the heart, and to make it possible for God's spiritual works to come forth in vernal freshness and beauty.

2. A second element, vital and altogether essential to a revival, is genuine care for souls—a consuming anxiety respecting their salvation. This anxiety is born of love and knowledge. The knowledge I mean is that of the soul's value and of its extreme danger. Every one must see that this combined love and knowledge ought to fill all Christian people and especially all Christian ministers, as with a haunting passion—a high and constant enthusiasm for saving souls. It is safe to say that where this enthusiasm is wanting, there has never been—and probably from the nature of the case there never can be—any great revival of the Lord's work. History seems plainly to prove that every extensive revival has been preceded as well as accompanied by evidences of this hunger of the Christian heart after the conversion of the unsaved. And wherever such desire for the salvation of souls has been awakened, and has been long and widely cherished, God has in a large measure granted to His people that desire of their heart. The Apostle, who was probably the greatest soul-gatherer of any time, travelled in Britain till Christ was formed in believers' hearts the hope of glory. It has been strikingly said of another most successful worker for Christ, that he was "infinitely, unsatiably greedy of the conversion of souls." As I speak thus, there are probably some in this Synod who will remember Matthew Henry's saying—"I would think it greater happiness to gain one soul for Christ than mountains of gold and silver for myself." There are more who will think, in this connection, of Luther's declaration to his people at Amsbach—"My witness is above, that your heaven will be two heavens to me; and the salvation of you all two salvations to me." I must not fail to mention here the tender compassion for the perishing which prevailed Whitefield's life and preaching, and lent him much of his unrivalled power. It might almost be said to have constituted the seal of his ministry. His yearning compassion for souls in jeopardy impelled him to brave every danger to rescue them. It accounts for the fact that he hardly ever preached a sermon without weeping. It made it perfectly natural for him to look silently around an immense audience, as if eternal issues were in the glance, and then burst into tears before uttering a syllable. The same compassion and painful solicitude for the perishing filled the stronger soul of William C. Burns. Very instructive is it to be told how his mother, "hal' gone in to Glasgow, unknown to him, on some domestic errand, and was passing through the narrow covered street called the Argyle Arcade, when she saw him turn the corner in front and advance towards her from the opposite direction, as in deep reverie. Though she went up straight to him, he was quite unconscious of her presence, and started when addressed, as from a dream. "O mother," said he, with deep emotion, "I did not see you; for when passing along Argyle street just now, I was so overcome with the sight of the countless crowds of immortal beings eagerly hastening hither and thither, but all posting onwards towards the eternal world, that I could bear it no longer, but turned in here to seek relief in quiet thought." There spoke the true spirit of the great soul-winner in a time not far distant. In beautiful harmony with this is his own statement in regard to his feelings on that memorable day when the great work at Kilsyth began, "I remember in general that I had an intense longing for the conversion of souls and the glory of Emmanuel, that I mourned under sense of the awful state of sinners without Christ, their guilt in rejecting Him as freely offered to their acceptance, my own inability to help them by anything I could do, and my complete unfitness and unworthiness to be an instrument in the hands of the Holy Ghost in saving their souls, while at the same time my eyes were fixed on the Lord as the God of Salvation with a sweet hope of His glorious appearing." The same anxiety for the souls of dying men is sometimes felt, and is often seen afterwards to be the first drops of a gracious shower. One most striking illustration of this was furnished last year in connection with Mr. Spurgeon's tabernacle in London. In the *Sword and Trowel* for January, 1872, appeared a very characteristic paper from the pen of the great Baptist preacher. It appears that during the closing months of 1871 he had been long and dangerously ill. When he rose from his sick-bed he had experience of the bitterest pangs and soul-travail at the thought of multitudes passing on to eternal misery. To use the language of his own narrative, "Especially did it burden us to see so many of our regular hearers undecided. After so much preaching, were they after all to perish? Were they to find no Saviour in the Gospel but that of death unto death? These questions pricked us in our veins and gave us no rest. Our desire and anguish grew, and acted upon each other until both became regnant within us beyond all else." At this juncture, when the pastor's spirit was thus stirred within him, there reached him from different individuals in the church many

communications, some verbal and some in writing, expressing the same burning anxiety for the conversion of the unsaved. A fire seemed to be kindled almost simultaneously and spontaneously in many different hearts. Out of this state of feeling would necessarily grow importunate and prevailing prayer. I shall allow Mr. Spurgeon himself to tell the result: "We gave notice that the pastor would sit two whole days to see inquiring souls, and that each evening there would be a meeting at which he would speak on the discouragements and encouragements of seekers, and any of the elders who felt moved to do so would exhort. Blessed be the Lord for the ingathering of those two days; they wearied the reaper for very joy. As soon as the hour appointed struck, several were waiting, and they streamed in all day. The number was too great to see all privately—one by one—so we had to appoint another season to see many of them. In the evening there were more than two hundred and fifty seekers present, and they were seekers indeed." I may not quote farther from this most instructive paper. I must mention, however, that on the evening succeeding the pastor's two days conference with the inquiring, sixty persons were, according to the custom of the Tabernacle, proposed for membership in the church. And these were but the first fruits. The ingathering, in less than a month, as I learn from a note in a subsequent number of the *Sword and Trowel*, amounted to 118. And the pastor knew that many others were on the way. This experience of Mr. Spurgeon's confirms the momentous truth that if we are to expect an awakening for a slumbering church and a dead world, we also, as ministers and elders, must have an infinite compassion, an insatiable hunger for souls. If we were imbued with that compassion, if we were to feel the sharp pangs of that hunger, what prophets of God, what heralds of the Invisible and the Eternal might we not become.

3. A third element, also vital and altogether essential to a revival, is the abundance of prayer. Prayer must not be hindered. There must be the simplicity of a constant dependence on God. The strength of workers for Christ is born of earnest and habitual prayerfulness. The only success that is worth much—the only success, indeed, that is worth anything—is won at the mercy seat. I have read a monkish story of a famous preacher whose sermons converted great numbers, and to whom it was revealed that not one of the conversions was owing to his eloquence or talents, but to the prayers of a poor lay brother who sat during the sermon on the pulpit steps, groaning before the Lord and praying incessantly for the divine blessing on the preacher's labours. In form, this story is but a Romish legend, but it enshrines a precious truth. That truth is conferred and illustrated by the history of all genuine awakenings, and by the experience of all those whose labours the Lord has most signally blessed. As I write thus there rises before my mind the thought of Knox pleading, "Give me Scotland, or I die," of Joan Welsh wondering "how a Christian could lie all night in his bed and not rise to pray," of Joseph Allen exclaiming, at four o'clock in the morning, when he heard the first noise of workmen going to their daily toil, "How this noise suames me! Does not my Master deserve more than theirs?" Of Edward Payson gaining his theology on his knees. We all know the great work which each of those men were permitted to do for Christ and His church, and these words of theirs show how well they had learned the true secret of success in working for the Lord. Very instructive is the following description of David Brainerd from the pen of Jonathan Edwards:—"His life shows the right way of success in the work of the ministry. He sought it as the resolute soldier seeks victory in a siege or battle, or as a man that runs a race for a great prize. Animated with love for Christ and souls, how did he labour always fervently, not only in word and doctrine, in public and private, but in prayers night and day, wrestling with God in secret, and travauing in birth, with unutterable groans and agonies, until Christ was formed in the hearts of the people to whom he was sent! How did he thirst for a blessing upon his ministry, and watch for souls as one that must give account! How did he go forth in the strength of the Lord God, seeking and depending on the special influence of the Spirit to assist and succeed him! And what was the happy fruit at last, after long waiting and many dark and discouraging appearances? Like a true son of Jacob he persevered in wrestling through the darkness of the night until the breaking of the day."

Almost equally noteworthy is the biographer's record respecting Mr. Cheyne. He had spoken just before of that eminently holy minister's diligence in preparation for the pulpit, and he adds:—"Yet his prayerfulness was greater still. Indeed, he could not neglect fellowship with God before entering the congregation. He needed to be bathed in the love of God. This minister was so much a bringing out of views that had first sanctified his own soul, that the helpfulness of his soul was absolutely needful to the vigor and power of his ministrations." "With him the commencement of all labour invariably consisted in the preparation of his own soul. The walls of his chamber were witnesses of his prayerfulness and of his tears, as well as of his cries." These cases—and they might be multiplied almost indefinitely—seem to be in the highest degree suggestive. Those men were all men of prayer. Their prayers were prayers of faith. And because their prayers were offered with the earnestness and importunity of true faith, it came to pass that when they spake to God for men, their words were words of power and opened the windows of heaven and when they spake to men for God, their words were words of power too, and often opened men's hearts marvellously. Those results are to be accounted for chiefly, no doubt, because prayer has real power with the Most High. Prayer is as powerful to-day as when Elijah's cry brought abundance of rain after three years' drought and famine. But these great results from the labours of praying men are, perhaps partly to be accounted for, also, by the well-known reflex influence of prayer. It cannot be doubted that a constant familiarity with the court of heaven tends to impart to a preacher's mode of preaching truth

—imparts even to what is called his delivery—a genuine warmth and fervour which add immensely to the power of speech. For these reasons the truly successful preacher must be one that prays without ceasing. I ask then, would it not be well occasionally to celebrate extraordinary seasons of prayer? I read of one great English divine who was accustomed every year to retire for a month into the most perfect exclusion, and to spend that time in devotion. Doubtless he would return to his flock with shining face and his nature all enriched. I ask again would it not be well for christian brethren and especially for christian ministers if they were to hallow their occasional meetings with united supplication more frequently than they are wont to do? Would not such a practice be likely to tell most beneficially on the state of their own souls and on their labours for Christ? And finally, in this connection I would ask, would it not be a most fitting thing to consider the possibility and desirableness of a more or less extensive re-union at certain hours in a concert of prayer? Very extraordinary manifestations of God's converting power have again and again been witnessed in connection with such concerts. A few years ago it was very earnestly recommended to the brethren of a certain Presbytery in the state of New York and to the thoughtful members of the different congregations within the bounds, to observe a few minutes in the twilight of every evening as a season of special prayer for awakening and reviving grace. The call would seem to have met with a very general response; and the churches laboured as well as prayed. Within a few months there was a great outpouring of God's spirit; and soon a most remarkable revival extended throughout two contiguous Presbyteries. Circumstances like these—and many such might be mentioned—urge us to give the Lord no rest till He appear in His glory to build up Zion, and she no more be termed Forsaken, but be called Hephzibah—my delight is in her." Those of us who desire to see a revived religious life in the church, and who believe that the low measure in which the gift of the Spirit is now enjoyed is her greatest affliction, should be incessant in our pleading till the Spirit comes to us in His boundless wealth of blessing.

