

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:

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 type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

British American Presbyterian.

VOL. I.

TORONTO, CANADA, FRIDAY, JUNE 14, 1872.

No. 18

Contributors & Correspondents.

NEW BRUNSWICK.

Feeling on the School Question—Progress of Presbyterianism—Pay of Pastors—Foreign Missions.

(From our own Correspondent.)

I referred in my last to the intense feeling that was aroused down here when it was understood that Chauveau's Amendment was likely to be carried, and that with the concurrence of the Government. There was a perfect storm raised in this Province, and rightly, too, as I believe. The danger has passed for the time, but the surface of the sea has not come back yet to its wonted smoothness. The best friends that the Government have in this city do not feel towards it as they did before. It would not have been believed before-hand by these friends that the Executive could stand by and allow a breach to be made in the Constitution, and that was not the most of it. They not only manifested indifference towards a proposal of such great importance, it is plain that they connived at it until their sleep was rudely awakened by the indignation aroused in the Maritime Provinces. The more thoughtful and intelligent of the people will not be induced to confide as much in an Executive that could act so for a long time again, if ever. For myself, I am in no way wedded to either political party in the House, and if I were, the columns of this paper is not the place to express such a preference, but I have declared the sentiments of men that are or have been extremely warm supporters of the party now in power. It is a satisfaction to find that in questions of constitutional as well as educational policy, our community can be brought to rise far above party ties and attachments. The motion that was carried is by no means satisfactory. It is, to say the least, an impertinent interference in the matters that belong to the Provincial Legislature. All that are possessed of any independence of spirit will resent such interference, giving the Dominion House of Commons to understand that it had better mind its own business and permit the Local Legislature to mind theirs.

The statistics of the Presbyterian Church of the Lower Provinces for 1871, have just appeared in the June number of the *Record*. The Presbyteries number 10, but some of them are pretty large, four having under their care from 21 to 25 congregations each. Some time ago when giving you the statistics of Dominion Presbyterianism, a paragraph by the way, which has gone the rounds of the press, I have noticed it myself in some eight or ten newspapers and periodicals published on both sides of the Atlantic. I set down the congregations of the Church, now under consideration as 127. The figures now before me show that it was an underestimate that I then presented. There are 144 given in the tables. It is but fair to say, however, that 10 must be taken from that number, because of cases where two or more are under one minister, and three more are marked as stations. Making these deductions there remain some 132 bona fide congregations under the care of the Synod at this moment. At the time the returns were made out, there were about 112 settled pastors. These, with four Professors, the Agent of the Church and the settlements made since the beginning of the year would make about 120 in active service, and there are at all events three retired ministers. The adherents, including children, are set down as over 76,000; the families, 14,500; the communicants, 17,700. The net increase in the membership during the year is 740. There are 374 sabbath schools, 1,600 teachers, and 13,000 pupils. In all the items there is a considerable increase. There was given to all purposes during the year, about \$184,000, the half of which was expended in Pastors' salaries. Including about \$3,000 which is given to supplement the smaller incomes, the average salary over all the Synod is hardly \$600. It is lamentable to contemplate the inadequate rate at which the services of pastors in many cases are remunerated. The highest sum that is given is nothing to boast of. Hitherto no pastor in the synod got more than \$1,200, and not more than five at that. In cities that can secure a bare subsistence and hardly that. This year, one pastor reports having got \$1,400, and in a call reported as moderated in a few days ago there was \$1,200 promised with \$300 additional for house rent. Only some half dozen more get \$1,000 and upwards. There are signs of progress,

however, very encouraging signs. The people are awaking up to a sense of their short-comings, and in good sooth it is time. It is no agreeable task for pastors to educate the people, to give, especially to themselves, and above all when there is any room for the miserly to throw the accusation of selfishness in their teeth. Still, unless the pastors do it, the lesson will not in many cases be learned. The Presbytery must bring their influence to bear and that not in spasmodic efforts, but by a steady and persistent pressure so that such a state of things may be remedied as soon as possible.

The contributions to the schemes of the Church were in round numbers \$18,500, an increase of over \$1,100 as compared with the previous year. Nearly a third of the whole sum was given to Foreign Missions, which is evidently the most popular scheme we have. I would be very slow to say that one cent too much is given for the conversion of the heathen, I think a great deal more might be given for that purpose than there is. When we compare, however, the large amount given by some congregations to that object, and side by side with that an exceedingly mean sum given to objects nearer home, say to the scheme for supplementing weak congregations, I cannot help thinking of the caricature which Dickens drew long ago of the lady that was so absorbed in the temporal and spiritual interests of the children of some barbarous tribe in Africa, that she utterly neglected the affairs of her house and especially the interests of her own children. As I have said the interest in the Foreign Mission is not to be lessened, but this rather to be the rule, "These ought ye to have done, and not leave the other undone." The other two-thirds of the gross sum were given to the Synod Fund, the College and Theological Hall, Home Missions, the Supplement Fund, and the *Dayspring*. This last, the name of the Mission ship of the New Hebrides, is the children's scheme, and right heartily do they respond. For example this year double the usual amount was asked in order that the ship might be repaired, and in a short time all that was needed was forthcoming. I must now stop somewhat abruptly as this letter is already too long.

St. John, 5th June, 1872.

QUEBEC.

The Congregational Union and Wesleyan Conference—Slow Progress of Congregationalism in Canada—The Remedy—Dr. Punshon on the Christian Ministry—Personal—Dr. Porter, of Belfast.

(From our own Correspondent.)

The past week has been one of unusual interest to religious circles in this city, honoured as it has been by the presence and deliberations of the Congregational Union and the Wesleyan Conference. The proceedings of these bodies hitherto have been marked throughout by harmony and good feeling, and by an entire absence of those exciting discussions, which so often constitute a prominent, if not an attractive feature in ecclesiastical courts. One might suppose that the proverbial "odium theologium" had received its death-blow, and that the strife of eighteen centuries was becoming merged in millennial peace. But we are checked by the remembrance that in distant Hamilton another grave and reverend assembly is holding high converse regarding the interests of the Church, and judging from past experience and antecedent probability, we fear that the discussions there have not been entirely destitute of the warlike element. As yet, however, no echo of the supposed conflict has reached our ears through the columns of the Montreal journals, and we will rest in hope that "no news is good news."

Perhaps the most noteworthy feature in the proceedings of the Congregational Union, was the opening address delivered by the retiring chairman, Dr. Cornish, one of the professors in McGill University. It was marked by great vigour of style, clearness of thought, and of the forcible presentation of truths, which however wholesome, must have been somewhat unpalatable to his ministerial brethren. The burden of the address was an inquiry into the causes and remedies of the comparative, and in fact, absolutely, slow progress which has been made by the Congregational Church in this country. The speaker adverted to the advantages enjoyed by other communions in more compact organization, or in the possession of more distinctive doctrinal peculiarities, and urged that these features afforded a powerful lever-

age for the promotion of the interests of such churches. The remedy for the existing state of things lay in a deeper study, and a more forcible presentation of the history and principles of their church, coupled with earnest and intelligent effort on the part of pastors and people. He also insisted strongly on the care and discrimination that should be exercised in the acceptance of candidates for the ministry, whether from their own theological halls or the ranks of other denominations.

The Wesleyan Conference, presided over by the Rev. Dr. Punshon, as we must now call him, began its session at about the same time as our own Assembly and is now therefore, we presume about halfway through its business. The service held yesterday (Sabbath) on the occasion of the ordination of some thirty candidates for the ministry, was deeply interesting and impressive. The announcement that Mr. Punshon was to preach filled the Great St. James Street Church, one of the largest in the Dominion, to its utmost capacity, nor were the anticipations of the audience disappointed. You in Toronto have happily little need for a minute analysis of Dr. Punshon's style, and still less for a panegyric on his oratory. Suffice it to say that within the limits of one short discourse he presented before his audience a clear and triumphant vindication of the office of the Christian ministry, claiming for it, its proper place and power in the development of the destinies of our world. He addressed himself during the latter part of his discourse more particularly to his brethren already engaged in the ministry or about to enter upon it, dwelling upon the manner in which they should strive to discharge the responsibilities of their office. Finally in a peroration of great power and pathos, the orator addressed himself directly to the young Candidates for ordination, and urged them to be brave, tender and patient in the arduous, yet blessed toils that lay before them.

The churches of our body in this city enjoyed a rare privilege on the same Sabbath in listening to the graphic eloquence of the Rev. Prof. Porter, of Belfast, whom you have lately had with you in Toronto, and who is so well and widely known for his missionary labours and biblical researches in Syria and Palestine. His sympathetic voice, graceful diction and varied powers of description have charmed us here, in common, we doubt not, with those who have heard him elsewhere.

"DIGAMMA."

Montreal, June 10th, 1872.

CONVERSIONS FROM PROTESTANTISM TO POPERY.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—An event lately took place in the parish of L'Assomption—the first below Metis—which has caused great joy among our Roman Catholic neighbours. *Le Courrier de Rimouski*, of May 3d, devotes nearly half a column to a communication regarding it. Last Easter Sunday, "two adult Scotch persons"—as the writer terms them—George Meikle, aged 22, and Mary, his sister, aged 25, "publicly renounced Protestantism in the parish church, in presence of an immense number of the faithful belonging to the place and neighbourhood, and expressed their desire to enter into the bosom of the Catholic Church." This event, he tells us, has made that day doubly memorable to the parishioners of L'Assomption de McNader. I must say that our Roman Catholic neighbours have very little cause indeed for rejoicing over the conversion of George and Mary Meikle. I know them both, and therefore can speak with authority.

They can as truly be termed "French Canadians" as "Scotch," for though their father is the latter, their mother is the former.

I never knew that they were Protestants. I, always, looked on them as neither one thing nor another in the matter of religion. Every one of those acquainted with them, to whom I have spoken about their conversion—among whom are some of their very near relations—has expressed himself in the same manner. The idea of their renouncing Protestantism amused him very much. I am certain that every Protestant who has known them for some time, has the same opinion of them. He is truly a poor specimen of a Protestant whose religion has never been discovered by those who have known him for years, and been much in his company. The father of George and Mary Meikle calls himself a Protestant. But, about ten years ago, he left his wife and family here, and went to the United States, where he is now living.

For some time before that, he lived very little with them. The bringing up of the children was thus committed to the mother. She is a Roman Catholic of no education. A brother of George and Mary once told me that he sometimes helped his mother to count her beads. Had poor Mr. Keith acted as Mr. Meikle did, he would have had no difficulty about the training of his children. Of course, in the circumstances referred to, George and Mary Meikle could not be very strong Protestants. The great Dr. Johnson once said of a certain person who proposed to be an infidel. "He an infidel! A horse is as much an infidel as he is. He never gave the subject of religion any consideration." A like remark will apply to the Protestantism of George and Mary Meikle. Persons renouncing the errors of Protestantism, who know as much about it as a wild Kaffir does about mathematics, and the overflowing joy of the Popish party on account of it, are things, certainly, in the highest degree ridiculous. A friend of mine said when I told him about the conversion of the Hon. Mr. Le Boutillier from Protestantism to Popery—"Well I am glad that he has some religion now, for, before, I never could see that he had the slightest trace of any." I may say the same of the converts to Popery of whom I am speaking. They are very fair specimens of such converts. Others may be better educated than they. It may be that they are "belted knights, marquises, dukes and a' that." Yet, on examination, it will be found that they are about as ignorant of the Gospel as a "heathen chinee." Mary Meikle's conversion is not to be wondered at. The happy young man is a Papist. Had he "followed do Scotch way,"—as one of her brothers expresses it—she would have done the same. It is a proverbial saying that Love is blind. This is true, but it is also true that he is sometimes very sharp-sighted. Cupid often enables people to see clearly through things which, before, were perfect mysteries to them. No doubt it was he who enabled Mary Meikle to see the vast superiority of Popery over Protestantism. A young woman living in a neighbouring parish, changed her religion a few years ago. A day or two after, she took the bridal veil. A few months after, I had occasion to be near where she was living. I called on her. I found her recovering from a very severe illness. At one time, the doctors had pronounced her case hopeless. I asked her if the faith which she now professed gave her peace of mind in the prospect of death. She would not answer. I asked her if she ever read the Bible now. She said that she had none, as she had given hers to her sister in Metis, lest it should be burned. Seeing a rosary—a string of beads used by Papists in their devotion—hanging at the head of the bed, I asked her if she ever made use of it. She said that she did not, for she did not understand it. I said that there are many things which she could learn which would be of far more use to her than learning to use the rosary. But, let us return to the narration under consideration.