4. Of the Fourth Essential I must speak very briefly. It may be thus expressed.—Those of us who are called upon to teach others must endeavour with great directness and tenderness to deal with the hearts and consciences of our hearers in regard to the great truths of the Gospel. There must be greater directness of aim. This seems to have characterized all who have been markedly successful in winning souls for Christ. Probably we could all be justly convicted of having often wearily beat the air instead of taking a direct and successful aim. But with the directness must be tenderness. "Were you able to preach on that text tenderly?" asked Mr. Cheyne of a brother minister who had preached on a very awful subject. There is a most important connection between sowing in tears and reaping in joy. Those who over the perishing have been tender almost, or altogether, to weeping, have often become the joyous as well as great winners of souls. And this directness and tenderness must be exercised in pressing the essential truths of the Gospel home on the heart and conscience. Men have often dared to preach another Gospel; and experience shows that connected with such preaching there have not only been an interest and fascination but even an ecstatic and an apparently deep spiritual impression. But that only is genuine, divine, and permanent which comes from the everlasting Gospel of salvation for the lost through the blood of Christ. The sunnier must still touch the hem of Jesus' garment and find that virtue goes out of Him. Revivals that come otherwise have only been caricatures or counterfeits of Pentecost, searching and blighting, instead of blessing the heritage of God. It is probable that in very great work of grace, these four elements can be discovered. Thus, for example, great meetings of heart followed a sermon by Jonathan Edwards prepared and delivered under the following circumstances. There had been among devoted people of the neighborhood very much of most earnest prayer for a season of divine visitation. The subject was the terrible one, "Sinners in the hands of an angry God;" the text, "their foot shall slip in due time." His description of the sinner's doom was absolutely overwhelming in their calm power and awfulness. "Oh Mr. Edwards, Mr. Edwards, is not God a God of mercy?"—exclaimed one of the awed and startled ministers present. Sinners are said to have been crying for mercy on every hand; and we can hardly doubt that it was a great spiritual birth-day in the church of Christ. The incident seems to me very full of instruction as almost certainly combining the Four Essentials to a revival. There was a louche by the Desire and probably also the Expectation of abundant blessing. There was the Prayerfulness that would not be denied. There was the consuming anxiety for the salvation of the perishing that like a fire burnt its way to the very seat of feeling in the hearers' breasts. And there was, least of all, such direct dealing with the conscience of the sinner that it was almost like plucking him as a brand from the burning. What holding these four things as essential to success in winning souls, and as certain, according to the teaching of experience to result in enduring work such as will abide the fire—we are yet to remember that the issues of our labours are all with God; that He sitteth King in Zion; and that believers "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I do not introduce this thought at all for the sake of maintaining a form of orthodoxy, but as a truth urgently needed at the present time, and one of weighty practical importance in connection with our present theme. There are many reasons why all workers for Christ should seek to obtain and keep hold of the great doctrine that God is sovereign. Whatever our faithfulness may be, if we forget that "it is not of him that sitteth, nor of him that runneth, but of God that showeth mercy," we shall find that the heavenly ark-like brass and the earth-like iron. In the midst of earnestness, diligence and fidelity, God may by withholding His spirit and by other terrible things in righteousness, teach us and compel us to reneounce from man whose breath is in his nostrils. It is irreligion—it is destruction to forget that it is God's inviolable prerogative to grant the Spirit. The intelligent appre-

ciation of this truth will assist us mightily in our office as ambassadors for Christ. It will help to make us zealous, patient, and self-denying. It will prompt the prayer in its right sense and just emphasis, "Will Thou not revive us again, Lord God of Hosts? And thus we are brought to the fundamental principle of all true religion, that God is all in all; that of Him and through Him and to Him are all things; to whom be glory for ever. Amen.

CALLED TO A BUSINESS LIFE.

It is an important consideration that you are permitted, if at all, to go into your business occupation by a really divine call. No many, I suspect, ever think of such a possibility, for a merely secular employment, or for any but that perhaps of the Christian ministry. Whereas the real and really grand truth is, that God has a place for every man, in what is to be his particular employment, as He has a place for every rock, and tree, and river, and star. And exactly this we assume, perhaps without knowing it, when we speak of this or that man's employment as being this or that man's calling. We use the word as in another meaning, to signify only his engagement or life-occupation; but there lingers in it, we may say, a certain divine recollection, as if it were his privilege to be, as by God's personal and particular call. He may not so believe, himself, but just as surely as he is in his own right place, he is in that to which he is called, whether he has ever thought of it that way or not. Some are not in their place, and it is their infelicity that they never can be. But the great majority of men, I do think, are led, drawn, beckoned, whispered into their calling, some pushed in by stern necessities, some by urgent wants or incapacities, some crowded in by providential circumstances. Meantime, a blessed few find their places by going to God for them. And this most sublime and really glorious privilege is for all, and for all kinds of places and employments. There is such a thing as spiritual guidance for men. You can form some judgment of your calling by finding what others think of you; by considering, also, your tastes, and temper, and capabilities; what kind of annoyances you can bear; also, by considering what opportunities of good are afforded; and where you can make yourself of greatest consequence to mankind, and the salvation given to mankind; but then, when all such inquiries are ended you can be absolutely sure of your calling, seeking into God's oracle for it. Tided in a-ly by His divine Spirit, as you may be, you will flow in sweetly, as by silent drift, into the very thing which is to be your calling—whether it be trade, manufacture, or any other calling. And then, having found your occupation, and come into it by the calling of God, what satisfaction you will have in it! How reverently, joyously, safely, you will invest your life in it.—Dr. Bushnell.

Suppose that Christ interceded as we pray. How can we expect Him to do better than we? If the client is not in earnest, can he blame his advocate?

A Christian has advanced but a little way in religion when he has overcome the love of the world; for he has still more powerful and importunate enemies: self—evil tempers—pride—undue affections—a stubborn will. It is by the subduing of these adversaries that we must chiefly judge of our growth in grace.—Cecil.

If you get near to Jesus in your contemplations, you feel you are approaching those comforts which the spirit intends you to enjoy. Oh! do not run for consolation to mere prophecies of the future, or soft reflections about the past. Hard by the cross is the deep well of consolation undefiled, from which the Eternal Spirit draws full buckets for his thirsty people. Be afraid of that comfort which is not based upon truth. Hate the comfort which does not come from Christ. Water from the well of Beth-lehem is what you want.—Spurgeon.

Everybody has the hardest battle to fight in himself. If men go wrong and do wrong, we must punish them; nevertheless, in their own circumstances they have a battle unknown to us. We must hold them up, and try to see them as they will be out of the human body and its temptations; the weak, imperfect, sinful, natural heart, purified and enabled by God's grace. This thought makes me very patient with my fellow-men. It makes it easier to get along with them. It makes my friends dearer, and friendship a more profound reality.—Beecher.

Mother, the boy of your love will soon outgrow these tender embraces. The rough world will take him from you. Its tasks and burdens await these growing muscles. The eyes you now guard so carefully must look upon scenes that would appal you were you now to see them. These tender fingers, these sweet lips, that broad brow and silk a hair—O, mother, the big and bushy tribulations of life will play havoc with the loveliness before you now. Prepare the boy for the struggle. Strengthen him by true training and holy faith for the temptations, sorrows, services, and perils of the years to come. Then in the eternal home you shall meet him again young and innocent—a saint of God.

Apply unto thyself all that thy Saviour is or hath done. Wouldst thou have the graces of God's spirit? fetch them from his anointing. Wouldst thou have power against spiritual enemies? fetch it from his sovereignty. Wouldst thou have redemption? fetch it from his passion. Wouldst thou have absolution? fetch it from his perfect innocence; freedom from the curse? fetch it from his cross; satisfaction? fetch it from his sacrifice; cleansing from sin? fetch it from his blood; mortification? fetch it from his grievousness of life? fetch it from his resurrection; right to heaven? fetch it from his purchase; audience in all thy suits? fetch it from his intercession. Wouldst thou have salvation? fetch it from his session at the right hand of Majesty. Wouldst thou have one God and Father of all, who is above all, through all, and in all.

British American Presbyterian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. Foreign, by mail, 20 cents per year, payable at the office of the Publisher.

C. BLACKETT ROBINSON, Publisher and Proprietor. Office—No. 102 Bay Street, Toronto—No. 37 Elm St. Boston.

Single insertion (for less than one month) 10c per line (exclusive) each insertion. Special rates for quarterly, half-yearly and yearly advertisements.

NOTES TO CORRESPONDENTS.

The Rev. Andrew Kennedy very kindly sends us the explanation of the Editor of the Sabbath School Visitor about the expressed wish of that gentleman for the annexation of Canada.

British American Presbyterian

FRIDAY, APRIL 11, 1873.

TOPICS OF THE WEEK.

The terrible shipwreck of the "Atlantic" on the coast of Nova Scotia has been the one sad sensation of the week.

The party fight at Ottawa goes on with varying fortunes. On one of the opposition moving for a committee of enquiry into certain alleged malpractices of the ministers, the Government was sustained in rejecting the motion by a majority of 31.

Gladstone on his return to power has abandoned the Irish University Bill. The great political danger that is making its appearance in the United Kingdom is the formation of an Irish Ultramontane band of members of Parliament, sworn to support or oppose any minister accordingly as he favors or favors the schemes of the Roman Catholic Church.

KNOX COLLEGE.

The progress made in securing subscriptions for the rebuilding of Knox College is very encouraging. Those who are actively engaged in the work anticipate no difficulty in raising from twenty to twenty-five thousand dollars in Toronto, and surely in that case the other parts of the province ought to do the rest with the greatest ease.

As the case stands at present upwards of \$10,000 has been subscribed in Toronto alone, while a few volunteer contributions

have come in from other quarters. There are eight subscriptions of \$1,000 each, while the lowest yet received in the city is \$150. Perhaps the most liberal contribution is one of \$50 from a minister with a very small stipend.

HOW TO RAISE THE MISSIONARY INCOME

Those who have the management of missionary operations know well how difficult it is to provide in any adequate manner the necessary funds. It is the cry everywhere, "We want more money and more men." The fields are everywhere white to the harvest, but from the scanty means at command the harvest is in a great many cases in danger of being left unreaped.

The government of Japan has issued an edict proclaiming toleration to Christianity throughout the empire. It is also endeavoring to form a code of international laws based on the European system.

THE CENSUS—DENOMINATIONAL PROGRESS.

The following summary of the population of Canada "by religions" is taken from the first volume of the census returns for 1871, lately published. It is interesting and may be convenient for future reference.

Table with columns for denomination and population count. Includes categories like ADVENTISTS, BAPTISTS, BRETHREN—Christian, BROTHERHOOD, CATHOLICS, CHRISTIAN CONFERENCE, CHURCH OF ENGLAND, CONGREGATIONAL, EVANGELICAL ASSOCIATION, FREE CHURCH, GOSPEL MISSIONS, JEWIS, LUTHERAN, MAHOMETAN, METHODISTS, PAGANS, PRESBYTERIANS, PROTESTANTS, QUAKERS, SWEDENBORGIANS, UNITARIANS, UNIVERSALISTS, OTHER DENOMINATIONS, and NOT STATED.