Mary Meikle, before she was received into the Romish Church, was baptized. Her brother was not, for he was baptized in infancy by a priest. But, Mary was baptized before, by a Protestant minister,—Dr. Cairns, I believe who belongs to the U. P. Church. Of course, then, baptizing her a second time was treating her first baptism as nothing. Now, the Church of Rome most distinctly teaches that heretical baptism is valid. Several of her standard writers say that by baptism, heretics are made her subjects. If this does not teach the validity of heretical baptism, language has no meaning. Again, the Council of Trent says—"If any one shall deny that Baptism even when it is administered by heretics in the name of the Father, of the Son, and of the Holy Ghost with the intention of doing what the Church does, is true Baptism, let him be accursed." According to this, then, the priest who baptized Mary Meikle is accursed. Yet, it is the fashion, now, to baptize a Protestant, when he became a Papist, though he may have been baptized before. The reasons given for so doing are most childish. One is that he may not have been baptized with due intention. Well, let us go no farther than the case of Mary Meikle. What reason, I ask, have we to believe that the priest who baptized her did so with due intention? Who, save God and the priest himself, knows what his intention was? I defy any person to prove that any of the Sacraments of the Church of Rome has ever been validly dispensed, according to the doctrine of intention.

But, I must pause here for the present. I have a few more remarks to make on the article in *Le Courrier de Rimouski* relative to the conversion of George and Mary Meikle from Protestantism to Popery, which I shall reserve for another letter. In the course of these, I shall give a faithful but not flattering picture of the priest who presided when they were received into the Romish Church. I shall, also, exhibit some of the heathenism of that Church and unmask her hypocrisy in the use of a certain term which she often applies to Protestants.

I remain, yours truly,

T. FENWICK.

The Mause, Metis, June 5th, 1872.

SABBATH SCHOOL LITERATURE.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I was much pleased with the tenor of an article in a late issue of your paper on this subject. I believe that a great deal of money is thrown away yearly in the purchase of S. S. Libraries, which are wholly unfitted for the object intended. I do not approve of teaching religion by means of romance and fiction. A fact need not be covered with fiction to render it wholesome. The true and live stories contained in such papers as the *British Workman*, together with the splendid illustrations, are wielding a far more potent influence on the minds and hearts of children and the homes they reach, than many of the pigmy volumes consisting chiefly of binding and gold letters, with very little soul nourishment, reminding me of some common article of food served up in a golden vessel. What becomes of S. S. Libraries? Unless some system of exchange with other schools is carried on, or some charitable use be made of them, they lie useless and unread on the shelves. S. S. papers of the right sort are not of this character coming weekly or monthly, nothing can be better calculated to keep up the interest of the children. Our religion should, if I may use the expression, be advertised, so that he who runs may read. I do not need a lecturer to tell me of the evil of Intemperance when I see the poor drunkard in his misery and can see the ruin wrought in his own home by the maddening cup—the living example is sufficient. Welcome then, we say, to literature that does not weave around us romantic ideas of religion, ideals, unattainable examples, that never had a living exponent. Obscene prints and pictures are interdicted by the laws of the land as well as Police Gazettes, &c. Suppose that instead of deeds of darkness and crime, we portray in pictures of reality noble deeds, heroism, and biographies, these, I have no doubt, would do good service. The spiritual food of children should be selected with as much care, and as carefully given, as that which nourishes their bodies. While we cry out against S. S. reading, we would not exclude Bible Dictionaries and works of lasting value, that are not as mere fossils in a cabinet, just to be looked at and not more, but rather fitted to educate and fill with love and admiration the reader for the solid truths of Christianity.

Your well-wisher,

JOHN S. BOULLIER.

When Albert Barnes sent his father a handsomely bound copy of his commentaries, the old gentleman's only remark was: "Albert was a good boy to work."

We should give as we would receive,—cheerfully, quickly, and without hesitation: for there is no grace in a benefit that sticks to the fingers.—*Seneca*.

As nothing truly valuable can be attained without industry, so there can be no persevering industry without a deep sense of the value of time.—*Sigourney*.

There is as much difference between the sins of believers and the sins of carnal men as between a meadow accidentally overflowed with water and a stagnant marsh.

A few minutes devotion at night will not clear the conscience of a foul trick done during the day, nor will going to church on Sunday atone for the wilful sins of a week.

The only way to meet affliction is to pass through it solemnly, slowly, with humanity and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.—*Miss Muelch*.

Selected Articles.

BACKBONE.

When you see a fellow mortal
Without fixed and fearless views,
Hanging on the skirts of others;
Walking in their cast-off shoes;
Bowing low to wealth and favor,
With abject, uncovered head,
Ready to retract or waver,
Willing to be drove or led;
Walk yourself with firmer bearing,
Throw your moral shoulders back;
Show your spine has nerve and marrow—
Just the things which his must lack.

A stronger word
Was never heard
In sense and tone
Than this, backbone.

When you see a theologian
Hugging close some ugly creed,
Fearing to reject or question
Dogmas which his priest may read
Holding back all noble feeling;
Choking down each manly view;
Caring more for forms and symbols
Than to know the Good and True;
Walk yourself with firmer bearing;
Throw your moral shoulders back;
Show your spine has nerve and marrow—
Just the things which his must lack.

A stronger word
Was never heard
In sense and tone
Than this, backbone.

When you see a politician
Crawling through contracted holes,
Begging for some fat position,
In the ring or at the polls;
With no sterling manhood in him;
Nothing staple, broad or sound;
Destitute of pluck or ballast,
Double-sided all around;
Walk yourself with firmer bearing;
Throw your moral shoulders back;
Show your spine has nerve and marrow—
Just the things which his must lack.

A stronger word
Was never heard
In sense and tone
Than this, backbone.

A modest song and plainly told—
The text is worth a mine of gold:
For many men most sadly lack
A nobly stiffness in the back.

A FRIEND IN COURT.

A LITTLE fellow, ten years of age, was arrested in London, some years since, for stealing. He was brought by the policeman into court, and placed upon the stand before the judge. He was very much frightened, and trembled as he glanced around the court-room. The judge, moved by his tender years and gentle face, which gave evidence that he could not have been long in the company of vicious boys, asked him, kindly, if he had no friend in the court-room. The little fellow cast a timid look over the faces of the crowd attending the trials, and then turning his childish, appealing face to the judge, said, "No, sir!" He had hardly made the answer, when, turning around again, and pointing toward the door, "There comes my father!"

The judge called the father forward to the stand. He wore the thread-bare garments of a soldier. His face was yet thin and pale. He limped as he came through the crowd, which separated to let him pass. He was bowed down, either through feebleness or sorrow, and had a very anxious expression upon his countenance.

To the enquiry of the judge about the act for which his little son had been arrested, he said with much feeling, "He knew nothing of it until he heard he was in court. He feared the boy done wrong. He did not know what he could do about it, 'but it will break my heart,' he said 'to have him sent to jail.'" "This little boy," he continued, "is all that is left me of my family, and if the judge is pleased to hear me I shall be glad to say few words about myself."

He was encouraged to go on, the judge expressing much interest in his story.

"A little more than ten years ago," said the feeble soldier, "when the child was an infant, his mother lay upon her dying-bed. She besought me in her last moments to watch over the motherless babe that she was to leave behind her. I promised her that he should never be away from me, if I could help it, and that I would do all I could to bring him up a good boy. Just after my wife died, I was drafted as a soldier in the army, and I had no means of securing a substitute. I could not leave my helpless child behind when our regiment was sent to India, so I took him with me. He always slept with me, and I tried to teach him, as soon as he could speak, the prayer that he would have learned of his mother, if she had lived. Wherever I went, from camp to camp, I took him with me. In the tent, in the barracks, under my blanket upon the ground, the boy always slept by my side.

"When the war broke out, and our regiment moved to the front, my child accompanied me. I have carried him for days in my weary arms during our weary marches. He was both the care and comfort of my life. In a severe battle I was wounded in several places—it was thought at first mortal—and I fell upon the field. I was carried by my companions to the hospital, and they took such care as they could of my child. Contrary to the expectations of the surgeon, I did not die of my wounds, but after a long period of weakness, began slowly to recover. But my constitution had been broken down; and I left my bed a lame, feeble man, unable

to endure the labor and fatigue of the camp. After a time, a discharge was obtained for me, and I was permitted to come back to my native land. I determined to return to the town where I had formerly lived, and was known, and try to find some light employment by which I might be able to support myself and my little boy.

"I reached London a few weeks since, and was taken sick almost immediately on landing. During my sickness I was sometimes delirious, and could take no care of my child. The people where I boarded were all strangers to me. In this time the boy wandered into the street, and fell among bad companions, I fear. When I became conscious of my situation, I found he was not in the house.

"You may imagine my distress, sick and helpless as I was. As soon as I could get out I commenced inquiring for him in every direction, and, finally, through the police, heard of the arrest of a child about his age.

"And here he is," said the father, with a trembling lip, as he turned his melting eyes upon the weeping boy. "What can I do for him? I have done something for my country, and bear the marks of it. Perhaps for this the first crime of my child may be forgiven."

The old soldier opened the worn garments that covered his breast, and showed the terrible scars of the lately healed wounds which he had brought from the field of blood.

The judge and all in the court-room were deeply affected by the simple and touching recital.

"Take your boy," said the judge, his voice husky from his emotions. "You have been a brave soldier; you deserve well from your country, and I know you will be a good father to watch over him and keep him from temptation in the future."

The "dock" where the boy sat was opened and he sprung into his father's arms. All in the court cheered them, as the two passed slowly, hand in hand out of the room, and started once more upon their weary journey.

What a comfort to that boy, in his trouble, it was to find a friend in court—one able to speak for him; one that loved him so well, and one that was able to save him.

Dear readers, have we not sinned? Does not something within us sit as a judge, and seem to condemn us? Have we a friend who can save us? We look all over the faces around us, even the loving ones in our homes, but there is none that can forgive our sins, or has power to give us release. But we have a friend in court. He always comes in our helplessness. We have but to lift our eyes, and we shall see him as he "stands at the door." If we are so weak and ashamed that we cannot pray, "not daring so much as to lift our eyes to heaven," he will speak for us. "He ever liveth, to intercede for us at the right hand of God." He loves us as no earthly father can. He calls himself our Friend and Elder Brother. He bears the marks of the wounds which he has received in our behalf, and which will secure our release from punishment if we trust him and always keep by his side.

A PICTURE OF A GLACIER.

The correspondent of the New York Tribune with the Hassler expedition, in one of his letters, gives the following description of a glacier:

No photograph, however, even by the most skillful hands, and taken from the best position, could do justice to the wonderful beauty of this glacier. As I approached it through the woods, even on the second day, I mistook it for the blue sky appearing through the trees. In some parts it seems simply like a crusted field of snow; go nearer and you will find it is ice, pebbles of ice, packed into a solid mass. Its two principle brooks emerge from splendid caves, arching over them, and glowing within with a deep blue light. It is split at its termination by great fissures, running far up into the mass, into tongues varying from one or two feet to thirty or forty feet in thickness, and of an altitude so great that I did not care to venture far up into the fissures between them, lest a fragment of the ice falling from above should crush me. I suppose the mass of ice a mile wide, and perhaps two miles long, must be in its deepest parts 200 or 300 feet thick, possibly much more. It was a great delight to see this huge mill and examine its fresh-ground grist, and note the ease with which it ground the veins of hard jasper porphyry down to the same surface with a softer granite. The most beautiful sight about it was a portion of it shivered, by passing over a steeper place, into a thousand of the most fantastic pinnacles, made more fantastic by the melting during the past summer, and now lighted for me by the cloudless morning sun. The valley around the bay is grandly beautiful, and if the mail steamers could only be sure of such fine days as we enjoyed, it would pay them to cut a path through the half mile of forest, and advertise that passengers would be allowed to stop and see the glacier and its surroundings.

HOME EVANGELIZATION.

BY THE REV. WM. M. TAYLOR.

If it be true that the poor are not found in any proper proportion in our churches, or that the Gospel is not reaching a large mass of the working element of the population, then it is a truth which ought to fill us with sadness, and rouse us to exertion. When John the Baptist sent two of his disciples to ask Jesus, "Art thou he that should come, or do we look for another?" he made reply by working some miracles before their eyes, and then saying: "Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." Thus as the crowning evidence names the preaching of the Gospel to the poor, and if it be so that in any large measure this evidence is not presented to the world in these days, we do not wonder that skepticism should be rearing its head among us, or that scientific objections to the word of God should have so much weight among our contemporaries. These objections indeed can be satisfactorily met, and it is well that they should be refuted by Christian apologists, but all the answers which can be given will fail to carry conviction to the minds of men generally, if the poor are neglected by the Christian churches, and left to sink deeper and deeper in misery and degradation; whereas on the other hand if the people of Christ would but lay hold of the suffering, the guilty and the debased, and by the power of the Holy Spirit through the Gospel, lift them up into happiness and holiness, such a demonstration of the divinity of our religion would be given as would silence every gainsayer, and put every scoffer to an open shame.

But the pressing question is, By what means shall we bring the masses of the people in our larger towns into contact with the regenerating and elevating influence of the Gospel? The answer is twofold, namely, by adapting our churches to them, and attracting them into them, or by going forth outside of our churches, and carrying the Gospel to their homes. But indeed the difference between these two answers is more apparent than real, for in every case where success has been attained, both methods have been somehow combined, and what is needed is a loving heart and a wise head in the worker, more than any rigid and stereotyped mode of operations. Different individuals will have different plans, and that method which answers admirably in one place may fail most signally in another. It will not do, therefore, to prescribe any rigid rule, but it may serve perhaps to stimulate inventiveness, and to quicken zeal if we describe some experiments which have been tried elsewhere with most encouraging results. The first is connected with the name of the Rev. Dr. McLeod of the Barony Church, Glasgow, who is perhaps better known as the editor of Good Words. His church is situated near some of the worst streets of the city, but by the power of his eloquence he drew into it at once a very large congregation, containing many of the wealthiest inhabitants of Glasgow. There was, consequently, no room in it for the poor, and even if there had been ample accommodation for them, the respectability of the other worshippers would have kept them aloof. But the minister was not willing that they should not be cared for, so, dividing the other labors of the day with an assistant, he instituted a third service on the Sabbath, having this peculiar feature, that no one was allowed to attend it except in working apparel. As many as fifteen hundred men and women in every-day attire have frequently been gathered together on such occasions to hear his words, and at the close of the winter's services, sixty-nine of these were after examination admitted to the membership of the church. The next year forty were similarly received, and then as there was no accommodation for them in the parish church, the result was the formation of a mission church, which has now been in existence for a good many years, and has become the mother of others.

Parallel with this effort on the part of Dr. McLeod, a noble work was prosecuted in the same city under the auspices of Rev. Dr. Robert Buchanan, of the Free Church. This was conducted on the territorial plan of selecting a certain portion of the city, and bringing all holy agencies to bear upon its inhabitants. The place chosen was the Wynd, in the very heart of the lowest portion of the town. A church was erected; a minister was appointed; he was assisted by volunteer agents from the regular churches, and very soon the building was filled by those for whose benefit it was intended. Again and again a blessed revival has visited the locality, and many who were notorious for wickedness in the locality, among whom was a well known prize fighter, whose sobriquet was "the Brig-gate Flesher," were converted. But as these converts grew in Christian character, they grew also in worldly respectability, and so they very soon discovered that they could not continue to reside

in such a miserable locality. They removed, therefore, to better portions of the city, and a sufficient number of them having gone to one locality to warrant the commencement of a new congregation there, they erected a church, and called their mission minister to be their pastor. He accepted the call, leaving behind him in the old place as many as would form a nucleus for the carrying on of the work. This remnant called a new minister, who again filled the church, and the former process was repeated until now the Wynd Church is like a mother-hive, which has thrown off, we think, four separate swarms, while it still remains to gather in the outcasts that are continually buzzing in its neighborhood. The funds for the sustaining of these and kindred operations in other quarters of the city have been raised entirely by voluntary contributions, and at the present moment the three Presbyterian denominations are engaged in raising a sum of from forty to fifty thousand pounds for the purpose of doing still more in the same direction. Nor is this all. A work which had for its primary end the benefit of the Foundry boys of the city has sprung up into a most important and successful organization, numbering amongst its members persons belonging to all the evangelical denominations, and forming branches in some of the larger towns in the West of Scotland. Similar efforts have been prosecuted with great success in the cities of this country, and though our residence here has been so long, we have heard with deepest interest of the Bethels of Brooklyn, the Five Points Mission of New York, and the Bethany of Philadelphia. We have not described these experiments (or rather as we might call them experiments), in Scotland therefore because we imagine that things here are more backward in this matter than they are in the old country, but rather, that the friends who are interested in the subject may know something of what is being done in the cities of Great Britain, and may be encouraged to prosecute their labors with the assurance that by the blessing of God, they will yet be crowned with success. But, indeed, the plans are not nearly so important as is the character of the men by whom they are carried out. A foolish man will make the wisest method a failure; while a wise man may achieve marvelous success with the crudest possible method. What is needed is a loving spirit in the worker. When the Lord healed the leper, he did not stand aloof from him and wave him off, saying to him, "Keep at a distance! thou art unclean!" No! but he did a new thing in Israel. He touched the leper, and by that touch he not only drove away the disease by which the poor man was afflicted, but he thrilled his heart by the discovery that here at length was one wearing human nature who was not afraid to approach him, and take him by the hand. If, therefore, we would do any good to the masses of the ungodly, we must touch them with our sympathy, and let them feel the genial warmth of our affection. A kind word spoken, or a loving service cheerfully rendered will be here of more avail than the most liberal dole of charity. It is thus our city missionaries, and missionary agents generally succeed; and he who would put his hand to this work must beware of attempting to prosecute it in a cold or worldly spirit. The loving heart is ever the wisest guide, for love is itself the inspiration of the Divine Spirit.

But while in laboring for others, our love to them must be made apparent, we must not forget, either, that if we neglect their misery, and leave them to go down to deeper degradation, we do so at the extremest peril to ourselves and to the commonwealth. There is a spiritual contagion as well as a physical, and if we allow the corruption of our cities to increase, how shall our sons and daughters be kept from its defilement? When smallpox is abroad, great is the alarm in every household, and immediate precautions are taken to keep it from spreading in the district; but in the condition of the midst of us, a spiritual putrescence more pernicious than that loathsome malady, and if we are indifferent to its existence there may come a day when our own sons and daughters shall be infected with its dreadful impurity. If we would beat back a fever epidemic, it is not enough that we merely attend to personal purification, but we must cleanse the entire neighborhood, and in like manner we must evangelize our cities if we would make the safe places in which to rear our children.

But this subject has a national bearing as well as an individual. Some one has compared representative government to a pyramid with its base resting on the mass of the people, and its shape rising up and narrowing in through magistrates and governors, to its apex in the head of him who sits in the Presidential chair. Now the strength of a pyramid is in the stability of its base, and if the people in the lower layers are allowed to become corrupt, what is to become of the nation as a whole? The character of the people will determine that of their representatives, and if we wish to get at the root of that corruption on the judi-

cial bench and in the halls of legislature, over which all good citizens are mourning—here is where we must begin. Like people, like judges, like citizens, like representatives. Reform the people, therefore, by regenerating influence of the Gospel of Christ, and you lay the whole tree of corruption low; leave them alone, and whatever else you do is the lopping off here and there of a branch, while the upas remains to shed its poison fruits upon our heads. Thus personal and national issues are involved in the solution of the question, "How shall we evangelize the masses of our large towns?" Yet if we would do the work in the best possible style we must keep uppermost the highest motive, and prosecute it "for Christ's sake." The men we wish to save bear his image—blackened, and almost obliterated it may be, but still his image. They are wearing that human nature which he has consecrated by his incarnation, and he desires that we should show our gratitude to him by helping them. It is he, therefore, who is appealing to us through their necessity, and the question for every one whom he has saved is, Shall he thus plead in vain?

STRIKING THE WHEELS.

"Clang! Clang!" The sharp, ringing sounds impressed me peculiarly, as I stood waiting at the railroad station. "Clang! Clang!" I caught them again. A train had just arrived, and crawling along from car wheel to car wheel was a workman carefully striking each with his hammer. He was testing the wheels. They had turned many times that morning, and would turn many times more before night should come. Through many a deep cut, jover quick fierce streams, around sharp curves they would turn, and it was important that they should be sound and strong. There were trains that would run far into the night; and who would want to go over the bridge at Niagara with a flaw in the wheels? So "clang! clang!" went the workman's hammer. It preached a sermon to me that morning.

I am thinking of the religious type of this age. It is that of activity. Go back, and we find men less busy in spiritual things. At last the noises lie down till you come to the stillness of the huge overshadowing monasteries as hollow with little cells as a hive. There in the dusk and quiet of a meditative life, men were trying to find the rounds of the golden ladder that would carry them up to God.

That leaf in history was turned over long ago. We think differently now, and more wisely, too. The missionary, not the monk, is the type of the age. We push our enterprises in every direction. We push hard. Bibles, tracts, the missionaries themselves, go out with a kind of steam-power behind them. In our narrower fields at home, a like impulse is upon us, and we are occupying every corner with a prayer-meeting. There is no prominent point, but it must be made to carry the flag of Jesus. I am not finding fault with the tendency of the age. I like it. I praise it. "Keep he wheel-turning," let it be your motto as a rule. And yet in the midst of the turning wheels, we think of those that come to stop one morning, and the workman struck them.

Let us make activity the prevailing characteristic of your life; but it is a good idea once in a while to bring every thing to a full stop, and then let there be self-contemplation. None of us believe in morbid self-examination, in the introspection that is microscopic. Still it remains good that a Christian may with profit, now and then ask himself just how it is with his soul. The glory of the age makes one of its dangers. Amid the great stir of this outward activity, we may become averse to the hour of meditation. Let it come, though; its stillness, its solitude, its few plain, heart-searching questions. We may be surprised to find some flaw where we little suspected it.

The hours for meditation may not seem so attractive. Self-contemplation does not look so interesting as self-sacrifice. There is something so full of dash and stir to a train of cars in motion, thundering down through the valleys, sending the echoes flying over the hills-tops. There is nothing very romantic about the train at rest; a few box cars succeeding one another, the engine lazily rolling its smoke aloft, the workman going from wheel to wheel, and breaking the stillness with the clang of his hammer. But the swiftest gliding train may be running with a dangerous flaw in its wheels exposing it to sad and swift disaster.

Ah, Christian worker, it is a good idea to "break up" now and then, let the train come to a full stop, and then strike the wheels.—Christian Banner.

They who are the fullest of faith and richest in good works make the least sound; when their hearts and lives, like the face of Moses, shine brightly with grace and holiness, they do not, they will not know it. They consider their greatest light and lustre is but a reflection from the Father of lights, and therefore they have no reason to boast at all of borrowed goods.—Swin-nock.

A MORNING MEDITATION.

Think not any business or haste, though ever so great, a sufficient excuse to omit prayer in the morning; but consider:

1. That the greater thy business is, by so much the more need thou hast to pray for God's good speed and blessing upon it, seeing it is certain nothing can prosper without His blessing.

2. That as many a man, when he thought himself surest has been soonest crossed; so mayest thou.

3. That as many a man has gone out of his door, and never come in again—many a man who rose well and lively in the morning, has been seen a dead man ere night; so may it befall thee. And if thou be so careful, before thou goest abroad, to eat and drink, to fence thy body from ill airs, how much more careful shouldst thou be, to pray that thy soul may be preserved from temptation.

4. That the time spent in prayer never hinders, but furthers and prospers a man's journey and business.

5. That in going abroad into the world, thou goest forth into a forest full of unknown dangers, where thou shalt meet many briars to tear, many snares to entrap, and many enemies to destroy. It is a field of pleasant grass, but full of poisonous serpents. Adventure not, therefore, to go naked among these briars, till thou has prayed Christ to keep therein all thy ways, nor to pass through these snares and ambushments, till thou hast prayed for God's providence to be thy guide; that so, if thou comest home not holier, thou mayest be sure not to return worse than when thou entrest out at the door.

But if, as thou readest this, thy conscience tells thee thou hast never prayed in right earnest—hast never found for givenness of thy sins through faith in Jesus, how canst thou look up for the daily guidance and keeping of God? If thou hast not come to Jesus for pardon, thou art still in thy sins, and at enmity against God, and therefore art in hourly danger of His just judgment. If this be thy state, oh! think of thy iniquity—thy danger; and hear the voice of divine mercy saying unto thee, "Be ye reconciled unto God."

"They who once His kindness prove,
Find it everlasting love."

MR. PUNSHON IN NEW YORK.

We take the following reference to the Rev. Dr. Punshon's sermon in the Academy of Music, New York, from the *Hearth and Home*, only sorry that our space precludes the rest of the article:—

Mr. Punshon has certainly no grace of person or manner. His body is short and round, and his arms and legs disproportionately long. His head is set down close to his shoulders, and his face is not comely. His voice is flat and without any melodiousness, his action rather vehement, his speech rapid and almost incessant. With all of these drawbacks he will dazzle an audience with his splendid pyrotechnics of rhetoric, sky-rockets shooting into the very heavens and bursting like bombshells; he will melt an audience to tears by his sympathetic passion and enlist them by his vehement denunciations. He is a great orator of the rhetorical sort; splendid diction he has, immense "magnetism" he has; all the vigor of his nature goes into a sensuous imagination that is almost unrivalled, a gift of speech that for wealthiness and inexhaustibility is all but miraculous, and a strong and overbearing passionateness. The very absence of any restraining critical sense, the lack of the highest intellectual and moral qualities, contributes to make him a still greater phenomenal orator. He throws himself without reserve, clean off his feet, into his subject and at his auditory. You weep too. But when he is done, you cannot remember one fresh thought or one original idea, or any high moral inspiration. You were flooded with the glory of his imagination, captivated by his vehement dramatic action, and overwhelmed by his passion.

"His religious thought, separated from his rhetoric, is very much below that of the Methodist body in this country in many regards. He has a materialistic way of representing things that would soon wear out with American audiences, we imagine. His stage-trick of stamping his feet to represent the tread of devils about to seize a victim, would have repelled the audience in the Academy had they not been completely carried away by his passion, and the self-forgetfulness with which he threw himself into his action. And yet we cannot claim any superior discrimination for Americans when we remember the popularity of Gough.

"There sat on the platform with Mr. Punshon men whose sermons are full of original thought, of keenest moral discipline, of all the nobler qualities of preaching which his lacks. But no Academy is ever filled to hear them. Unhappily, people do not want thought but excitement."