Of the whole population more than a third are Roman Catholics. The proportion in Quebec (Lower Canada) being 85 per cent., in Ontario 17 per cent.; in New Brunswick 33, and in Nova Scotia 26 per cent.

The number of Roman Catholics was, when the census was taken, 274,162, or less than a sixth of the whole population of the Province. The proportion was rather more in 1861, and still more in 1851, so that Romanism is scarcely holding its own in this Province.

The various branches of Methodism taken together form for the whole Dominion the next strongest body numerically to the Church of Rome. The Wesleyan branch has advanced most rapidly. In 1851 the Wesleyans in Ontario amounted to 96,640, or about one-tenth of the population.

The Presbyterians of Ontario in 1871 amounted to 356,442, or more than one-fifth, while in Nova Scotia they numbered 106,589, or considerably more than one-fourth of the entire population of the Province, while the general impression among Presbyterians in the Lower Provinces is that in their returns they do not receive justice.

When we are giving statistics we may add the following:—The total aggregate area of land and inland waters in the four provinces is stated to be 224,120,395 acres superincumbent, or 350,188 square miles, and the lineal extent of sea coast 2,879 miles.

NEWS OF THE CHURCHES.

Old St. Giles, Edinburgh, the scene of so many notable transactions in Scotch history, having been closed for a good while to admit of extensive repairs and restoration, was on Sabbath the 9th March re-opened with great éclat for public worship.

Dr. Samuel Miller was selected in the usual way for Moderator of the Free General Assembly which meets at Edinburgh next month. Dr. M. has, however, declined the honour in a letter dated 28 Newton Place, Glasgow, 18th February, 1873, and addressed to the Rev. Dr. Charles Brown.

that neither you nor many other equally honoured brethren will have any sympathy with me in this conviction. This I deeply regret; it is a constant distress to my spirit that it should be so; but so it is. I do not trust that, by the blessing of God, we may yet be brought back to our old most delightful harmony; but, in the present solemn juncture, I dare not consent to preside over an Assembly obviously bent upon taking the course I have indicated.

Dr. Millar is strongly opposed to the "mutual eligibility" scheme. He cannot, however, save his consistency by declining the Moderatorship. He would need to go further and refuse to be a member of the free church altogether.

The Rev. Mr. Knight, of Dundee, has been again before his Presbytery, defending his peculiar opinions on prayer. He has been very successfully answered by the Duke of Argyll, in the last number of the Contemporary Review.

Book Notices

A DISCOURSE ON PREDESTINATION; OR, THE DECREES OF GOD. By the Rev. Geo. Christie; second edition; N. S. Printing Company, Halifax, N. S.—Mr. Christie is one of the fathers of the Presbyterian Church of the Lower Provinces, a sound theologian, and an able minister of the gospel.

SCRIBNER'S MONTHLY.—Scribner & Co., New York; \$4.00 per annum. The name of its Editor, Dr. J. G. Holland, is a sufficient recommendation of this most popular of American monthlies.

HARPER'S MAGAZINE.—Harper & Bros., New York; \$4.00 per annum. It is impossible to particularize each of the many articles which appear in the April number of Harper. The first is an interesting account of the people and social life of Santo Domingo, entitled, "The Cradle of the New World."

THE CANADIAN MONTHLY.—Adam, Stevenson & Co., Toronto; \$3.00 per annum. The contents of the Monthly for April would satisfy the most exacting and fastidious. Politics, poetry, fiction, science, travel and criticism furnish the topics in this number, and all are treated with interest and ability.

THE LADIES' REPOSITORY.—Hitchcock & Walden, Cincinnati; \$3.50 per annum. This is not a fashion magazine, as many may imagine, but a family periodical edited by Rev. E. Wentworth, D. D. The April number has two excellent engravings, and contains some three hundred pages of first-class literature.

With regard to the way in which he has discussed the subject, it is to be borne in mind that the discourse was preached to an ordinary congregation, and therefore that we cannot expect the doctrine to be treated with the same fulness as if the work under consideration had been in the form of an ordinary theological treatise; nevertheless Mr. C. has shown us that he not only understands the doctrine, and the way of defending it; but also that he can set it forth in such a manner as not to be above the heads of the common people.

PRESBYTERY OF CHATHAM.

This Presbytery met in the Wellington street church, Chatham, on Tuesday, 25th March, Mr. A. W. Waddell, Moderator pro tem. There was a large attendance of ministers and elders. Among the items of business were the following:—Reports were received from the congregations of Tilbury East and Thamesville that in accordance with the recommendation of the Presbytery, they had increased the stipend of their respective ministers to \$600 per annum.

R. H. WARDEN, Pres. Clerk.

The agitation for a change in the jury system is going on in England as well as in this country. A bill has been introduced into Parliament which reduces the number of jurors from twelve to seven, and allows a majority to convict. But the proposal of the passage was not to be...

PRESBYTERIAN COLLEGE, MONTREAL.

CLOSING PROCEEDINGS OF THE SESSION.

On Wednesday evening of last week the closing lecture of the present session of the college was delivered at Erskine Church by the Rev. John Campbell, M. A., his subject being "A plea for the historical evidences of Christianity."

The Rev. Prof. MacVicar, L. L. D., presided. After praise and reading of the Word, the Rev. A. Wilson, of Kingston, led in prayer. Notwithstanding the very unfavorable state of the weather a large congregation assembled, and the proceedings were of a deeply interesting and satisfactory character.

The Rev. lecturer said that, in presenting this plea, he felt his position like that of one who, on the occasion of a great crisis, advocates, in the council of the nation, the recall of an old and long neglected public servant.

The following scholars were awarded during the session:— I. Fifty dollars by Peter Redpath, Esq., to be awarded to the student entering the first year at McGill College, who shall pass the best examination in Homer, —Iliad, book VI to line 840; Virgil, Æn, book VI first half; Euclid, books I, II; Algebra, Colson, part I to end of Simple Equations.

The following additions were made to the Library during the session:—By purchase, 67 vols.; by donation, 98 vols.—in all 165 vols.

The student who stands first in the subjects of the several years are as follows:—1st year—Hebrew, entrance examination, W. Frizzell; general proficiency, entrance examination, P. Strath; apologetics, entrance examination, P. Strath; Dunbar Scholarship; examination in Apologetics at close of session—J. H. Ratloiff.

As not more than one scholarship (special) can, by the rules of the College, be held by the same student, the award of Scholarships does not necessarily indicate the students who stand first in the respective subjects.

As a synopsis of the Rev. Dr. Topp's closing lecture will appear in next issue of the PRESBYTERIAN.

It is a matter of peculiar gratification that persons belonging to other denominations have volunteered substantial aid in our work. One gentleman has given one thousand dollars, another two hundred and fifty, another has funded, as you have heard, a silver medal, which he proposes to bestow as a change for a gold one.

To all our generous friends, I tender, in behalf of the College, most hearty and grateful thanks. And now the session is closed, I shall seek with Mr. Young speedily to secure the whole amount required for building purposes.

many a fair field of knowledge, and make them own allegiance to the King of Kings. We are well content ourselves to live beneath his glorious sway, governed by his true and faithful word; while the radical of the world's passing hour shouts to base spirits "emanipation from authority" as his revolutionary cry.

At the conclusion of the lecture a valedictory was read by Mr. R. Douglas Fraser, M. A.

The following scholars were awarded during the session:— I. Fifty dollars by Peter Redpath, Esq., to be awarded to the student entering the first year at McGill College, who shall pass the best examination in Homer, —Iliad, book VI to line 840; Virgil, Æn, book VI first half; Euclid, books I, II; Algebra, Colson, part I to end of Simple Equations.

The following additions were made to the Library during the session:—By purchase, 67 vols.; by donation, 98 vols.—in all 165 vols.

As not more than one scholarship (special) can, by the rules of the College, be held by the same student, the award of Scholarships does not necessarily indicate the students who stand first in the respective subjects.

As a synopsis of the Rev. Dr. Topp's closing lecture will appear in next issue of the PRESBYTERIAN.

It is a matter of peculiar gratification that persons belonging to other denominations have volunteered substantial aid in our work. One gentleman has given one thousand dollars, another two hundred and fifty, another has funded, as you have heard, a silver medal, which he proposes to bestow as a change for a gold one.

To all our generous friends, I tender, in behalf of the College, most hearty and grateful thanks. And now the session is closed, I shall seek with Mr. Young speedily to secure the whole amount required for building purposes.

The student who stands first in the subjects of the several years are as follows:—1st year—Hebrew, entrance examination, W. Frizzell; general proficiency, entrance examination, P. Strath; apologetics, entrance examination, P. Strath; Dunbar Scholarship; examination in Apologetics at close of session—J. H. Ratloiff.

As not more than one scholarship (special) can, by the rules of the College, be held by the same student, the award of Scholarships does not necessarily indicate the students who stand first in the respective subjects.

ing from dictation, answering questions in French grammar, translating from English into French, and from French into English, writing a short essay in French, subject: Perseverance of the Saints. Awarded to R. Hamilton.

The following scholars were awarded during the session:— I. Fifty dollars by Peter Redpath, Esq., to be awarded to the student entering the first year at McGill College, who shall pass the best examination in Homer, —Iliad, book VI to line 840; Virgil, Æn, book VI first half; Euclid, books I, II; Algebra, Colson, part I to end of Simple Equations.

The following additions were made to the Library during the session:—By purchase, 67 vols.; by donation, 98 vols.—in all 165 vols.

As not more than one scholarship (special) can, by the rules of the College, be held by the same student, the award of Scholarships does not necessarily indicate the students who stand first in the respective subjects.

As a synopsis of the Rev. Dr. Topp's closing lecture will appear in next issue of the PRESBYTERIAN.

It is a matter of peculiar gratification that persons belonging to other denominations have volunteered substantial aid in our work. One gentleman has given one thousand dollars, another two hundred and fifty, another has funded, as you have heard, a silver medal, which he proposes to bestow as a change for a gold one.

To all our generous friends, I tender, in behalf of the College, most hearty and grateful thanks. And now the session is closed, I shall seek with Mr. Young speedily to secure the whole amount required for building purposes.

The student who stands first in the subjects of the several years are as follows:—1st year—Hebrew, entrance examination, W. Frizzell; general proficiency, entrance examination, P. Strath; apologetics, entrance examination, P. Strath; Dunbar Scholarship; examination in Apologetics at close of session—J. H. Ratloiff.

As not more than one scholarship (special) can, by the rules of the College, be held by the same student, the award of Scholarships does not necessarily indicate the students who stand first in the respective subjects.

As a synopsis of the Rev. Dr. Topp's closing lecture will appear in next issue of the PRESBYTERIAN.

I have only to add that during the past session 44 students have given attendance, including those in literary and theological classes, and judging from applications for rooms already received, there is the prospect of a large increase next session.