As sins proceed they ever multiply, and like figures in arithmetic, the last stands for more than all that went before it.—*Str T. Brown.*

PAY OFTEN.

We happened to see a check in a minister's hand the other day, the amount being his weekly payment of salary. Thinking it an unusual thing, we asked an explanation. The reply was substantially this:—"My salary is not large, but it is all that I think my people can afford to pay in their present circumstances. They know it is very small for all which it has to do in my house; and although they promised regular quarterly payments, they have volunteered the weekly check which you saw in my hand. The difference is immense. In the first place, it warms my heart to receive every week the substantial evidence of faithfulness from my people. It shows that they keep me in mind. It shows that they mean I shall have the use and benefit of my money as fast as I earn it. Thus I get my salary without any deduction of interest. And besides, with cash in hand, I can buy a tub of butter, and save ten cents a pound over the credit system. I can lay in my potatoes and groceries, and enjoy the luxury of paying as I go. The nimble sixpence is worth one-quarter more than the slow shilling. But many ministers have to put up with the slow sixpence—a poor salary poorly paid; sometimes past due, and possibly dunned for beside. I thank God every Wednesday, when my check comes, that He has given me a people so squarely honest."

This confession of the minister though entirely private, seems too good to be suppressed. Our conviction is, that with all the self-denial, and often extreme hardship, to be found in the lot of ministers, the acting out of our heading, "PAY OFTEN," would help things amazingly. How different this from the miserable financial confusion of many parishes, where collections are slowly made—where the last payment made is pew rent—where the treasury is never in funds, and where the poor parson is obliged to pay usury on the whole business. It is an outrage on a defenceless man thus to force the minister to go about with an empty purse. Ten dollars in the pocket-book helps a man's manhood. Blink and hide it as we will, money is power. Many a very small man seems big in a parish because he has wealth. Many a one is despised because he is a poor wise man. Give your minister, then, the full advantage of his narrow salary. Pay often; it may save his borrowing and thus enable him to preserve his manhood. Pay often; it may save his getting in debt, and so mortgaging his good name and influence. No body looks quite so high into the face of one who owes him; and some are so meanly made that they look down upon the minister, whose debts are really not his own, but his people's. Let it ring through our parishes in city and country: Pay as liberally as you can; but in any event, pay often. So will you the more respect yourselves and your pastor; so will he the more respect himself and you.—*Philadelphia Presbyterian.*

POWER OF A TEAR.

A few years since, while visiting among the boatmen on the Erie Canal, a captain related an interesting incident in his own experience. "Some years ago," said he, "while in port, at New York, a little boy came on the boat where I was then employed as a hand, with Bibles, inquiring for 'the Captain.' He was pointed out to the little fellow, who most respectfully said, 'Captain, wou't you have a Bible?' The hard-hearted man, with stern look, and surly voice, replied, 'No. I don't want any of your Bibles,' and abruptly turned away. The little head went down, and upon the boyish face I saw a tear, and that tear—it went to my heart—infidel though I was. Instantly I said, 'Little boy, I'll take a Bible.' The youthful missionary's face brightened with smiles as he handed me the volume to which I was then a stranger."

"Finding myself in possession of such a book, I resolved to see what it was. So whenever I had time I would go amidst ships and read. I commenced at the beginning, but soon became so interested that I would take time. Upon finishing the Old Testament I was bewildered. I saw and felt the justice of the divine law, and the guilt of man; but what was to be done? I was not long left in doubt, however. The New Testament—oh, that furnished the key! That solved the mystery! In the blessed Jesus I saw the symbols, the types, the prophecies, all unfolded, fulfilled, realized. I was able to exclaim, with the joyful Psalmist, 'Mercy and truth are met together; righteousness and peace have kissed each other.' I found peace in believing! And now, though still engaged in the rough business of boating, I find a verification of the promise in my Bible, 'God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.'"

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*J. R. J., in Christian Weekly.*

GOLDEN WORDS FROM A MERCHANT.

We all want to know how good and strong men have made their ways in the world. They were once boys, like you. What steps did they take to become true men? An eminent merchant in New York, Mr. Jonathan Sturgis, tells us a little of his experience, which, I assure, every boy will be glad to hear about.

"One of my first lessons," says Mr. Sturgis, "was in 1813, when I was eleven years old. My grandfather had a fine flock of merino sheep, which were carefully tended during the war of that day. I was the shepherd-boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep."

"What does grandfather mean by that? I said to myself. I don't expect to have sheep. My desires were moderate, and a fine buck was worth a thousand dollars. I could not make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been to congress in Washington's time; so I concluded it was all right, and I went back contentedly to the sheep. After I got into the field, I could not keep his words out of my head. Then I thought of my Sunday lesson—'Thou hast been faithful over a few things, I will make thee ruler over many things'; I began to see through it. 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'"

"I received a second lesson soon after. I came to the city as a clerk to the late Lyman Reed. A merchant from Ohio who knew me came to buy goods, and said: 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called to congratulate me, and said: 'You are all right now. I have only one word of advice to give you—be careful who you walk the streets with.' That was lesson number three."

And what valuable lessons they are! Fidelity in little things; do your best for your employer; carefulness about your associates. Let every boy take these lessons home, and study them well. They are the foundation stones of character and of honorable success.

INFALLIBLE ROMANISM.

It is the boast of the Romish Church that it is unchangeable and infallible. It is well for Protestants to remember this when her apologists are endeavoring to explain away or tone down certain ugly facts and monstrous doctrines in her history. Their endeavors to reconcile Romanism with reason or the spirit of the age is useless. It is worse than putting a piece of new cloth in an old garment. We confess that we have much more respect for the outspoken advocates, even of the blasphemous assumption of the Papacy, than for the Jesuits, who would disguise and conceal what they nevertheless hold. The claims of Rome are formidable only where they are not rightly understood. We quote from the *Morning Star* an example of undiluted Romanism. It is part of a sermon that was delivered on an authoritative occasion—the consecration of a bishop; and our readers must allow that the trumpet gave a "certain sound." The occasion was the consecration of Dr. Hendriksen as Bishop of Providence, R. I., on the 28th of last month. The preacher on that occasion was Rev. Thomas M. Burke, of the Dominican Order. He chose to discuss a topic vitally related to the occasion, and to use such plain and unequivocal speech that nobody can miss his meaning. He undertook to define the special endowments given to the Catholic priest and bishop by the Church's official act of consecration. And this is what he said:

And now, dearly beloved, we come to the reason why St. Paul spoke truly to the Galatians and said: "You received me not only as an angel of God, but as Christ Jesus." It was because he came to them as a Bishop of the Church of God, in the fullness of His sacerdotal power and privilege, in the fullness of that commission which the Church gives to her ministers and completes in her Bishops; and therefore he congratulated the Galatians that having true Catholic faith they recognized in him, their Bishop, the attributes of Jesus Christ as the Founder and Governor of his Holy Church. For such is a Bishop in the Church of God, embodying of necessity the three great attributes so far as man can partake of them—the unity, the sanctity and the power of Jesus Christ.

A man speaks a few words standing at an altar, holding a piece of bread in his hands, and all heaven is in commotion. Every angel prostrate himself in adoration for the Almighty God rises from His throne and in a moment, in the twinkling of an eye, annihilating space. He comes, obedient to the man's word and places himself by a wonderful emanation in the omnipotent hand of Him whose voice calls forth the praises of heaven.

And yet in us priests the Church has as it were, but the beginning of the Priesthood. The Priesthood is there in all the integrity of its power over the mystical and real body of the Lord. The Priesthood is not there in the simple priest in its full perfection. Why? Because the full perfection of anything demands the power of generation. Nothing is perfect until it is able to produce something like itself. The Priesthood in the simple priest cannot generate a Priesthood. But the Church comes, the Spouse of Jesus Christ, and she confers upon a man the awful attribute of being able by the imposition of his hands and the breath of his consecration to send forth from him into his fellow man the living Spirit of God, to endow a man with power to consecrate bread and wine into the body and blood of Jesus Christ. Here is a man that entered this church a simple priest. He embraced the Archbishop and his fellow Bishops, and they breathe upon him with their breath the power of Jesus Christ and his sanctity. This evening if that Bishop imposes his hands upon a layman among you, he makes him a Priest of God, and produces in another that Priesthood which is perfected in himself.

PROFANITY.

An interesting incident is recorded in the life of Caesar Malan, the eminent evangelical reformer of Geneva. He commenced his career as an instructor of youth, and though, from his childhood up, he had been of a singularly thoughtful nature, and was early in life the subject of converting grace, the bad habit common among his countrymen of using his Creator's name both lightly and frequently clung to his speech. Without knowing it, he used it in the school among his pupils, and, perhaps, might not have been aware of it, but the example was followed by the scholars. There the name of the great God coming thoughtlessly from their young lips struck him painfully. He was about to reprove them when conscience reproved him: "I do this myself; how can I blame them?"

He instantly resolved on an amendment. Calling the boys around him, he told them his way of speaking was wrong; and he made an agreement that they were to watch him, and he would watch them, so as to correct what he thought to be a sinful practice.

He was very guarded for two reasons: he wished to avoid the sin, and, as a schoolmaster, he wished not to give his pupils an opportunity of correcting him. At length, one day, when he was speaking with great animation to the school, he used the words, "Mon Dieu" (My God). Instantly all the scholars rose, and continued standing. He inquired the cause, and the head boy replied by telling him of the name he had used. The good master stood still for a moment; confronting his boys, and in a grave and sorrowful mode then expressed his contrition for his fault; afterward kneeling down among them—they kneeling also—he offered up a prayer that God would pardon the past, and give them grace, that in the future his name might be honored among them and his command obeyed.

Doubtless that touching scene was never forgotten by those present: it never was by the master, for he must long years after, have related it to his son who has written his life. Happy the man who has the humility openly to own his faults to those whom his example may of injured, and the wisdom to go to the strong for strength to overcome them. Reader, it is written: "The Lord will not hold him guiltless who taketh his name in vain."—*Congregationalist.*

NATURE OF THE BRAIN.

It is a law of organic life, traceable from the lowest specimens of the animal kingdom, through all the ascending series, to the highest type of the human being, that, in the ascending scale, the softer and more fluid tissues gain on the more dense and solid; and that the cerebro-spinal nerve tissue gains upon all other tissues. Thus man, the crowning work of organic creation (for the present at least) has a brain substance vastly disproportionate to that of any animal, and the brain is composed of only one part of solid matter to seven or eight of fluid.

A recognition of this law leads us to some very important practical considerations. The capability of any animal or person to enjoy or suffer is in the ratio of the cerebral development. Hence a large animal with powerful muscles

may struggle violently yet under little pain; while a human being with weak muscles and large "intuitiveness," may suffer excruciating pain without manifesting much muscular effort.

If this principle were understood, those paucely "Societies for the prevention of cruelty to animals," might establish a branch or department for the benefit of human beings; for there is in every large city in the world, more cruelly practiced on human beings every day in the year, than all the animals in all creation during a whole year.

Another lesson deducible from these premises is the mistaken notion about overworked brains. They cannot be overworked. They suffer little "wear and tear," because of exercise. Being soft and almost fluid, and having no duties but thinking and feeling; their motions are almost as free and frictionless as the drops of water which may toss and tumble for ever without injury.

It is the nutritive system that is at fault—the assimilating and disintegrating functions—and not the brain, when a person complains of too much head work. Let him only keep his vital machinery in order and he may work his brain to the utmost without harming it.—*From "THE EXTERNAL SENSES" in Science of Health.*

Ecclesiastical.

CHURCH OF SCOTLAND SYNOD.

(By our own Reporter.)

On Wednesday the 5th inst., the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland met in St. Andrew's Church, Kingston. Divine service was conducted at 11 a. m. by the Rev. Duncan Morrison, M. A., the retiring Moderator. Mr. Morrison preached an earnest and effective sermon from 2 Cor. v. 20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." He dwelt on the work of reconciliation accomplished by Christ. The obstacles on God's side had been removed—obstacles arising from the law of God, the government of God, the character of God. There were also obstacles on man's side—deadness, ignorance, sinfulness, fearfulness. Christian ministers were ambassadors, not priests; their duty was to proclaim an atonement made, not to make one. In order to perform this duty faithfully, there was need of study and careful preparation for the delivery of their message, so that the weak and watery verbiage sometimes heard in the pulpit might be banished. Sermons must have force, freshness and adaption to the present needs of men. Piety was a higher qualification than even knowledge. Men might draw beautiful pictures of true religion without having felt its power; but such utterances would not have the subtle and marvelous influence of truth stated by those who had known by experience its reality. Ministers stand in the place of Christ and must do their work in Christ's spirit. Men might be logicians, profound philosophers, keen debaters in Church Courts, and yet fail to win souls to Christ. At the close of the service, the Court was constituted with prayer, and after the roll had been called by the Clerk, the Moderator elect, the Rev. John Hogg, D. D., was duly installed.

On motion of the Rev. S. Mylne, a vote of thanks was given to the ex-Moderator for the faithful discharge of his duties in the chair and for his admirable sermon.

Dr. Cook and Mr. Bennett were appointed to draw up a suitable memorial notice of the late Rev. Mr. Shanks, of Valcartier.

Standing committees were appointed. There were read replies to the addresses presented to the Queen and to His Excellency the Governor General by the Synod at last meeting.

The Rev. Dr. Bain, the Rev. David Watson, M. A. and the Rev. D. J. Macdonnell B. D. were re-elected Trustees of Queen's College.

The report of the Synodical Commission to Fergus was read by Principal Snodgrass.

Returns from several Presbyteries ancient questions at license and ordination were given in and read, they were referred to the Committee on Polity.

In the evening the Synod was addressed by the Rev. Donald Masson, M. D., Minister of the Gaelic Church of Edinburgh, who had been commissioned by the Colonial Committee to visit Gaelic-speaking congregations in Canada, especially in destitute districts. Dr. Masson spoke eloquently of the enthusiastic reception he had met with from his countrymen, and especially of the pleasure of renewing acquaintance with many old classmates. On motion of Principal Snodgrass, seconded by Mr. Croil, a resolution was passed expressing special satisfaction at the appointment of Dr. Masson to visit Canada.

(Continued on 5th page.)

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. Postage, by mail, 20 cents per year, payable at the office of delivery. Active Correspondents and Local Agents wanted, to whom liberal commissions will be paid. Rates of Advertising made known on application. Cheques and Post Office Orders should be drawn in favour of the Publisher. Address: C. BLACKBURN ROBINSON, Publisher and Proprietor. Toronto, P. O. Box 600.

ADVERTISING RATES.

Space.	3 Mo's	6 Mo's	1 Year.
One column	\$50 00	\$90 00	\$160 00
Half column	30 00	50 00	90 00
Quarter column	18 00	30 00	50 00
One-sixth column	12 00	22 00	35 00
One-eighth "	9 00	16 00	28 00
One-tenth column	7 50	14 00	24 00
12 lines or 1 inch	6 00	12 00	20 00
4 to 6 lines	4 00	7 50	14 00
4 lines and under	3 50	6 00	10 00

No double columns: cuts 25 per cent. extra: special advertising matter 10 cents per line each insertion.

British American Presbyterian.

TORONTO, FRIDAY, JUNE 14, 1872.

We very much regret our inability to furnish the report of proceedings of the General Assembly at Hamilton in this issue, as the manuscript only reached us to-day (Thursday) as we go to press. It will appear next week, when all the proceedings to the close will be given.

TOPICS OF THE WEEK.

The past week has been one of ecclesiastical assemblies. Presbyterians, Congregationalists, Methodists, and Episcopalians have all been holding their yearly Conferences—all taking account of the proceedings of the year past and all arranging for pushing on their particular work for the year to come. Among the Presbyterians the great matter has been the proposed Union, and though no very decisive steps have as yet been taken, upon the whole the tendency of what has been done has been favourable to the formation of a great British American Presbyterian Church, at no distant day. The details of the proposal made by Dr. Snodgrass, and unanimously adopted by the Kirk Synod in reference to Queen's College, we give in another column, but must reserve comments till next week.

The Union tendency is also taking more definite shape among the Methodists. In the absence of a wider Union, there seems every likelihood of the Wesleyans and the New Connection body becoming one, very speedily.

The Free and Established Scotch Assemblies met on the 28d of last month. Their moderators are respectively, Rev. Dr. C. J. Brown, of Edinburgh, and Dr. Robert Jamieson of Glasgow. The report of the exciting discussions expected at these meetings has not yet come to hand. They were to commence on the 29th of May.

The one question agitating the States is the election of President. Grant has been nominated by the Republicans, and it is expected that Greeley will be adopted as their candidate by the Democrats at Baltimore.

The Washington Treaty is apparently in extremis, and in all likelihood will be dead before our issue reaches our readers. It is a pity that the attempt at arbitration should have failed, but perhaps it is better that things should have turned out as they have done.

The Synod of the Church of Scotland in England met in London early in May. Bitter and strong complaints were made of the neglect with which the Church of Scotland treated her English branch—Dr. Norman Macleod and Dr. Caird coming in for a share of blame. Dr. Cumming defended the Scottish brethren.

Prince Bismark is to withdraw temporarily from all political duties on account of ill health. In the present contest of the civil powers in Germany with Rome, it is not easy to see what will be the result of this withdrawal.

The gratifying fact is announced that in consequence of the rigid temperance law enacted by the last legislature of Illinois one fourth of the saloon keepers in that state have already closed their business, and another fourth will close before July 1st, when the law goes into execution.

THE BRITISH AMERICAN PRESBYTERIAN.

We have wished all along that the BRITISH AMERICAN PRESBYTERIAN should answer for itself and be supported only if it gave promise of performing a useful and much needed work. We were aware of the risk incurred in starting such a paper, and the obstacles that in various ways might be opposed to its progress. To make it what we felt it ought to be, we knew would require great labour, considerable experience, and much pecuniary outlay. No reasonable person could expect that it would start so thoroughly equipped as its friends and well-wishers would like that it should. But we thought if it had life, it might be expected to grow and gather strength provided it received fair and timely encouragement. The vital pre-requisite, we submit, that it possesses. It is with us as yet but the day of "small things," but that is not to be despised. Words of kind encouragement we have received from many quarters, and these, in a good many cases, have been backed by practical and most hearty effort for our material advancement. Some of the best men in both branches of the Presbyterian Church of the Upper Provinces of our Dominion, have lent us most cordially and practically a helping hand, and we are pleased to think that for the future we can reckon upon their hearty cooperation and ready sympathy. To all such we tender our unfeigned thanks. Others perhaps might have done more, but we do not complain, and are not going to find fault.

The BRITISH AMERICAN PRESBYTERIAN is not the "organ" of any Church in the ordinary sense of the term. No church controls its columns and no committee dictates what it shall or shall not publish. But it claims to speak generally the mind of a very large number of Presbyterians, and it aims at being a medium through which all Presbyterians can hold intercourse with each other, and in whose columns questions of importance, both of a civil and sacred character, can be discussed in a becoming Christian manner, in all their different aspects and bearings. We don't profess to endorse all the opinions expressed by our correspondents. We simply wish to give them a fair opportunity of setting forth their views so long as they do this in a moderate, gentlemanly and Christian spirit.

With such an avowed programme, we are pleased to refer our readers to the decision of the Assembly of the Canada Presbyterian Church, in reference to the overture of the Rev. Dr. Proudfoot, on the establishment of a "denominational organ." The Doctor, it will be observed, said that he thought a weekly newspaper would greatly advance many interests of the Church, and that while he could not withdraw his overture, he suggested that the Assembly should vote it down, and at the same time would extend its hearty support to the BRITISH AMERICAN PRESBYTERIAN published by private enterprise. To this the Assembly responded by resolving to reject the overture and to "RECOMMEND THE ABOVE MENTIONED PAPER TO THE MINISTERS AND MEMBERS OF THE C. P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT."

Those who know anything of the expense connected with the establishment and maintenance of a first class weekly paper must be aware that such a resolution to be of any use must take a very practical shape. To expect bricks without straw is unreasonable. Every one of the New York religious weeklies has from three to six editors constantly; and can afford to expend sums which we could never dream of. We do not propose to go "beyond our measure." We ask no pecuniary subsidy either from Churches or individuals. We plead not for support in *forma pauperis*. We only ask our friends to be reasonable, and not to expect that we should start at once into the size and vigour of those that have been a quarter of a century at the work, and are now backed by all but unlimited means and widely ramified patronage.

Merchants, however, can give us advertisements. That would be for their advantage as well as ours. Subscribers can recommend our paper to others and promptly "renew" themselves. Printing, if we do it as well and as cheaply as others, may surely with all propriety, be their way; while those who

handle the "pen of a ready writer" can most efficiently help by sending us in the fewest possible words interesting news items, and short spirited articles on current events, duties or shortcomings. We shall not always please every one of our readers in every particular. If we did, we are afraid we should be insipid enough and foolishly non-committal. Only in such cases let our friends be considerate and not immediately fly off at a tangent and cry "stop my paper!" We shall do our best to deserve success, and the recommendation of the Assembly will stimulate us, if possible, to greater effort in order to show that we are not insensible of its kindness, but are determined to prove ourselves worthy of its confidence and praise.

DR. ORMISTON BROUGHT TO BOOK.

Nearly a month ago there was a meeting in Brooklyn, N. Y. of the Congregational Union at which there were a good many distinguished Doctors of Divinity, of different denominations, all of whom, as we noticed at the time, were specially full of fun and nonsense, and kept their hearers in "roars of laughter." Among the rest was Dr. Ormiston who was as hilarious as the rest, and spoke with quite as strong a faculty for making others as merry as himself. It was a meeting, in short, at which all were in the very best of humour; all determined to please and to be pleased, with the simple drawback, at which we gently hinted, that it was just possible that that sort of thing might be carried too far.

As was to be expected at such a meeting, where speakers and hearers were animated by feelings of so buoyant, if not boyish jubilancy, a considerable amount of goodnatured talk was indulged in at the expense of each other's denominational peculiarities; and as the others had been dealing in that sort of thing, Dr. Ormiston followed suit, in all good humour, and in mere playful abandon. It was an encounter of wit and fun, and all enjoyed the hits that were going on every side. Nobody was hurt, nobody was offended, and the matter might have gone to rest, had not a painfully dull and intensely matter of fact man in Canada rushed into print with any quantity of charges against Dr. Ormiston as rude, untruthful, vulgar, and nobody knows what. That was of very little consequence either for the poor man in question has been struggling for the last twenty years to gain a little notoriety by attacking persons of prominence, or exposing popular tendencies thought to be of a questionable character, and yet has never managed to get any one to attach so much importance to what he says, as even to contradict him, but the *Guardian* of this city is so foolish as to have taken up the cudgels likewise, and belaboured the Doctor for his uncharitableness and "untruthfulness."

We are not Dr. Ormiston's apologists or defenders and in this case he needs none. But we must express our surprise at the Editor of the *Guardian* being able to read all the speeches delivered at the meeting in question and then to get angry at that of "our old friend Ormiston." Was Dr. Ormiston the only sinner? Does it require a surgical operation to get a joke into the *Guardian's* head as into that of the worthy Hamiltonian? And why so thin skinned? The Methodists are never weary of denouncing the horrible "dogmas of Calvinism," though nineteen twentieths of their ministers even, we are bound to think, from the way they talk, never read a line of Calvin's writings in their lives. Even in this very complaint the Editor of the *Guardian* must speak of Presbyterian peculiarities as "dishonouring to God," as "a yoke of bondage" from which men are delivered "by a knowledge of the truth;" so that "logically" he says, that every Calvinist is "in bondage" and "knows not the truth." And these are gentle words compared with what many a foolish declaimer is continually hurling against what the Presbyterians holds as most precious and most vital. But if a Presbyterian in the best of tempers and among friends who are battling as hard as they well know how, though with blunted lances, should joke at a Methodist's keen eye to the "main chance" or hint at the way some folks in former days used to speak of Congregationalists, then he is profane, or vulgar, or un-

brotherly, or "untruthful." Why all this excitement? Be perfectly cool, brethren, and keep your powder dry. You may need it for more important and more serious work than to denounce "our old friend Ormiston's" "reprehensible" jokes. It was naughty, no doubt of the burly Scotchman, though his clerical friends who heard it did not see it in that light. After all, however, there is not so much difference between the Doctor and his censors as one would think; for he can say to them, as the great Baptist, Robert Hall, said to a dull man who reproved him for joking—"What does it matter? The only difference between us, I keep my nonsense exclusively for the fireside and the platform, you take yours invariably to the pulpit."

UNITED PRESBYTERIAN.

Rev. J. S. Taylor has addressed a letter of withdrawal to John Cairns, D. D., moderator of the United Presbyterian Synod of Scotland, dated Edinburgh, May 18, 1872. We clip it from the *Scotsman*:

REVEREND AND DEAR SIR.—I beg of you to inform the synod that I feel myself to be under the painful necessity of leaving the United Presbyterian Church. What has laid me under this necessity is the decision on the organ question to which your supreme Court came on Friday last. It appears to me that, at meetings of saints in New Testament times, the praise of God by the human voice alone is the only authorized worship, and that this can be gathered from the language of our Lord himself and of his inspired servants, and from the practice of Christian assemblies in the days of the apostles. When men long after introduced the change which you have agreed to tolerate, they had no warrant from the Divine Head of the church for the innovation; and not only so, but they in no small degree mistook the genius of the gospel economy, and tarnished its beauty, and enfeebled its strength. Holding these views, I am obliged to regard the United Presbyterian Church as having, on a point of vital moment, ceased to be a witness for truth in the land. I am, reverend and dear sir, yours truly.

J. S. TAYLOR.

The telegram announces that the Pope has appeared in a carriage in the streets of Rome—a matter of small importance except as it indicates an abandonment of the futile policy of imprisoning himself in the Vatican for the purpose of appealing to the sympathies of Roman Catholic world.

It is said that there is now no doubt about Dr. Livingstone being safe and likely soon to reach Zanzibar.