KNOX COLLEGE.

CLOSING EXERCISES.

The concluding exercises of the above institution were brought to a termination on Wednesday evening of last week, at a meeting in Knox Church which was largely attended. The chair was occupied by Rev. Professor Cavan, who gave a brief statement of the year's work.

SCHOLARSHIPS.

FIRST YEAR.—1, Bayno Scholarship; for proficiency in Hebrew; entrance examination—W. Frizzell. 2, George Buchanan Scholarship, for general proficiency; entrance examination—P. Strath. Dunbar Scholarship; examination in Apologetics at close of session—J. H. Ratloiff.

SECOND YEAR.—1, Bonny Scholarship; by examination in Church History—T. F. Lotheringham. 2, Goldie Scholarship; for general proficiency at close—V. Nichol. 3, Lumsay Scholarship; for Greek. Exegetics at close—J. Campbell. 4, Scholarship; for Homiletics (junior) at close—R. Thyne. 5, Prince of Wales prize; for the best essay on the existence of God—J. B. Fraser, H. H. McPherson, equalis. 6, Scholarship in Systematic Theology; by examination at close J. B. Fraser, H. H. McPherson, equalis. 7, Special prize in Apologetics; by examination at close—J. B. Fraser, H. H. McPherson, equalis.

THIRD YEAR.—1, Gilhes Scholarship; for best essay "on the doctrine of Moral Agency with special reference to the different theories of the Will"—H. H. Rennesson. 2, Loghrin Scholarship; for examination in Systematic Theology—D. B. Whimpster. 3, Scholarship in Hebrew Exegetics; examination at close—A. Gilray. 4, John Knox Scholarship; examination in Homiletics (senior)—D. J. Caswell. 5, Esson Scholarship; for examination in Church History (Old Testament) and special prize for N. T. Greek, J. Scrimger; essay on doctrine of Moral Agency, &c., W. H. Rennesson; homiletics, J. Scrimger, W. H. Rennesson, equalis.

The student who stands first in the subjects of the several years are as follows:—1st year—Hebrew, entrance examination, W. Frizzell; general proficiency, entrance examination, P. Strath; apologetics, entrance examination, P. Strath; Dunbar Scholarship; examination in Apologetics at close of session—J. H. Ratloiff.

As not more than one scholarship (special) can, by the rules of the College, be held by the same student, the award of Scholarships does not necessarily indicate the students who stand first in the respective subjects.

As a synopsis of the Rev. Dr. Topp's closing lecture will appear in next issue of the PRESBYTERIAN.

It is a matter of peculiar gratification that persons belonging to other denominations have volunteered substantial aid in our work. One gentleman has given one thousand dollars, another two hundred and fifty, another has funded, as you have heard, a silver medal, which he proposes to bestow as a change for a gold one.

To all our generous friends, I tender, in behalf of the College, most hearty and grateful thanks. And now the session is closed, I shall seek with Mr. Young speedily to secure the whole amount required for building purposes.

The student who stands first in the subjects of the several years are as follows:—1st year—Hebrew, entrance examination, W. Frizzell; general proficiency, entrance examination, P. Strath; apologetics, entrance examination, P. Strath; Dunbar Scholarship; examination in Apologetics at close of session—J. H. Ratloiff.

Official Announcements.

MEETINGS OF PRESBYTERIES.

TORONTO.—At Toronto, in Knox Church, on the third Tuesday of April, at 11 a.m. OTTAWA.—At White Lake, on the first Tuesday of August, at 10 a.m. BROOKVILLE.—At Prescott, on 6th day of May next, at 2.30 p.m. BRUCE.—The Presbytery of Bruce will hold its next ordinary meeting at Kincardine on the last Tuesday of April, at 2 o'clock, P. M.

Commercial

BRITISH AMERICAN PRESBYTERIAN OFFICE, April 11, 1879.

PRODUCE.

The market has remained quiet, with values generally unchanged since our last, buyers and sellers both waiting for the opening of navigation before operating. Rates of freight from this point to the Maritime Provinces have been reduced 10c. Stocks on the 7th inst. were as follows:—Flour, 31,892 barrels; wheat, 431,204 bushels; oats, 10,962; barley, 59,383; peas, 56,104; rye, 700 and corn 350. There was in sight on the 29th ult., 7,526,000 bushels of wheat and 1,049,000 of barley, against 8,915,000 of wheat and 1,521,000 of barley in 1878.

FLOUR.—Enquiry has been very limited, and transactions very few. Choice No. 1 super sold on Friday at \$5.55 and on Monday at \$5.50, but ordinary brands were offered at 10 cents less. Fancy has been steady, small lots selling at \$5.90. Extra is nominally unchanged. The market closes quiet at quotations.

OATMEAL.—Has been quiet; car-lots are worth \$4 65 to \$4 75. Small lots sell at \$4.85 to \$5.00.

WHEAT.—The enquiry is improving. No. 1 fall wheat has sold on p.t., but confessedly at not less than \$1.50; for No. 1 treadwell \$1.37 is refused. No. 1 spring sold to day at \$1.27 f.o.b. cars. On the street fall sells at \$1.20 to \$1.45, and spring at \$1.22

BARLEY.—Has continued in fair demand at steady prices. No. 2 sold last week at 68c., and rejected at 62c. in store. On Monday car-lots of No. 2 sold at 68 and 68½c. on the track, and a cargo of unimpacted for 72c. f.o.b. at a point east. Yesterday two cars of choice No. 2 sold at 69c. on the track, and two cars of unimpacted at 67c. delivered. Street price 40 to 41c.

CORN.—Car-lots have sold at 49 and 50c. f.o.b. cars.

SEEDS.—Clover is quiet; lots are worth \$5.30 to \$5.40; timothy is unchanged at \$3.25 to \$3.50; tares are wanted at \$2.00 but not offering; Hungarian-grass is easier at \$1.25. Dealers sell at 25c. to 35c. above these figures.

PROVISIONS.

BUTTER.—Remains quiet but steady; a lot of 50 packages of good medium sold at 13½c.; a lot of 50 of poor quality at 9c., and small lots of inferior at 4½ to 8c.

CHEESE.—Small lots are firm at 12½ to 13½c. EGGS.—Are scarce and steady at 16 to 17c. PORK.—Still advancing; choice mess has brought \$18 and ordinary sold at \$17; but none can now be had under \$17.25.

BACON.—Is active and advancing; a car of Cumberland sold at 8c.; ton-lots and under bring 8 to 8½c. ROLLS are quiet.

HAMS.—Are in active demand; a lot of 300 sugar-cured sold at 12½c.; canvassed have sold in lots of 100 at 13½c.

LARD.—A lot of 50 tinnets sold at 9½c.; small lots are firm.

FREIGHTS.

LAKE FREIGHTS.—Three vessels have been chartered during the week with wheat and barley to Oswego at 4c. greenbacks.

GRAND TRUNK R. R. RATES.—Winter rates from Toronto stand as follows:—To Halifax, \$1.00 for flour and 50c. for grain; to St. John, 92c. for flour and 46c. for grain; to Montreal, 85c. for flour and 43c. for grain; to Portland, 80c. for flour and 40c. for grain; to New York, 90c. for flour and 45c. for grain; to Boston, 90c. for flour and 45c. for grain.

THROUGH RATES TO ENGLAND.—Flour 6s. 3d. stg. per barrel to Liverpool, grain 15s. 3d. per 480 lbs.; butter, lard or cheese, 100s. od. per 2,240 lbs. to Liverpool, and—to London; boxed meats 85s. od. to Liverpool, and—to London.

ENGLISH MARKETS.

The following table shows the prices of the undermentioned goods in the English markets on this day week and to-day, or at the latest advices received:—

Table with columns for April 2 and April 9. Rows include Flour, Red Wheat, Red Winter Wheat, White do, Club do, Corn, Barley, Oats, Peas, Pork, Bacon, Lard, Cheese, Butter, selected per pound, round lots, medium, inferior, Cheese in small lots, Rescor's Royal Arms, Pork, mess, per barrel, Extra Prime, Bacon, new rough, boxed, Cumberland, cut, Smoked, Spiced Rolls, Hams, smoked, Cured and canvassed, in salt, Lard, in tinnet.

Ministers and Churches.

From the annual report of the congregation of Bothwell—Rev. R. H. Warden, Pastor—we learn that a portion of the charge—Florence—was set off as a separate congregation, with nearly 100 members. Notwithstanding this, Bothwell, with a membership of 100, has contributed the sum of \$183 to the various church schemes for the year ending 31st March last, being an average of nearly \$2.00 per member. The funds were apportioned as follows:

Table listing financial contributions: Home Mission \$100 00, Knox College 20 00, Foreign Mission 20 00, Widow's Fund 10 00, Rankine's Mission 8 00, French Evangelization 6 00, Presbytery and Synod 12 00, Sabbath School for Missions 5 00, Assembly Fund 6 00. Total \$189 00.

The census of India has brought to light the astounding fact that the population under English rule is 241,000,000 instead of 181,000,000, an increase of 26 per cent. over previous estimates.

THE REV. DR. GUTHRIE.

The following is part of a discourse delivered by the Rev. R. F. Burns, D. D., on the death of this eminent man:—

Thomas Guthrie was born in Brechin, in 1803, descendant of the martyrs of that name. His father a banker, his brother Patrick the same. Another brother, Alexander, was an eminent physician in the same antique town, and father-in-law to President McCosh, of Princeton. He was brought up under the pious ministry of the Rev. James Burns, (oldest brother of the late Dr. Burns of Toronto) whose eldest daughter became his wife, and survives as his widow. His brother Patrick had previously married Mr. Burns's sister. He went to the University of Edinburgh at the age of 11, was licensed at a very early age, was for some years without change, occasionally assisting his father in the Bank. Studied medicine in Paris, 1826-7—was settled in the rural parish of Arbrog in 1830—and translated to Edinburgh in 1837—came out in the disruption of 1843—retired from the pastorate in 1864, thereafter, till his death devoted himself to the editing of the Sunday Magazine, and the prosecution of many philanthropic and literary enterprises. After a full Biographical resume—the delineation of Dr. Guthrie as a preacher, a worker, an author and a man.—Dr. Burns concluded by sketching his character as follows:—Dr. Guthrie was a man of much moral courage. He dared to do right whatever it might cost. When interdicted from preaching the Gospel in certain parishes of Scotland, convinced that he should obey God rather than man, and that the Court of Session had no right to put a muzzle on his month, he trampled their interdict under foot. When the highest Peers in the land refused sites for churches and manse to some of the "outcast" Ministers and Congregations, he withstood them to the face, because they were to be blamed. When Romasists and Rationalists combined to oppose the introduction of the Bible into the Ragged Schools, he kept them at bay, and contending that, as he stood to these outcast children in loco parentis it was his duty to give them the bread of life as well as the bread that perisheth. After a five hours' fight in presence of one of the grandest audiences that ever gathered in the Music Hall, Edinburgh, he gained a glorious victory. Often had he to "stand up for Jesus" in miscellaneous company, and refuse associating with some of the highest in the land, when he had reason to suspect their not living as they ought. Nor was his heroism least shown when painfully conscious of the enormous evils of drunkenness, as revealed in the daily scenes of his irrepressible philanthropy, he threw his influence into the Total Abstinence scale at a time when custom and fashion were on the other side. With courage which could brave any measure of odium and opposition, when he believed himself right, was associated remarkable urbanity. The highest in the land felt honoured by his company. His singularly attractive manners made a fast friend of the Duke of Sutherland, of whom as a site refuser he had at one time to speak severely. With the Duke of Argyll, the able and accomplished son-in-law of that amiable nobleman, he was on an intimate footing. He was invited to the marriage of the Marquis of Lorne to his royal bride, and on that occasion received special attention from his Sovereign. The State car took him to London on his last journey. Telegrams came from the Palace to his deathbed. Yet was he never spoiled by these attentions. He never lost his native simplicity of habit and civility of manner. Not a grain of uppishness was in him. He never toadied to his aristocratic friends or sought any favours from them. Never was there one freer from the disgusting stuck-up-ness of our modern shoddiness. He "minded not high things but condescended to men of low estate." Nor was he in the least patronizing. It sat naturally on him to be gentle and gentlemanly to lofty and lowly alike. He was a man of singular simplicity. He had his Master's partiality to the "little child." He loved the playful sports and winning ways of children. On many a visit to his hospitable home, during our college days, have we had delightful evidence of this. After the severe mental tension of composing and committing his matchless sermon-poems, he would come out of his study to unbend with us in innocent diversion. I have played carrel-balls with him on a Saturday night. And with what amazing zest he would enter into the game, and contend with myself and comrade his son, as if the mightiest interests were involved! His *nuvole* was charming. His liking for children and likeness to them he retained to the last. The hymns in which he specially delighted on his death-bed were what are known as "Children's Hymns," such as "There is a Happy Land" and "Jesus, tender Shepherd, hear me." On the Friday night before he died he requested the family to sing: when asked what he would like, he said, "Give me a Bairne's Hymn." It was very affecting to witness his treatment of a little granddaughter, four years old. She would creep up on the bed and sit and sing for him, and rub his often chilly hands. He would call her pet names, and throw his arms lovingly round her. On the day before he died she came in as usual. He was suffering a great pressure, but smiled lovingly, and whispered, "Put her up." She was set on the bed, crept towards him, and kissed him. He nodded to her, and whispered, "My bonnie lamb." He retained his simplicity and naturalness to the last. He was a man of broad Catholicity. His convictions were strong and deep. He was a thorough Scotchman and Presbyterian, yet he was free from all offensive claimshness and the least semblance of bigotry and exclusiveness. He was a "lover of hospitality, a lover of good men." He was eminently cosmopolitan in his sentiments and sympathies. His was a charity which

occasional too great latitude others must shoulder a large measure of the responsibility. His great gulking heart wanted to all of every name with whom he could take sweet counsel. The Evangelical Alliance had no warmer friend. At the meeting in Geneva in September, 1861, he was the most popular speaker. Next October we fondly hoped to have greeted him at the Alliance gathering in New York, but he has been summoned to a greater avocation. His death-bed beautifully reflected this Communion of Saints. The clergymen who attended him and prayed with him were representatives of the Presbyterian, Episcopal and Congregational Churches. As the Rev. Thomas Vores, Incumbent of St. Mary's in the Castle, ceased praying one day, Dr. Guthrie was too weak to speak with him directly, but signalling to one of his sons, he whispered by him this message to his worthy Episcopalian brother. "Tell him my journey is nearly ended. Ask him to pray that I may have a speedy entrance into Heaven, and that we may have a happy meeting there, where we shall have no longer to proclaim Christ but where we shall enjoy Him for ever and ever." He was fervent in spirit while serving the Lord. To the full "he served his generation by the will of God." He was a true philanthropist. Without making himself a fool in gloating, he could say, "When the ear heard me, then it blessed me; when the eye saw me, it bore witness to me; because I delivered to the poor that which I had, and the fatherless and him that had no helper. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." But he was no mere social reformer. Far different was he from a mere Secular Humanitarian. To him to live was Christ. He looked at the wants and woes of human kind from the standpoint of the cross, and through the breaking heart and swimming eyes of the crucified. Of all the objects of his benevolent regard, he could say, "God is my witness, how greatly I long after you all, in the bowels of Jesus Christ." The cross was the centre of his theology and the source of his philanthropy. The name that is above every name was all his boast. To bring the devil-possessed to the feet of Jesus, clothed and in their right mind, was his aim. Some of his last sayings were characteristically beautiful. One day his sight was somewhat confused, and when one of the attached circle remarked that "this was of little significance"—"Ah, no!" said he, "it is just like the land-lords coming lighting on the mast which presage to the weary mariner the nearness of his desired haven." Admiral Hamilton remarking his looking better, "Ah!" was his remark, "a good man comes with evil tidings." He loved to speak of Heaven, its joys, its recognitions and its fellowships. He would lovingly speak of his son John (who had died in infancy and whose memory he fondly cherished) "running to the golden gate to meet him." In heavenly recognition he was a firm believer, and quoted the quaint saying of an old woman who expressed his faith—"Do you think we shall be more foolish in Heaven than we are here?" Yet he never lost interest in earth. His heart overflowed to the loved ones around the bed—and to those unavoidably absent, love messages were sent. Though far from home it was his privilege not only to have "the Almighty yet with him" but "his children about him." Two sons, three daughters, two sons-in-law, one daughter-in-law, together with the little grand-daughter already mentioned, were with him to the last. "Stand up for Christ, in all circumstances," was one of his special injunctions repeated very emphatically twice. "You have that Saviour now," one said to him. "Yes," was his prompt reply. "I have none else." "On the other side," "Happy! happy!" and such like heavenly ejaculations, with the "upward glancing of the eye," declared plainly that the Pilgrim of the stately form and genial face, and golden mouth had, in his "Progress" to the Celestial City, reached the land of Beulah.

So, on he moves to meet his latter end. Angels around befriending Virtue a friend. Sinks to the grave with unperceived decay. While Resignation gently slopes the way. And all his prospects brightly to the last. His Heaven commences ere the world be past.

And now he has been a month across the river and within the portals. Literally "he fell asleep." It was hard at first to determine if he was not and God had taken him.

Sure the last end Of the good man is peace. Night dew, fall not more soft to the ground. Nor weary, worn-out wails expire so soft.

Mark the perfect man! behold the upright! The end of that man is peace. Catch his mantle. Imbibe his spirit. Emulate his virtues. Imitate his example. "Whose faith follow, considering the end of his conversation." Let us act out in our lives the lines he loved to quote, and of whose spirit his life was the embodiment.

I live for those that love me, For those that know me true, For the Heaven that smiles above me, And waits my coming too, For the cause that lacks assistance, For the wrongs that need resistance, For the future in the distance, For the good that I can do.

A sad exterior is more sure to repel than a staid piety. —Madam Guyon.

Advice is like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind. —Coleridge.

Time is like a river, in which metals and solid substances are sunk, while chaff and straws swim upon the surface! —Bacon.

Well fare their hearts who will not only wear out their shoes, but also their feet, in God's service, and yet gain not a shoe-latchet thereby. —Fuller.

He that is not merciful to another shall not find mercy from God; but if thou wilt be merciful and compassionate, thou shalt be a benefactor to thine own soul. —St. Bernard.

In everything give thanks. Who hath distinguished you from Adam, the mass of death and perdition? Was it not he who came to seek and to save the lost? When the apostle says, "Who made thee differ?" does he answer, "My good will, my faith, my righteousness?" Does he not say, "What hast thou which thou hast not received?" —St. Augustine.

At his breakfast-table (that was the meal to which strangers were often invited) were to be found the representatives of many countries. His Church mirrored Christendom. There were devout men of every nation under Heaven. The Sunday Magazine also displayed this rainbow-like blending of all nationalities.

TRIAL BY JURY.

"Trial by Jury" has so long ranked as one of the bulwarks of the Constitution and the especial palladium of British liberty, that it needs a bold man to venture even to question its absolute perfection. A few years ago, an attempt to meddle with so revered an institution would have been regarded as a species of sacrilege, more heinous even than the desecration of the Irish Church; but opinion ripens fast in these days, and of late so many undeniable grievances and palpable failures of justice have arisen under the jury dispensation, that it is impossible for the most scrupulous and purblind of conservatives to escape the conviction that a reform of some kind is needed. The Attorney-General did not, therefore, address an altogether unsympathetic audience on Monday night in moving the second reading of his promised jury bill, which, however plausibly explained, or presently limited in scope, is unquestionably a step in the direction of restricting, if not wholly abolishing, trial by jury. The measure actually introduced does not, of course, avow any such intention, and the Attorney-General himself speaks of the British jury-box as respectfully as if it were the Equator. But the drift and tendency of the reforms proposed are, nevertheless, of the radical nature stated; and when the nation has been brought in time to acquiesce in the decision of important cases by the votes of seven, five, or even three jurymen, it will have travelled tolerably far on the road towards total abolition. The main purposes of the bill, as described by its author, are to raise the qualifications of jurors, to do away with the present unfair personal incidence of the liability to serve on juries, to bring about a more impartial administration of the law, and to get rid of the always inconvenient, and often irregular and corrupt practices which attend the summoning of juries under the existing law. The means proposed to be adopted towards these ends affect, in the first place, the composition of juries, and, in the second place, their verdicts. It is proposed to reduce the number of jurors from twelve to seven in all cases but those of murder and treason, in which the old number would be retained; to substitute a rating qualification for jurymen for the existing one; and to dispense with absolute unanimity in the verdicts; or, in other words, to give the majority the power of decision. An important feature in the proposed reforms is the inclusion in all juries of a certain number of special jurymen, as representing the element of educated intelligence; but, inasmuch as the special jurors will be based solely upon a rating qualification, it would be more correct to describe the alteration as a concession to wealth or social respectability. Regarding many of the details of the scheme, its author does not yet appear to have quite made up his mind, and it would, therefore be premature to discuss them; but the principles of reform are sufficiently indicated by the provisions above quoted, and we need have no hesitation in expressing our opinion upon them. As to the reduction of the jury complement from twelve to seven, in all but capital cases, there can be no doubt that it would prove a sensible relief in large towns to many men of business, who, under the existing law, are liable to be called off in dozens for days and weeks at a time, to decide on cases which might be safely entrusted to the judgment of any three men of average intelligence. On the other hand, as any reduction in the number of the jury proportionately increases the influence of individual jurors, the risk of corruption is similarly augmented, and such a limitation ought not to be accepted without good guarantees against its abuse, as the adoption of new facilities for challenging the panel, or fixed rules of selection, open to scrutiny. In regard to the mixed composition of juries, whilst admitting the force of the arguments adduced for it, we cannot shut our eyes to the fact that this provision is not unlikely to take away all, and more than all, the relief granted by the previous one, seeing that it will necessitate the continual employment of men of the special jury class in cases from which they are at present exempt and scarcely needed. A revision of the common jury list would, we think, fulfil every useful purpose to be gained by the association with it of a higher class of jurors. It is, however, upon the third and cardinal feature of the bill, giving the verdict to the majority, that opinions will be most divided. In ordinary cases this would enable four jurymen to determine the issue, and in many instances, where the jury was limited to the minimum panel of five, three votes would suffice to carry the verdict. This provision is one which will require very careful consideration, and, in the event of its adoption, rigid fencing round against the abuses to which it offers strong temptation; but if, on due deliberation of its effects, the committee should decide in passing it, we fail to see why it should not be applicable also in capital cases. There is surely no reason to suppose that there would be less honesty and uprightiness where the life of a prisoner was at stake than where it was simply a question of his liberty and comfort. —Birmingham Weekly Post.