INDUCTIONS.

The Rev. William Matheson was inducted as pastor into the Gaelic congregation of Arthur, on the twenty second ult. The Rev. William Blain, of Carriek, preached and presided. The Rev. J. Macmillan, of Mount Forest, addressed the pastor, and the Rev. S. Morrison, of Proton, the people. The congregation, till about a year ago was in connection with Mount Forest, and known as the Gaelic station of the Mount Forest congregation, under the pastoral care of Rev. J. Macmillan. A few years ago the whole charge was considered a weak one. It was with difficulty and special efforts it could sustain a minister. And it is an illustration of the increase and progress of the Church, that the congregation has grown so soon into two separate charges, which have now two set led pastors. The new congregation is not very large, but it is compact and vigorous. It has about sixty members on the communion roll. The Gaelic element largely prevails in the neighbourhood. Fallow ground may yet be broken up and added to what is comparatively cultivated; and a wide field of usefulness lies open before Mr. Matheson, in which it is hoped his labours shall be abundantly blessed.—Com.

The Rev. P. Goodfellow, who for a number of years past has occupied the position of Pastor of the Presbyterian Congregation at Widdler, having felt it necessary from ill health and other causes, to resign his charge, left Widdler a few days ago for the Province of Nova Scotia, where he has accepted a charge, and where it is hoped the change of air will prove beneficial to his health. In view of Mr. Goodfellow's departure, the congregation gave a call to Rev. John McAlpine, whose induction to the charge took place last week; several of the neighbouring ministers taking part in the services. The introductory sermon was preached by Rev. John Lees, of Lunenburg, the address to the newly installed pastor by the Rev. Robert Scott, of Cambric; and the address to the congregation by Rev. J. B. Duncan, of Forest. The call to Mr. McAlpine was unanimous, and he consequently commences his labours among his congregation under the most favorable circumstances, enjoying the esteem and good will of his flock, which we hope will long continue.

Ecclesiastical.

(Continued from third page.)

CHURCHES—SECOND DAY.

The Synod met at 12 o'clock, noon. Devotional exercises conducted by the Rev. J. B. Mullen, of Perth.

It was suggested and agreed to that the name of the Rev. Mr. Duncan, delegate of Charlotte town, P.E.I., be added to the committee on bills and overtures, and that of the Rev. Mr. Wilson, delegate from New Brunswick, to the committee on complaints and appeals.

Certificates were handed in in reference to the appointment of Messrs. R. Toye and Morris as representative elders from Matilda and Middleville respectively.

Extracts from the Presbytery records of Quebec, Kingston and Perth were then read, in reference to Messrs. Robert Laine, B.A., John Fraser, B.A., Joseph Gaudier and Albert Whiting, students in Divinity, who have applied to be taken on trial for license. It was agreed to refer their application to the Examining Committee.

The Examining Committee of last year was re-appointed.

The Very Rev. Principal Cook gave a verbal report on behalf of the Governors of Morrin College. Last session there were four students in Divinity. A large addition was made to the library last session, the late Judge Aylwin having bequeathed to them nearly the whole of his large and rare collection of books. They are mostly law works, but there are also complete editions of the ancient Fathers, and also complete editions of the Latin and Greek classics. It is expected that next Session £300 or £400 will be received from the Provincial Government. The revenue from marriage licenses being contributed solely by Protestants, is to be divided between the Protestant Colleges, one-half to McGill, and the remainder to be divided between Morrin and Lennoxville. There is thus the prospect of having an additional professor next Session. He deplored the lack of taste in Quebec for a higher education. He closed by suggesting that the congregations in the Province of Quebec be directed to send their bursary contributions to Morrin College.

The report was adopted, and at the request of the Synod, Dr. Cook agreed to hand in the report he had just given, in a written form.

The Revs. J. Bennett and C. A. Tanner were re-elected Governors of Morrin College.

The Rev. W. Simpson, Messrs. W. Darling and John Grant were re-elected managers of the Ministers', Widows' and Orphans' Fund.

The Rev. Dr. Jenkins was re-elected Chairman, and the Revs. K. McClenahan and D. J. Macdonnell members of the Sustentation Board.

REPORTS OF TEMPORALITIES' AND SUSTENTATION BOARDS.

These were read by Mr. James Croil, Secretary-Treasurer. The revenue of the Temporalities' Board last year amounted to \$90,071.25. Out of this 37 non-privileged ministers were paid in June, and 42 in December. In June next the Board expect to pay 43 non-privileged ministers, leaving 41 to be provided for by the General Sustentation Fund. The whole amount received from congregations, private contributions, interest on back account, together with the balance remaining from last year, is \$970,300. Out of this were paid, in June and December, two half-yearly equal dividends, at the rate of \$100 to each minister having a claim on the Fund. The Board recommended that the sum to be raised be the same as last year, viz: \$10,050.

REPORT OF THE MANAGERS OF THE WIDOWS' AND ORPHANS' FUND.

The report was read by Rev. R. Campbell, Montreal.

This is the twenty-fifth annual report. The funded capital of the Board amounts to \$67,500, yielding a revenue of upwards of \$4,000. The total revenue, including congregational collections, is \$7861.06, inclusive of a legacy of \$50, against \$7826.48 last year. An addition of about ten per cent. will be made to the allowance to widows for the current year. A bill was passed in Parliament, and awaits the assent of the Governor-General, amending the Act of Incorporation, and granting an extension of the limit of revenue from \$6,000 to \$20,000.

AFTERNOON SESSION.

Professor Murray and Rev. P. Gray being present, were invited to sit and deliberate with the Synod.

A telegram was received from Rev. Dr. Burns, of the C. P. Assembly, asking if the Synod was prepared to adopt Thursday, 14th November, as the annual Thanksgiving Day. After some discussion, during which the first Thursday of October was proposed, and also the 25th of December, it was finally agreed by a large majority that the day proposed in the telegram be adopted.

REPORT OF THE COMMITTEE ON UNION.

The report of this committee was handed in by the Very Rev. Principal Snodgrass.

This committee met in Kingston on the 31st January of the present year, when the minutes of the meeting of the joint committee were presented.

It was decided then not to call a special meeting of Synod as was intended, as it was evident nothing could be done in the matter of union that might not as well be left over till the regular meeting in June. The report then referred to the changes that had been made in the resolutions of the joint committee by the C. P. Assembly at their meeting at Toronto in November last. Changes were made in the resolutions referring (1) to the modes of worship, (2) to the name of the United Church, (3) to the rights of property, and (4) to the College question.

The Principal then explained at length the position of the C. P. Assembly in regard to the College question, and stated that to bring our endowment up to the amount they require would be very difficult, and if supplied out of the general endowment fund would involve the sacrifice of a great deal of money. The Principal then explained that the second resolution on the College question at the meeting of the joint committee, so different from the first, was adopted near the close of the meeting, and after some of the members had left, and that he had dissented from it. He closed by moving that the report be received, and that the committee be re-appointed with instructions.

Rev. Dr. Cook said that he heartily approved of the sentiments expressed in the report. He urged that the committee should be instructed on no account to allow this subject of the Headship of Christ to be introduced into the discussion, not because we are unwilling to acknowledge this, but because he believed that it was a sham and deceit attempted to be practised upon the people. Any intelligent person knows that we admit the sovereign authority of Christ. The point of controversy is not the authority but the will of Christ. A strong effort should be made to bring about agreement on the great practical questions. He was very anxious for union, and believed that there was agreement on essential matters, and that especially those

was entire agreement in the public teaching of the pulpits of both churches. He urged also that the committee be instructed to hold to the view that it is advisable and may be the duty of the Church to provide superior education. When the State provides this it should be thankfully accepted, but the State may not always do this, and when it does the provision may not always be in accordance with the wishes of the Church. The committee should also be instructed to revise the principle that denominational institutions must not receive assistance from the Government. He would never agree to this. This he believed was one of the political whims that had taken possession of the people of Ontario.

Again the committee should be instructed to secure if not a union of colleges, at least a union of men in the colleges. He suggested that Queen's college should be placed on the same footing as the University of Princeton. That College owes its origin to a royal charter appointing twelve trustees with power to fill up vacancies in their body. This number has been increased to 24, and for the long period of 100 years they have taken care always to appoint fast friends of Princeton and Presbyterianism, and the result is most satisfactory.

In closing he referred again to the Headship of Christ, and said that Christ had not only supreme authority over all things, and specially over his Church, but is also, and this is the most important of all, the head of every man, and we are bound to carry out His desires. We know that His prayer was that we should be one, and we cannot doubt that it is His wish that we should be one in the world's eye, and surely we should do nothing that would stand in the way of bringing about what He desires.

RECEPTION OF DELEGATES.

The deputations from the Church of Scotland, and from the Church in the Lower Provinces, were introduced to the Moderator of the Synod by Principal Snodgrass in the following order:—

The Rev. Professor Milligan, D.D., Aberdeen; Rev. John Marshall Laing, Mornungside, Edinburgh; Rev. Mr. Duncan, Charlottetown, P. E. I.; and Rev. Mr. Wilson, Chatham N.B. He also referred to the presence of Rev. Dr. Masson of the Gaelic Church, Edinburgh, who had already been introduced to the Synod; and also said that Principal Campbell, of Aberdeen, was expected by the end of the week.

Rev. Professor Milligan was then introduced to the Synod by the Moderator, and addressed the Synod.

He expressed his sense of embarrassment and at the same time his satisfaction in being allowed on behalf of the Church of Scotland to appear before this large and important Synod of Canada. He referred to the many close and tender ties, the traditions and the glorious memories, that made them one. He rejoiced at the prospect of more frequent intercourse between the two Churches, evidenced by the fact that although 24 years had elapsed since there was a deputation from Scotland, there were no less than three this year. He pointed out that the custom of visitation was one of the most prominent and interesting features in the history of the early Christian Church. There was one question of the deepest interest to both Churches, viz., how are we to procure supplies for the ministry. Last winter they had several applications in Aberdeen for young men to supply situations in the parishes in Scotland, and for want of men had to refuse them all. There was no difficulty in finding candidates for a vacant parish, but for situations as missionaries, as assistants to older men, and as ministers in smaller churches they had not adequate supply. All the hopes of the world, as well as of the family and the Church are connected with its future, and we have the responsible task of providing in this matter for the future. What is best for us to do? One remedy is the provision for better stipends for our ministers—these are not adequate in Scotland any more than in Canada, and the United States; but admitting this, it was his firm conviction that if we have true and faithful ministry, the laity will never suffer as to want. They are alive to our difficulties, and if we are faithful and show that our great object is the saving of souls they will rally around us and do any single thing we ask. We must remember too that we will never get men of the right kind by merely increasing the stipends, we cannot compete in this matter with commerce. How can we do it then? In no way so well as by so living, and so working ourselves, that we should maintain such a lofty standard of life and action as shall kindle a generous spirit in the souls of young men, and will lead them to join us for honour, and for its sake. We should point out to young men not only the responsibilities but also the attractions and privileges of the ministry. It is clear that we need not look for supplies from Scotland. He advised the restoration of the old custom of congregations making collections for individual students. Another point that puzzles them in Scotland, is how to train young men after they have got them. The Church in Canada has an advantage in this in not being fettered as the Church at home is by custom and prejudice. Here the forces of the Church can be easily adapted to the altered circumstances. How then is this to be done? We must keep the literary and theological standard as high as possible. A half dozen able ministers who shall commend themselves men as leaders of thought, are worth ten times the number of such as can hardly open their mouths nor carry conviction to the heart. He then pointed out how the increased and widespread intelligence of the age demanded higher culture than ever on the part of ministers. This is one side, on the other hand there are many of the more distant parts of the country where men of less learning and less theology would do as well as those who have spent years in acquiring a high culture. It seemed to him in bringing our students through the 3 or 4 years of the Divinity Hall, and obliging them to master the system of Jurretin, or Calvin or Hill, and the technical divisions of our theology, and the terminology of our systems, to be a question whether sometimes we have not helped to unfit them in some respects for teaching the truth in its simplicity. This view is gaining ground in the Church of Scotland, and there is a determination without departing from the old standard to raise up a class of labourers who shall meet the want above referred to. He referred to the absurdity of expecting a minister to be equally qualified for every portion of his work. Hence there may be a necessity of variety in culture as well as in character in the ministry. He closed by referring to the wonderful kindness the deputation had received both in Canada and in the United States, and hoping that in the future the ties of fellowship and sympathy of love that united them might constantly be strengthened.

Rev. Mr. Lang then addressed the Synod.