A SECTARIAN.

Dr. McLeod, lately deceased, gives a definition that fits closely to some. He says:— "The man I call a sectarian is the man who is not contented with the blessings of number one in the street, but who is always throwing stones or mud at number two; who is not content with his own wife and family, but who talks and gossips about another man's family. Give me the man who has honest, earnest convictions about his own church, and I extend to him the right hand of fellowship. Love your church and do all you can for it; but try and imagine, at the same time, that other men are as conscientious as you are, and give them the right hand of fellowship when they do all they can for their church."

Some people think to save themselves by coming to the Lord's table, conceiving that the sacrament is a sort of charm to bring salvation down to them, whereas it is intended as a seal to those who are saved. —Birmingham Weekly Post.

ABOUT POPES.

When a Pope dies there are some peculiar ceremonies. For instance, as soon as it is known in his palace that he is dead, a man enters the room where his body lies and raps on his head three times with a silver mallet, calling his name three times, then, having waited for the reply, which he knew beforehand would not come, he announces formally that the Pope is dead, as if the rapping on his skull were the final proof. Then the great bell of the Capitol is tolled, and everybody knows by that what has taken place; then there is a funeral of nine days, in which time the city seems given over to noise and disorder, as if it was without anyone to govern it. Meanwhile, watched day and night by a guard, he lies on a sumptuous bier, with tapers blazing around him; and crowds of people come and kiss the toe of his shipper, and look at him in his splendid robes, and at last he is laid away in the vault, and the cardinals begin the struggle for a successor.

The choice is always from their own number; consequently everyone aspires to the office; and deep is the scheming as soon as there is a probability that it will become vacant. Each is entitled to cast one vote, and his right can not be taken from him. Even if he is a criminal, he may be taken from prison to vote. The Pope must be an Italian by birth; no man from any other nation has occupied the place for nearly three hundred and fifty years.

At the ceremony of inaugurating a new Pope, one of the customs is to put a bunch of straw on the end of a staff and burn it just before his eyes, and while it is swiftly blazing and vanishing, the voice of the official who holds it says to him, "St. Peter, sic transit gloria mundi," to remind him that all things are vain and perishable.

It used to be necessary that the horse, ridden by the Pope on state occasions, should be gray; and when he mounted, it must be from a stool with three steps, and if any royal person were present, he should hold the stirrup and walk beside the horse, leading him.

The first who dared to set himself above sovereignty was Leo III., who was a friend to Charlemagne; and at some grand festival where the French nobility and Roman clergy were present in all their glory, Leo came forward, and to the surprise of everyone, placed a magnificent crown on the head of that prince and anointed him.

After this, the Popes took part in politics, made wars and treaties, forbade marriages, and excommunicated whoever displeased them. They meddled in the affairs of nearly every court in Europe, and made themselves a terror. The excommunication of a sovereign was felt to be a most dreadful calamity, and no wonder; for while he was in this state the church bells were not rung, sacrament was not administered, altars and pictures were covered with black cloth, statues of saints were taken down and laid on beds of cinders and ashes, and there was a general appearance of desolation and mourning.

FREEZING TO DEATH.

That freezing to death must be a frightful torture many would consider certain from their own experience of the effects of cold. But here we fall into the usual error of supposing that the sufferings will increase with the energy of the agent, which could only be the case if the sensibility remained the same. Intense cold brings on speedy sleep, which fascinates the senses and fairly beguiles men out of their lives. The most curious example of the seductive power of cold is to be found in the adventures of the botanical party, who, in Cook's first voyage, were caught in a snow-storm on Terra del Fuego. Dr. Solander, by birth a Swede, and well acquainted with the destructive deceits of a rigorous climate, admonished the company, in defiance of lassitude, to keep moving on. "Whoever sits down," said he, "will sleep, and whoever sleeps will perish." The doctor spake as a sage, but felt as a man. In spite of the remonstrances of those he instructed and alarmed, he was the first to lie down and die. The same warning was repeated a thousand times in the retreat from Moscow. Allison, the historian, to try the experiment, sat down in his garden at night, when the thermometer had fallen four degrees below zero, and he quickly did the wrongness come stealing on, that he wondered how a soul of Napoleon's unhappy band had been able to resist the treacherous influence.

HOW SOME OF US WORK.

A writer in the Providence Journal says: This is the way we are hurled through the world, and some of us out of it. A man's pulse is at eighty, the blood is leaping to his brain from excitement or pressure of business or duty; he rushes to his office; without pause or let-up he rushes through the day, the constant calls upon his attention give him no respite; the time flies, night comes, the day is over, he retires to his home, eats hurriedly, with brain whirling he goes to bed, tosses all night in feverish dreams, awakes in the morning weary and worn, the old stimulus is applied, the calls upon his time and attention come in troops, he does not pause to think of the strain, and thus it goes on, day after day, month after month, year after year, until there comes a flash, something snaps, then a sudden darkness, the lamp has gone out, the end has come, and it is only noon. This is the way we live, merchants, manufacturers, doctors, lawyers, ministers, editors, students, all; we heed no warning; comrades in the ranks fall by our side and in front of us, we march on over them—to fall ourselves. Thank God the summer and vacation are coming, they are just ahead of us, when the weary, aching heart can find a little rest.

We are afflicted by God, that our reward and crown may be thereby increased; and as much as he addeth to our tribulation, so much and more will he add to our retribution. —St. Cyprian.

INDIRECTNESS.

In the regular conventional sermon there is not a word directly addressed to Englishmen of the nineteenth century as such. If anything out of the prescribed range is spoken of at all, it must only be by the darkest allusions, never by its own name. We remember very well in the days of the Russian war, how even in the pulpit men could not always keep themselves from a word or two on the matter of which every one was thinking; but how carefully everything was veiled under dark allusions; how warily did the preacher avoid any direct mention of

"The Russians and the Turks, With their Babylonish works." as if both alike were nations which decency forbade him to mention. To be sure, we remember a preacher on the other side who delivered a series of discourses against Lord Palmerston, veiled only under the sweet name of Nebuchadnezzar. But we believe that the prophet's allegory was so successfully veiled under the sweetness of the five Chaldee syllables that the congregation never found out at whom the thunderbolts were hurled. The rule seemed to be that everything which regards the congregation as an assemblage of Englishmen, as men living in a certain age and a certain country, a country which has a certain past history and a certain present condition, is to be looked on as a forbidden subject in those discourses which are intended to give religious and moral instruction to the men who live in that country and in that condition; that is to say, they are never to be spoken of directly about these things which it most concerns them to hear. To be sure the day for sermons is Sunday, and we believe that both Sunday books and Sunday music are bound to be all about Jews, and that an Englishman would be looked on as a profane person who had no right to show himself on so holy a day. We are taught in the Catechism to do our duty in that state of life to which it pleases God to call us, and that state of life is in our case a state of life of Englishmen in the nineteenth century. Now, setting aside the exceptional cases of discourses to be got from special preachers in special places, the ordinary average sermon never thinks of dealing directly and in plain words with the particular state of life of those who hear it. We get, we dare say, very good dogmatic theology; we get very sound general morality; but it is a theology and a morality which, so far as it belongs to any particular time or place, seems not to belong to England now, but to Judea in ages past. It was a comfort when some time back we heard in a sermon a rebuke to one class of people who were "afraid of being called the parson's pet," and of certain other persons "who thought it charity to give to an organ-grinder in the street." It was a sign that we had got into an age and country of parsons and organ-grinders—in short, that we had wandered from Palestine to England. —Saturday Review.

AGE BEFORE BEAUTY.

It is just possible, that in this present rage for the antique, we may forget the ugliness of many of our prizes in our satisfaction with their age. While the best friends of social art are ever reaching out in all directions for ideas, old and new, of artistic truth and beauty, we shall indeed have cause for regret if the ancient monstrosities which are daily paraded before us as "old" and "rare" and "real" shall be allowed to influence the growth of popular taste. Let us esteem ugliness if we please,—because it is curious, valuable, unique, historically interesting, or for whatever reason there is ground,—but do not let us try to make people think that it can take the place of beauty, even of that beauty which is modern, and not at all rare. —Frank R. Stockton; Scribner's for April.

UNIFORM LESSONS FOR 1878.

Table listing lesson numbers, titles, and page references for the second, third, and fourth quarters.

There is no misery more true and real than falsehood and counterfeit pleasure. What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults. The slightest sorrow for sin is sufficient, if it produce amendment—the greatest is insufficient, if it do not. —Colton. Find there are two things, it is impossible to desire with sufficient ardor—personal holiness and the honor of Christ in the salvation of souls. He that has no resources of mind is more to be pitied than one who is in want of necessities for the body, and to be obliged to beg our daily happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread. —Colton.

British American Presbyterian FOR 1873.

We desire to enlist the hearty services of large number of canvassers throughout the Dominion...

LIST OF PREMIUMS, PREMIUMS TO CONGREGATIONS.

For 10 subscribers and \$40, we will send a strongly bound PULVER Bible worth \$10. For 92 subscribers and \$64, we will send an eight day clock...

For 40 subscribers and \$80, we will furnish an Electro Silver Communion Set, worth \$20. For 40 subscribers and \$90, we will furnish an Elegant Parlour Clock, worth \$20.

PREMIUMS TO SABBATH SCHOOLS.

Any Sabbath School wishing to replenish the Library can do so on very easy terms, as may be seen on reference to the following Premiums.

For 4 subscribers \$8 and we will furnish 10 vols., Leigh Richmond Books, half bound Library style, worth \$1.75.

For 9 subscribers and \$18 we will furnish a Library of 20 vols., half bound, Library style, worth \$4.50.

For 18 subscribers and \$36 we will furnish 50 vols. Select Sunday School Library, worth \$9.00.

For 12 subscribers and \$24 we will furnish the Old Humphrey Library worth \$6.00.

For 160 subscribers and \$800, we will furnish a Melodeon worth \$320.00.

BOYS' AND GIRLS' LIBRARIES.

We desire to enlist the Boys and Girls as Canvassers for our Paper, and offer tempting inducements.

For 4 subscribers and \$8 we will furnish Chambers' Library of Tales and Stories, 7 vols., cloth, worth \$2.00.

For 7 subscribers and \$14, we will furnish Chambers' Library for Young People, 12 vols., cloth, worth \$3.60.

BOOKS FOR EVERYBODY.

For 2 subscribers and \$4 we will furnish objects for the Microscope, Illustrated with 8 beautiful plates, worth \$1.

For 4 subscribers and \$8, we will furnish D'Aubigny's History of the Reformation, worth \$2.

For 6 subscribers and \$12, we will furnish the Bible Manual; an expository and practical commentary on the books of Scripture, worth \$3.00.

For 8 subscribers and \$16, we will furnish Chambers' Cyclopaedia of English literature, 2 Vols. Royal 8vo., worth \$4.00.

For 18 subscribers and \$26, we will furnish CASSELL'S Bible Dictionary, with nearly 600 engravings, worth \$6.50.

For 30 subscribers and \$60 we will furnish Cassell's Popular Educator, 3 vols, half calf extra, worth \$15.

*Any young man who receives this premium will be extra well rewarded for his labour.

GOLD AND SILVER WATCHES.

For 20 subscribers and \$40, we will furnish a silver watch, worth \$10.

For 80 subscribers and \$60, we will furnish a silver watch, worth \$15.

For 80 subscribers and \$70, we will furnish one of Russell's Silver Hunting Watches, worth \$17.50.

For 100 subscribers and \$200, we will furnish a lady's Gold Hunting Watch, manufactured by Russell & Son, worth \$50.

For 150 subscribers and \$300, we will furnish a gentleman's Gold Hunting Watch, manufactured by Russell & Son, worth \$75.

Special Notice. COMMERCIAL SCHOOL, HARBOUR GRACE, NEWFOUNDLAND. Mr. JAMES I. FELLOWS—Dear Sir: I am very sorry to acknowledge the benefit I have received...

Travellers' Guide. GRAND TRUNK EAST. Depart... 5.37 P.M. 12.07 P.M. 6.53 P.M. Belleville Train... 5.37 P.M. Arrive... 9.37 P.M. 10.53 P.M. 11.07 P.M.

Periodicals, &c. THE FIRST OF JUVENILE PERIODICALS. GOOD THINGS FOR THE YOUNG OF ALL AGES. EDITED BY GEORGE MACDONALD, AND ILLUSTRATED BY THE BEST ARTISTS.

For sale by all Booksellers and Periodical Dealers. TERMS.—Yearly Subscription \$2.50 Single Number 25 cents, with Lippincott's Magazine \$3.50. Liberal Clubbing Rates. SPECIMEN NUMBER mailed, postage paid, to any address, on receipt of 20 cents.

NOVEMBER PART WILL SPEAK FOR ITSELF. For sale by all Booksellers and Periodical Dealers.

J. E. LIPPINCOTT & CO., Publishers. 716 and 717 MARKET ST., PHILADELPHIA.

Unsurpassed, in its typography and wood engraving by any periodical in the world.—Christian Union, New York.

THE Illustrated Christian Weekly, FOR 1873.

Will continue to merit its claim of its elites to be the "handsomest illustrated paper in the world." New portraits of eminent men equal to those already given of Beecher, Spurgeon, Low, Mason, and others, are in preparation.

Will continue to merit its claim of its elites to be the "handsomest illustrated paper in the world." New portraits of eminent men equal to those already given of Beecher, Spurgeon, Low, Mason, and others, are in preparation.

THE AMERICAN TRACT SOC., Publishers, 150 Nassau Street, New York.

THE Scientific American, FOR 1873.

BEAUTIFULLY ILLUSTRATED. The SCIENTIFIC AMERICAN, now in its 23th year, enjoys the widest circulation of any analogous periodical in the world.

Its contents embrace the latest and most interesting information pertaining to the Industrial, Mechanical, and Scientific Progress of the World; Descriptions, with Beautiful Engravings, of New Inventions, New Implements, New Processes, and Improved Industries of all kinds; Useful Notes, Facts, Recipes, Suggestions and Advice, by Practical Writers, for Workmen and Employers, in all the various Arts.

The Latest Discoveries in Photography, Chemistry, and Useful Applications of Chemistry in the Arts and Domestic or Household Economy.

In short the whole range of the Sciences and Practical Arts are embraced within the scope of the Scientific American. No person who desires to be intelligently informed, can afford to be without this paper.

PATENTS. In connection with the SCIENTIFIC AMERICAN, Messrs. MUNN & CO. have had Solicitors of American and Foreign Patents, have had over 25 years' experience, and have the largest establishment in the World. If you have made an invention...

THE GREAT English Quarterlies AND Blackwood's Edinburgh Magazine. THE LEONARD SCOTT AND SONS.

Periodicals, &c. "A Complete Pictorial History of the Times" "The best, cheapest, and most interesting Family Paper in the Union." Harper's Weekly. SPLENDIDLY ILLUSTRATED. Mottoes of the Press.

The Weekly is the ablest and most powerful illustrated periodical published in this country. Its editorials are scholarly and convincing, and carry much weight. Its illustrations of current events are full and fresh, and are prepared by our best designers.

SUBSCRIPTIONS.—1873. TERMS: HARPER'S WEEKLY, one year... \$4 00. An extra copy of either the MAGAZINE WEEKLY or BAZAR will be supplied gratis for every Club of Five Subscribers at \$1 50 each, in one remittance; or six Copies for \$20 00, without extra copy.

Subscriptions to HARPER'S MAGAZINE, WEEKLY, and BAZAR, to one address for one year \$10 00; or, two of Harper's Periodicals, to one address for one year, \$8 00. Back Numbers will be supplied at any time.

NEW-YORK TRIBUNE. 1873.

Now, as heretofore, THE TRIBUNE strives to be first of all and preeminently a news paper.

France a Republic—England and Germany gradually permeated with Republican ideas—Spain swaying in the nervous grasp of a ruler too good for a King and too weak for a Republic, who is unable to govern the great island that blocks the entrance to our Gulf of Mexico, and equally unable to give it up—the German-speaking peoples agitated by a new Protestantism, separating from the See of Rome on the dogma of Papal Infallibility and assuming to recognize the "Old Catholics"—the whole Continent pervaded by the intellectual ferment that comes of the conflict between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain running a race for the world's gains that shall determine Asiatic supremacy—China seeming ready to abandon her advances and renounce her half opened gates—Japan abolishing feudalism and inviting Western civilization to irradiate Western civilization to enrich her long hidden empire—such are the themes that we present to our readers in this issue of our paper.

At home the struggle for freedom seems over. The last slave has long been a citizen, our highest legislation to emancipation, sufficient, equal civil rights, has formally been abandoned. No party, North or South, longer despises the result of the War for the Union; all declare that these results must never be undone; and, with a whole people thus united on the grand platform of All Rights for All, wherein our highest struggle, and the prolonged civil contests that followed, have led us, the Republic closes the records of the bitter, hateful Past, and turns peacefully, hopefully, to the less alarming because less vital problems of the future. To whatever may elucidate the general discussion or action on these, THE TRIBUNE gives ample space and most impartial treatment. Whatever parties may propose, whatever political leaders may say, whatever officers may do, is fairly set down in its columns, whether this news helps or hinders its own views. Its readers have the right to an honest statement of the facts, and this they always receive.

THE WEEKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the age in improvement and enterprise. It devotes large share of its columns to Agriculture as the most essential and general of human pursuits. It employs the ablest and most successful writers on this subject, and presents to its readers their practical views of the Farmer's work clear, concise, and full, and in a manner that is not only interesting but profitable to him.

It reports public discussions which elucidate that work; gathers from every source agricultural news; the reports of the latest experiments; the stories of the latest successes and failures, and to commend it as the first and best Agricultural journal, and to commend it as the first and most important of progressive Art, based on natural science.

THE WEEKLY TRIBUNE appeals also to Teachers, Students, and persons of inquiring minds, by the character of its literary content, which in its review of all the works proceeding from the master minds of the old and new World, with liberal extracts from those of especial interest. Imaginative Literature also claims attention; but in a subordinate degree. "Home Interests" are discussed weekly by a lady, specially qualified for the task. Her articles are always interesting and instructive, and her selection is more eagerly sought after than any other in the paper.

TERMS OF THE WEEKLY TRIBUNE.

TO MAIL SUBSCRIBERS. One copy, one year—12 issues \$2 50. Five copies, one year—12 issues 7 50. TO ONE ADDRESS, all at one Post-office. 10 copies 1 10 each. 50 copies 5 00 each. And an extra to each Club.

TO NAMES OF SUBSCRIBERS all at one Post-office. 10 copies 81 35 each. 20 copies 1 20 each. 50 copies 2 10 each. And an extra to each Club.

FOR CLUBS OF FIVE THE SEMI-WEEKLY TRIBUNE will be sent as an extra copy. NEW-YORK SEMI-WEEKLY TRIBUNE is published every Tuesday and Friday, and is 2 printed twice a week. It contains heartily all the news of the week, including the news of the week, including the news of the week, including the news of the week.

TERMS OF THE DAILY TRIBUNE

Mail Subscribers, \$10 a year. The Tribune Almanac for 1873 will be ready about New-Year. Price 20 cents; 7 for \$1. Always send a draft on New-York or a Post-Office Money Order, if possible. Where neither of these can be procured send the money by a Draft on Friends or by a Draft on the Treasurer of the Bank of New-York. The Tribune Almanac for 1873 is a reduced price, and the present reduction system has been found by the authorities to be nearly an absolute protection against losses by mail.

Typography BOOK AND JOB PRINTING. All kinds.

British American Presbyterian OFFICE, 102 BAY STREET, TORONTO. Remember the above announcement and favour us with your patronage.

ACCURACY, NEATNESS, PROMPTNESS, assured to all. Proofs carefully read, work done quickly, and your package sent by the first Train.

Cards, Tickets, Circulars, Pamphlets, SERMONS, CATALOGUES, MINUTES OF PRESBYTERIES, SYNODS, AND BLANKS. LETTER HEADS, BILL HEADS, ILLUSTRATED, EMBELLISHED, OR EXPLAIN.

Particular attention paid to BOOK WORK ALSO TO PRINTING IN COLOURS. We ask our friends, far and near, to give us their patronage.

Our facilities enable us to do the work on terms as favorable as any parties can give you. Work sent to any place, however distant. We will pay Express or Freight charges to any place where there is an Express or Railroad Office. Will send to any Post-Office. Write the matter to be printed on only one side of the paper, and in plain letters and figures. Give your directions in plain language, stating whether or not you wish the proof sent to you for correction. Send orders to C. BLACKETT ROBINSON, 102 BAY STREET.