After referring to the progress of this country everywhere noticeable, he pointed out that the marked success of Presbyterianism on this continent disproved the charge sometimes urged, that it is wanting in the power of adaptation. He then referred to the trials of the Church here which he said were of two kinds, (1.) those affecting ministers and elders, and (2.) those peculiar to ministers. As to the

former he said we are exposed to a continual trial of faith, from adverse criticism, and from the smallness of the result as it appears to us, and from practical difficulties in the work. There are no trials peculiar to the ministry, arising from the want of a full and living sympathy and kindred causes. He then referred to the question of supply for the Ministry. Is a question, he said, of money and money. Give us the men and we shall want the money. He complained of the inconsistency of some, who demanded ministers of high social position, and yet this was the portion of society that did least of all in supplying men for the Ministry. These same persons often encourage their sons to enter the army, where the pay is less than in the Church. The great cause of the lack of candidates for the Ministry, however, is the want of spiritual life. Where this is men will not be wanting to undertake the noblest, the sublimest, and most wonderful work that can be delegated to a mortal. He then took up the question, how ministers are to be made; whether the Church should insist upon a prescribed process, as well as prescribed results. While he was strongly in favour of a prescribed process, yet he believed that we lost a great many men because of our long curriculum—men who might be eminently useful, though the desire to preach may arise in them later in life. We should exercise a dispensing power in some cases. We need not confine our license to one order. The order of the Church should go forth to meet the life of the Church. The English Church is doing this, and it would be an immense advantage to us if we had more plasticity and enlargement in regard to the licensing power. He then took up the matter of union, and spoke of the tendency in that direction in Scotland, and showed that it was much more feasible here. And if the terms were favorable, our union here would be a thing for which all in Scotland would be thankful. He then referred to the progress of the Church of Scotland since the disruption. 180 new parishes have been formed since 1848, at a cost of £54,000, and they hoped soon to be able to endow another 100. He concluded with an earnest and eloquent appeal, urging his brethren to seek the spirit of Carey and Fuller, and "expecting great things from God, to attempt great things for God."

The Rev. Mr. Wilson then addressed the Synod, and gave an account of the Home and Foreign Mission schemes of the Church of the Lower Provinces. The Home Mission Fund is rapidly increasing, so that they require now \$4,000 less than they at first received from the Colonial Committee. In connection with Foreign Missions, he referred to the labors of Dr. Geddie, the well known Missionary to the South Sea Islands.

Rev. Mr. Duncan took up two points—the education of young men for the Ministry, and the question of union. Last year there were 100 students in Dalhousie College. In regard to union, he said they desired to have it as soon as practicable. They had fewer difficulties than we had. They were already united in educational matters, inasmuch both bodies had established chairs in Dalhousie College—the other Church having two, and they one. They were united also very much in the Foreign Mission work. In Prince Edward Island both Presbyteries meet on the last Wednesday of every month, and they never separate without having a conference of the Presbyteries as to how they can best advance the cause.

The Moderator then replied in suitable terms to the deputation, on behalf of the Synod.

THIRD DAY—FRIDAY.

The Synod met at 12. Devotional services conducted by Rev. Mr. Carmichael, of West King.

NEXT MEETING OF SYNOD.

On motion, it was agreed that the next meeting of Synod should be held in St. Andrew's Church, Montreal, on the first Tuesday of June, 1873, at 7 p.m.

MANAGERS OF THE TEMPORALITIES' FUND.

It was unanimously agreed to re-elect the Rev. Dr. Cook, Rev. D. M. Gordon, B.D., James Michie, Esq., and William Walker, Esq.

AFTERNOON SESSION.

The Synod resumed consideration of the report of the Committee on union.

The Synod resolved to go into Committee of the whole house, when Rev. D. Morrison was requested by the Moderator to take the chair. Rev. Dr. Cook said he wished at this stage of the proceedings to present a paper on the report, as he was about to leave for home. The paper embraced the following points:—That the Synod should instruct their Committee on the union to say that they trust the union may soon be accomplished, and that they adhere simpliciter to the basis agreed upon last year, and agree to send it down to Presbyteries and Sessions, with such changes as may be agreed upon by the Joint Committee and by the Supreme Courts, but consider it unnecessary to do so, till union of sentiment has been gained. That the Committee further be instructed, (1) to decline all attempts to introduce the question of the headship of Christ, as being unnecessary, useless, and dangerous; (2) not to agree to any resolutions binding institutions connected with the United Church to refuse grants; (3) to consent to no change in the matter of providing superior education for the Church. Where the State, or private munificence, provides this, it is a ground of thankfulness, but it is the duty of the Church, in the absence of such provision, to provide for itself; (4) to impress upon the joint committee, that if a union of colleges cannot be attained, it is essential that there should at least be a union of men in the colleges.

It was then agreed to take into consideration the basis of union adopted by the joint committee.

THE NAME OF THE UNITED CHURCH.

It was agreed, upon a division, that the proposal of the committee be accepted and that the name be "The Presbyterian Church of British North America."

It was then unanimously agreed to accept the doctrinal basis proposed by the committee. The supplementary resolutions of the Joint committee were then taken up.

Upon a division it was agreed to amend the article in the mode of worship so as to read "That with respect to modes of worship the practice presently followed by congregations in the matter of worship shall be the joint."

The proposals made by the Joint Committee in regard to the Ministers' Widows' and Orphans' Fund, the rights of property belonging to individual congregations; and the future prosecution of Home and foreign Missionary operations were unanimously concurred in.

EVENING SESSION.

The resolution of the Joint Committee on the matter of the Temporalities Fund was then considered.

The following motions and amendments were offered in order. Moved by A. Mitchell Esq., seconded by Rev. D. Watson, "that the resolution passed last year in regard to the proposed distribution of this fund be, and is hereby annulled, and that it be converted into a general sustentation fund."

Moved in amendment by Rev. J. B. Muir,

seconded by Rev. Mr. Carmichael of Markh "that in the event of union, the original intention of the founders of the Temporalities fund to give \$100 a year to all non-privileged ministers on the Synod roll be carried into effect in so far as the funds of the said board will permit after paying all vested rights."

Moved by Rev. W. C. Clarke, seconded by J. B. Muir, "that the payment of \$200 per annum to every non-privileged minister on the roll at the time of union be secured by mortgage on the capital."

SATURDAY FOURTH DAY.

The Synod reassembled at 12 o'clock, noon. Devotional services were conducted by Rev. D. Fraser, there was read a commission from the general Assembly of the Presbyterian Church in the United States, appointing the Rev. W. Hogarth, D. D., Rev. Arthur Pierson, and the Hon. S. S. Farrand of Detroit, delegates to this Synod together with a letter from the delegates stating that they were providentially prevented from attending this meeting, and expressing their deep regret that they were unable in person to present to this Synod the fraternal greetings, and salutations of the Assembly; a regret the deeper in consideration of the fact that their Assembly had been favoured with delegations from the Mother Church, and from this Synod, which courtesy they desired with the utmost cordiality to reciprocate. The Synod agreed to record their deep regret that they have been deprived of the presence and fraternal communion of these brethren—to renew their expression of regard for their sister Church in the U. S., and their fervent prayer for her extension and success in the work of their common Lord.

An interesting report on the French Mission was read by the Rev. Gavin Lang, convener. The report recommended the union of this mission with that of the French Canadian Missionary Society. Mr. Lang also read the report of the Rev. Chas. A. Doudiet, the missionary in Montreal. The report was referred to a committee.

The moderator announced that the delegates from Scotland would conduct public worship in St. Andrew's Church on Sabbath as follows:—The Rev. J. Marshall Lang in the forenoon; the Rev. Professor Milligan, D.D., in the evening. The Moderator also announced that the hour of three o'clock in the afternoon of tomorrow had been recommended by the committee on arrangements as a suitable time for the Synodical observance of the Lord's Supper. This was agreed to, and the Moderator was requested to preside.

Rev. Mr. Lang read the report of the Committee on the PRESBYTERIAN. The change in the management, and the reduction of the subscription to 25 cents, have increased the circulation to about 9000. The revenue amounts to \$2580 exclusive of \$500 for advertisements.

Rev. Mr. Ross, Chatham, presented a report from the committee appointed to consider the report and accompanying financial statement of the managers of the Temporalities Fund. The report was as follows:—

"1. Your committee having examined the various documents submitted found them correct, and regard the general management of the fund as in the highest degree satisfactory.

2. Your committee would suggest that the name of the Rev. Neil MacNish, B. D., of Cornwall, be assigned on the list of the Temporalities board a place corresponding to that which it now occupies on the Synod roll.

3. Your committee would earnestly recommend that the proposed distribution of the Temporalities Fund agreed to at last meeting of Synod, be reconsidered with a view to its being made on the basis of a Sustentation Fund for the United Church.

The first two paragraphs were unanimously agreed to, and the third was left over till the discussion on the main question is completed.

AFTERNOON SESSION.

The house again resolved itself into a committee of the whole—Rev. D. Morrison in the chair—and the discussion of the disposal of the Temporalities' Fund was resumed.

Mr. Barker moved, seconded by Mr. Galbraith, "That so soon as vested rights are paid, the interest of the principal sum be appropriated as follows: \$— annually towards the proper and efficient equipment of the Theological Chairs in Queen's College and Morrin College, and the balance to the Home Mission schemes of the United Church.

Then Prof. Mackerras moved, seconded by Rev. D. M. Gordon, B.D., "That whereas the Committee on union desire instructions as to mode of making provision for the payment of \$200 per annum to all ministers on the roll at the time of union, until such time as they become beneficiaries of the Temporalities' Fund, the Synod refer the matter to the wisdom of the Committee to arrange such method of provision as they may deem best, drawing, if necessary, but only as an extreme measure, when no other method of meeting the difficulty can be devised, upon the capital of the fund, the same to be repaid before any distribution of the principal takes place."

This was carried by a large majority over all the other amendments and the motion.

The Committee then rose and reported progress to the Synod. On the question being put, "Shall this resolution of the Committee of the whole become the judgment of the Synod," it was moved by Rev. J. Davidson, seconded by Rev. Mr. Simpson, "That the resolution of the Committee be considered at a future diet."

This was lost on a division, and the resolution adopted. Rev. D. Watson, Mr. Mitchell, and Rev. Mr. Davidson dissented.

The Synod then adjourned, to meet on Monday, at 12 o'clock, noon, and the diet was closed with prayer.

UNION IN THE KIRK SYNOD.

We give the following speech of Principal Snodgrass, along with the deliverance of the Special Committee on Queen's College question, in advance of our correspondent's report, in order to place the matter before our readers at the earliest moment possible.

Principal Snodgrass did not think the Synod or Church should be accused of a desire to stay union on account of the college question, as they had agreed on a doctrinal basis. Some matters of detail had bulked out with greater prominence than they would otherwise have. This might surprise some onlookers, but he supposed it was because of the peculiar and long-established interests involved in some of the details. Both graduates of Queen's College and those in authority over it had especially a warm interest in its welfare, and so had the Church which amidst great difficulties established and maintained that institution. He hoped Queen's College would become in future more useful and prominent, but he did not object to so much that was exceptional in regard to Queen's College, as that it should be made the subject of exceptional legislation as compared with other institutions, simply because the former had an Arts Faculty connected with it. His motion was in accordance with all the motions previously adopted and nearly in accord with the final motion adopted by the Canada

Presbyterian Assembly. It might be called somewhat weak, but we could come to no other solution of the difficulty. Out of this weakness there would ultimately come strength of which we had no conception, and if the United Church should liberally sustain the College, its usefulness would be greatly increased. The latter clauses of his motion had been subjected to loud criticism, and he would explain their meaning. The relations of the Colleges to the United Church would be simply analogous to that now occupied by their own Churches. It was not intended that every special matter of detail should be rigidly adhered to in the future management. He had long thought that the graduates of Queen's College had not a just and proper share in its control, and he would favour change in that direction (Applause). The Board of Trustees was not now satisfactorily constituted; the election of trustees was in a nutshell; the position of trustee was very responsible, but the election was now a mere matter of form. The fact of the Synod electing these trustees in accordance with the Royal Charter was made a bugbear by the other Church.

A Voice, "Sweep it away."

Principal Snodgrass said we must be conservative until we saw what we were going to do. Had it been an act of the Canadian Parliament he could not have opposed its repeal, but this matter was included in the Charter. But this matter of ecclesiastical control was not a vital principle and the question was whether some more satisfactory manner of electing trustees could not be devised. He thought his motion left to the negotiating Churches the fullest amount of liberty necessary. All that was contended for was that these institutions should not be destroyed by the process of union, that they shall have corporate existence in some way or other. Each Church would have to seek legislation, amending their various acts of incorporation in such a way as to make them suitable to the United Church. He did not know why a comparison of numbers of students had been made, for numbers were deceptive as to the manner in which an institution was doing its work. The aim of Queen's College was not quantity but rather quality. They had endeavoured to obtain the highest standard, and this system might perhaps have operated against the success of Queen's College. Considering all the great difficulties with which the College had to contend, it was surprising that it had been so well attended. Then it must be remembered that we had a college at Quebec, under the able management of Dr. Cook, and consequently a dividing process had been going on in the Church. It had been a good thing that they had been compelled to go to the congregations, not merely for money, but for young men as students with a view of entering the Church, for the results now were that never since 1858 had we so many students entering Queen's College as this year, nor so large a portion avowing their intention of going forward to the Ministry; and he was glad to say better things could be expected next year. He alluded to the innumerable connections of large centres, such as Montreal or Toronto, giving colleges in those places greater attractions in a social and commercial point of view. But those influences were not sound reasons for letting the college go down, and he hoped the Synod would not abandon the college for the sake of the Union. When they appealed to their people to save Queen's College from impending ruin, the appeal was based on the fact that it was a Church institution, and to show the way they had responded he stated that out of \$114,082 subscribed to the College endowment fund and \$95,000 collected for it, only \$4,890 came from persons not belonging to the Church outside of Kingston. (Applause.) This showed the interest taken in the College by the people. He did not think they were required to advocate that complete separation from the Church as had been obtained in the case of the Princeton College, though he would favour some modification of the present restricted method of management. He thought the Synod should give the Union Committee suitable instructions for the circumstances under which they were placed. After the Synod accepted the original resolution, they might give instructions to secure some desirable modification in the Royal charter of Queen's College and Act of Incorporation of Morrin College; for both difficulties should be removed at once, so as to have the Church untrammelled by the election of trustees in all time to come.