Photographers, W. J. ARMSTRONG, PHOTOGRAPHER, 53 King Street East, OPPOSITE TORONTO STREET. All work guaranteed to please. Photographs enlarged from card size up to life size, and colored in oil or water colors.

NOTICE OF REMOVAL. MACORQUODALE & BROTHER. PHOTOGRAPHIC ARTISTS, TORONTO. Having Removed to their New Large COMMODIOUS PREMISES, Built expressly under their supervision, claim to have another second to none in the Dominion, for producing PHOTOGRAPHS in all the varied and pleasing styles in the beautiful and elevating Art of Photography, and with a due sense of the importance of securing the happy smile and simple grace of our infantine community, one of their LITTLE THINGS is particularly adapted.

NOTE THE ADDRESS, THE NEW IRON FRONT, 31 KING STREET WEST, BETWEEN JORDAN AND BAY STREETS. Books R. MARSHALL. Begs respectfully to inform persons residing at a distance that he sends Books, Stationery and Periodicals, to all part of the Country; also Parlour Croquet at \$1 00 and \$2 00 a set, sent free on receipt of price.

Special Notice. Any enquires respecting articles connected with the above business promptly replied to. Catalogues sent free to any address. Liberal discounts to Agents and School Teachers. R. MARSHALL, 47 King St., West TORONTO.

BARNES' NOTES, ON THE NEW TESTAMENT, Complete in 11 Volumes. Just received a large supply of the above-named popular works. And for Sale to the Trade on the most liberal terms. ADAM MILLER, 11 Wellington Street West, TORONTO.

Miscellaneous. W. DAVIDSON, BARRISTER, ATTORNEY, SOLICITOR, CONVEYANCER, & C. OFFICE—SOUTH SIDE OF COURT STREET, Two Doors from Toronto Street TORONTO.

JAMES HUNTER, Coal & Wood Merchant, or Jarvis and Queen Streets, TORONTO.

MARRIAGE LICENSES. GEORGE THOMAS, ISSUER. OFFICE—40 CHURCH STREET, West side, two doors south of King street. TORONTO.

NOTICE. APPLICATION will be made to the Parliament of Canada at its next Session for an Act to incorporate "The Goldsmith's Company of Canada" for carrying on the Watch and Jewellery business generally and for manufacturing goods usually so in such business—with offices at Toronto, Montreal, Halifax, St. John, N.B., and other places in the Province of the Dominion.

ENGRAVING ON WOOD SOCIETY SEALS, PRESSES STAMPS BRAND. G. BLACKETT ROBINSON, 102 BAY STREET.

Insolvent. INSOLVENT ACT OF 1869. In the County Court of the County of York. In the matter of WILLIAM AUGUSTUS STOLLERY, an Insolvent.

Financial. Blaikie & Alexander, BANKERS, BROKERS, AND FINANCIAL AGENTS, 10 KING STREET EAST, TORONTO.

Hotel Cards. ST. LAWRENCE HALL, ST. JAMES STREET, MONTREAL. Long Established—Well Known.

ST. CLOUD HOTEL, RAND BROTHERS, BROADWAY AND 42ND STREET, NEW YORK.

REVERE HOUSE, NODD, OFFICE. Nearly all of the clergy of different denominations stop at this house when visiting the city.

Miscellaneous. VOLUMES FOR 1872. BAND OF HOPE REVIEW, 30c. BRITISH WORKMAN, 45c. CHILDREN'S FRIEND, 45c. INFANT MA-MA, 45c. KIND WORDS, 90c. LITTLE FOLKS, 90c. QUIVER, \$2. SUNDAY MAGAZINE, \$2. JOHN YOUNG, U. C. Tract Society Depository, 102 Yonge Street.

PROSPECTUS FOR 1873—SIXTH YEAR. "THE ALDINE." An Illustrated Monthly Journal, universally admitted to be the handsomest Periodical in the world.

Not for Sale in Book or News Stores. THE ALDINE, while issued with all the regularity of an ordinary periodical, is an elegant character, pure, light and graceful literature, and a collection of pictures, the rarest specimens of artistic skill, in black and white.

ART DEPARTMENT. Notwithstanding the increase in the price of subscription last fall, when THE ALDINE assumed its present noble proportions and representative character, the devotion was more than doubled during the past year.

Notwithstanding the increase in the price of subscription last fall, when THE ALDINE assumed its present noble proportions and representative character, the devotion was more than doubled during the past year.

New Advertisements. JAMES BAIN, 46 KING STREET EAST, TORONTO.

Every Minister, Elder and Office-bearer in the Canada Presbyterian Church should have a copy of the New Edition of the Rules and Forms of Procedure in the Church Courts.

JAMES BAIN, BOOKSELLER AND STATIONER, TORONTO.

The "Adviser," A Religious, Temperance, Unsectarian, First-class MONTHLY MAGAZINE FOR THE YOUNG PROFUSELY ILLUSTRATED.

MERRYFIELD, Boot and Shoe Maker, 190 YONGE STREET.

CANADIAN RAILROAD LAMP MANUFACTORY, 56 Queen Street West, Toronto.

J. BOXALL, MANUFACTURER AND DEALER IN RAILROAD CAR FURNISHINGS, LOCOMOTIVE HEAD LAMPS & BURNERS, Tail, Switch, Gauge & Signal Lamps, Sperm & Coal Oil Hand Lamps.

Medical and Dental. R. G. TROTTER, DENTIST, 53 King Street East, Opposite Toronto Street.

J. W. ELLIOT, DENTIST, Uses his own new PATENT FILLETS, EXTRACTORS, and MOULDING-FLASKS.

J. BRIDGMAN, M. D., 134 Duke street, Corner of Berkeley street TORONTO.

Undertakers. H. STONE, UNDERTAKER, 347 Yonge Street, Toronto.

J. YOUNG, Undertaker, 351 YONGE ST. TORONTO.

Miscellaneous. CANADA STAINED GLASS WORKS, ESTABLISHED 1866. FIRST PRIZE AT PROVINCIAL EXHIBITION, 1871-72.

New Advertisements. BAIN, EAST, TORONTO.

THOMSON'S SACRAMENTAL CATECHISM—now edition—just out. 60c. doz., post-paid. SCRIPTURAL FORM OF CHURCH GOVERNMENT. By Rev. C. C. Stewart \$1.00 by post \$1.12.

JAMES BAIN, BOOKSELLER AND STATIONER, TORONTO.

GREAT REDUCTION IN THE PRICE OF FINE TEAS AT THE VICTORIA TEA WAREHOUSE 93 King Street, (SIGN OF THE QUEEN), And 258 Yonge Street, Corner of Trinity Square.

H. LAWSON, Dealer in Tea and Coffee. Began to inform his numerous customers and the public that he has now got his Tea and Coffee business in full operation, with a very heavy stock of the FINEST TEAS AND COFFEES.

BLACK AND MIXED TEAS. 26 Fine Breakfast Congou ... 40c. 27 Superior do ... 50c. 28 Extra Kaisow do ... 60c. 29 Extra Fine do ... 70c. 30 Finest do do best imported—the Price of Teas ... 80c.

Lawson's Finest Soluble Coffees, Made in one minute without boiling, put up in 2, 5, 10 and 20 lb. tins, at 25 and 50c. per lb.

THE CITY TEA MART, 220 Yonge Street, Toronto.

McGulloch & Morton, GENERAL FAMILY GROCERS, Invite attention to their New Importations of CHOICE BLACK TEAS.

BUCKEYE BELL FOUNDRY, Superior Bells for Churches, Schools, etc., of Every Capacity and Tim fully warranted, and mounted with our Latest Improved Patent Bells.

Books. WILLING & Dr. Thomas' The Practical Philosopher. \$3 50. Thomas Cooper's Plain Pulpit Talk. \$1 00. Dr. Glasgow on the Apocrypho. \$3 75.

WILLING & Books. Dr. Vaughan's Two Great Temptations. \$1 00. Martin's Rain on the Mown Grass. \$2 25. Spurgeon's Feathers for Arrows. 75c. Stanley's How I Found Livingstone. \$5 00.

Music. MASON & CABINET For Churches and

THE ONLY American Musical Instrument of such extraordinary and recognized excellence as to command a wide sale in Europe, notwithstanding competition there with products of cheap labor.

ALWAYS awarded highest premiums, including the MEDAL AT THE PARIS EXPOSITION, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

MASON, RISCH, GENERAL AGENTS FOR CANADA, PIANOFORTE.

Wholesale. Gordon, Mackay & Co.

Spring Stock. FRIDAY, 14TH MARCH INST.

They will be well assorted. In All Departments.

They have Special Lines to show in PRINTS, DRESS GOODS, and CANADIAN SPRING TWEEDS.

Gordon, Mackay & Co. COR. BAY AND FRONT STS., TORONTO.

ALEX. GEMMELL, BOOTMAKER, 97 KING STREET, WEST.

Has in Stock a very large assortment of Gentlem Sewed Boots, Home Made. First-class English Boots at reasonable prices.

Boots of best quality of all kinds made to order.

BUCKEYE BELL FOUNDRY, Superior Bells for Churches, Schools, etc., of Every Capacity and Tim fully warranted, and mounted with our Latest Improved Patent Bells.

Books. WILLIAMSON, Lectures and Essays, by Mr. and Mrs. Henry Fawcett. \$3 00. Poops at Foreign Countries, by Dr. Norman Macleod. \$1 50.

WILLIAMSON, Lectures and Essays, by Mr. and Mrs. Henry Fawcett. \$3 00. Poops at Foreign Countries, by Dr. Norman Macleod. \$1 50. The Wars of the Huguenots, by Dr. Hanna. \$1 50.

Music. HAMLIN, ORGANS. the Family Circle,

EXCLUSIVELY employing several important inventions, and embracing every real improvement.

THE MOST EXTENSIVE and complete factories in the world, producing better work at less cost than otherwise possible.

PRICES as low as consistent with scrupulous employment of only best material and workmanship. Ministers and Churches liberally dealt with.

CIRCULAR, with important information about appointment in purchase of inferior or workless free.

& NEWCOMBE, 51 KING STREET EAST, TORONTO.

PIANOS. THE MATHUSHEK Is endorsed by the most noted artists of the day as the BEST PIANO MADE.

THE FISHER Is thoroughly made, and a most delightful Parlor Instrument.

THE BEAUTY, Seven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved legs at \$325.

PRINCE ORGANS, The best in the market. All Instruments WHOLESALE AND RETAIL, and warranted five years. We are in a position to supply local dealers in every part of the Dominion at manufacturers' lowest wholesale prices.

NORRIS & SOPER, Colborne-street, Toronto.

China and Glassware. CHINA HALL 71 King St. East, Toronto. A full assortment of Glass, China, and Crockery now in stock.

GLOVER HARRISON. "Unquestionably the best sustained work of the kind in the World." HARPER'S MAGAZINE