Rev. C. Turner understood that provision had been made in the charter of Morrin College for union.

Principal Snodgrass said the forethought of Dr. Cook had secured such a provision, but that did not alter the principle, which was analogous to that of Queen's College. With respect to another particular requiring instruction, he did not know whether the other Church was wedded to that system, but thought it would divide the Church and introduce angry feelings. He thought the election by a board of Trustees was wiser. As we had no State endowment, he considered one important obstacle to union had been removed. It now seemed that Morrin College had a grant, and expected more, and it was a matter of consideration whether we should give up the grant. He held that the Church should be left perfectly free in its judgment, at any time, as circumstances may dictate, to take any interest which may be required in this matter of higher education, and provide facilities for such education. He feared there would be trouble with regard to the Headship of Christ. In view of the demand to have it now inserted, he thought it would be well to instruct the committee that as we considered the doctrinal basis full, complete and satisfactory, nothing more should be added.

deliberations and proceedings in accordance with the resolutions, and report to the next meeting of the Synod.

Rev. K. Mackerras moved that the report be adopted, as it clearly expressed the views of the Synod as enunciated in the long and earnest debate of last night.

The motion, seconded by Rev. J. C. Smith, of Belleville, was unanimously carried without debate and with applause.

The Synod then unanimously re-appointed the Union Committee.

Rev. D. M. Gordon: Are we done with discussion now?

Rev. J. B. Muir, Galt, with strong emphasis: Yes, done with. (Loud applause)

PRESENTATIONS.

A deputation waited on Rev. Dr. Bain, of Perth, and presented him with a flattering address and a purse of \$100.

The Rev. James Herald, of Dundas, was lately presented with a purse of money by the members of his church in Plambro' Village. The presentation was accompanied by an address read by Mr. T. J. Macdonald, to which the Rev. gentleman made a suitable reply.

On the 29th ult., the Rev. John Gray, of Orillia, was called upon by a Committee of his congregation, and presented with a cheque for \$250, previous to his departure for Scotland. An address was read by Mr. A. J. Alport expressive of the high esteem in which Mr. Gray is held by his people and wishing him a prosperous voyage and a happy return to his family and friends.

SOIREES AND TEA MEETINGS.

On the 24th ult., a successful Soiree was held in the Presbyterian Church, St. George. The commodious edifice was filled by an intelligent and respectable audience. Tea and edibles were plentifully served up, after which brief and pithy addresses were delivered by the Revs. J. Dunbar, Gloumorris; A. Andrews, Mr. Griffin, and Mr. McRoberts, St. George; D. Flower, Esq., Brantford; and Mr. McQueen, Sheffield. The chair was ably filled by the pastor, the Rev. R. Hume. Proceeds, \$150.

On the same day, a Soiree was held in the Town Hall, Milton, for the benefit of Knox Church, in that town. The chair was occupied by the Rev. John Eadie, who, after a brief address, introduced the Rev. T. W. Jeffrey, who was received with applause. Mr. Jeffrey made a short address in his usual felicitous manner, and was followed by the Rev. W. H. Simpson, of Kilbride, in an able speech. The Rev. Thos. Goldsmith, of Senforth, was then called on, and delivered an eloquent address, which was received with enthusiasm by the audience. The proceeds of the Soiree amounted to nearly \$100.

MINISTERS AND CHURCHES.

The Woodstock Review remarks:—So large has been the congregation and so numerous the applications for pews in Chambers' Church since the incumbency of the Rev. John McTavish, the eloquent and earnest clergyman of the above church, that it has been found necessary to put up a gallery, which will be completed about the middle of this month, so as not to interfere with the services upon the Sabbath.

The Brantford Daily News reports the interesting special services in Zion Church, Brantford, on a recent occasion, when the respected pastor, Rev. W. Cochrane, M.A., was assisted by his friend and former co-Presbyter, Rev. Dr. John Thomson, of New York city. "Ten years ago," says the report, "Dr. Thomson introduced Mr. Cochrane to his charge in similar circumstances. Indeed, it was on his strong recommendation that the pastor of Zion Church was called. Dr. Thomson, who was then minister in Galt, made a visit to friends in Brantford, during the long vacancy in the congregation, which extended from 1860-62. Comparatively weak then in point of numbers, and sadly shattered by other previous events, they appealed to Dr. Thomson for counsel. He at once suggested Mr. Cochrane as the man they needed. A call was sent, and Mr. Cochrane was in due time translated from New York to Brantford. The subsequent history of the church is well known to our readers. It has now the largest membership in town, and pays its minister the largest stipend. At the close of his sermon, Dr. Thomson feelingly alluded to the severe trials which his brother, Mr. Cochrane, had been called to experience since his settlement in the town, and his severe bereavement in the loss of his son, "over whose remains the ocean sings its requiem." He closed by charging the congregation to continue its attachment to the Pastor. "He has been true and faithful to you, against every inducement elsewhere; see that you, said the preacher, "be true and generous to him."

On Sunday, 10th ult., says the London Advertiser, the Rev. Donald McKenzie preached his farewell sermon on retiring from the pastoral charge of the congregation, and the active duties of the ministry. The Rev. gentleman took for his text, Romans 16th, 17-20 verses. From this he took occasion to warn the congregation against the influence of unruly persons such as described in the text, and with all the vigor and energy of former years exhorted them to continue steadfast in the faith, despite the teachings of persons lately come among them, "deceiving the hearts of the simple with good words and fair speeches." He then took an affectionate farewell of them in the relation in which they stood so many years. Mr. McKenzie may be regarded as the pioneer of Presbyterianism in Western Canada. When his ministry commenced in 1834, he was the only Presbyterian minister between Hamilton, on the east and Windsor on the west. Entering with hearty zeal on his ministerial duties, he was soon known throughout the whole Western Peninsula as the pioneer missionary, and when at home the little "log church" was crowded with worshippers from far and near. As the outlying region became more settled and supplied with regular ministers his services were more strictly confined to his own congregation, which under his ministry became one of the largest and wealthiest in the country—as attested by the magnificent brick edifice erected a few years ago. Though possessed of undiminished mental vigor, failing physical power necessitated his retirement from active duty, and his resignation is received with sincere regret by all true friends of Presbyterianism here.

Castor oil is proverbially "hard to take." The difficulty is overcome by using Wilson's "Castor Oil Emulsion." See advertisement.

The Synod then re-appointed their committee, with instructions to govern themselves in their

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

JUNE 23RD.

The Son of Man.—Matt. xxiv. 29-41.

Parallel passages, Mark xiii. 24-32; Luke xxi. 25-33.

Prove that men may be happy through Christ.

Repeat Psalm 110. 3-4; Romans 12. 15; Shorter Catechism, 80.

VER. 29.

It is not agreed among commentators whether the predictions in this chapter apply to the destruction of the Jewish state only, or to the end of the world only, or whether there is a double prophecy, the events of the last day being foreshadowed in the destruction of Jerusalem. The probability is that, in the closing portions of the chapter, it is the final coming of our Lord that is the chief thought.

What shall happen before Christ comes? What is meant by the sun being darkened and the moon not giving her light? &c. This language is employed to represent the downfall of any great system; for example, the fall of Paganism, Rev. vi. 12-17; the destruction of the Jewish state, Joel ii. 28-32. It will apply also to the end of the world, 2 Peter iii. 7, 12, 13. This is called the great and terrible day of the Lord. What an amazing spectacle! The flood which swept away the old world, the burning of Sodom and Gomorrah, are nothing to it. We shall behold it one day.

VER. 30.

What is the sign of the Son of Man? This is not known, unless it refers to his coming in the clouds of heaven, with power and great glory; so Matt. xxv. 31. Who will mourn when he comes? The tribes of earth are all they who do not belong to the kingdom of heaven. Why will they mourn? Because he comes to judge the wicked: Rev. i. 7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

LESSON.—Flee from wrath to come. All are to meet Jesus. He is to judge all. How terrible to be at His bar unprepared!

VER. 31.

How are the dead to be raised? "The trumpet shall sound, and the dead shall be raised," 1 Cor. xv. 52. Who are the elect? The people of God. How many of them shall be gathered together? Not one shall be forgotten. The youngest infant, the most obscure believers, will be remembered.

LESSON.—If you are one of the disciples of Christ now, you shall be raised to glory then, 1 Cor. xv. 52-54. Be sure that you seek Him now.

VER. 32-35.

How do persons in Palestine know that the summer is near? v. 28. In the same way we say, "Summer is coming, see how leafy the trees are." How is the coming of Christ to be known? This parable seems to refer more particularly to earlier portions of the chapter, as v. 15-22, which describe the destruction of Jerusalem. These signs show that the end has come. Apparently, the 34th verse refers also to this period. How does Jesus assert the certainty of these events? v. 35.

LESSONS. 1. We are well warned of approaching danger. No one can say he did not know that if he sinned he would perish. How needful to be in Christ now.

2. The certainty of our Lord's predictions. He will do what he has said. The sinner must die; the righteous shall be saved.

VER. 36.

When will Christ come? As verse 34 seems to refer to the destruction of Jerusalem, this verse appears to refer to the final coming of Christ, the date of which is a secret.

VER. 37-39.

What sort of people lived in the days of Noah? Gen. vi. 5, 11, 12. Who warned them of their evil ways? Noah, a preacher of righteousness, 2 Peter ii. 5. How came they to be so merry? They did not believe the flood was so near. How long did they continue their enjoyment? What became of them?

LESSONS. 1. Fools make a mock at sin. They will not believe that it is either sinful or dangerous.

2. God does not leave Himself without a witness against sin. Noah rebuked the people before the flood, and we all have the word of truth to warn us. How shall we escape if we neglect so great salvation?

3. Destruction comes whether people believe it or not. The flood came and took them all away.

4. It is poor enjoyment that costs the life of the soul; it is a dance of death.

VER. 40-41.

Who are said to be in the field? The original signifies, two men. What are the women said to be doing? It is

common still for two women to grind together, one dropping in the wheat, the other turning round the upper millstone. What becomes of the one that is taken? The meaning is, taken home to God, caught up to meet the Lord.

LESSONS. 1. Work as well as sin may keep from Christ. Those two who were left were occupied with their ordinary employments.

2. How blessed to be ready when Christ comes; to have nothing to do but to die and wake in glory.

Our Young Folks.

TWO BOYS.

Will and I were boys together; we ran and skated, studied and played, with each other, and lived in the same lane in the country. Our fathers were well-to-do farmers, and we had plenty of work before and after school; for they each believed in boys having something to keep them out of mischief. Will was a great favorite with the girls at school, and with all the neighbors; while they called me a troublesome fellow, though I never could understand the reason why. He would never get into a quarrel with any one; and I once called him a spooney; but I was terribly ashamed of it afterwards. The reason I did so was, that one day, when we were on the ice, a fellow hooked one of Will's skates, and teased him about it. Instead of kicking him as I would have done, Will lent him the other one, and stood around an hour while this boy used his skates. I called the chap mean; and he pitched into me, and we whipped each other badly, while Will cried over my battered face.

When we were fifteen years old, we came into the city to seek our fortunes. Will went into a book-store, and I into a clothing-store. Will would let the clerks send him on their own errands, and put all sorts of drudgery off on him, doing his duty as he called it, while I thought him green.

When one of the older clerks sent me to do his errands, I complained to my employer; and the advice I got was, "to do what I was told, without allowing the clerks to know that I had appealed to him; for," he said "they can impose upon you in many ways, and make your place very uncomfortable." But I staid in the situation only three months; for I stood up for my rights. It was not so easy getting another place; but at last I succeeded in getting into a wholesale shoe-store. The clerks set me at blacking boots; and after a week, I threw the brushes one way, and the boots another, and started again. This time I determined to go into a counting-room, where nobody could boss me, but my ill-luck led me to tell the story of my pluck, and just the place I wanted slipped out of my grasp. I can not begin to relate all my mishaps till I was twenty-one years old; but I changed places six times, and each time because of my determination not to be imposed upon. When the war broke out, I hailed the chance to help the country stand up for her rights. I was in several severe battles, and shall go through the world stumping in on one leg, but as full of determination as ever that I will not let any one get the better of me in a trade, in an argument, or in a battle.

My schoolmate, Will, always did have an easy time of it, somehow. His employer kept an eye on him, noticed his patience and willing habits, and, when Will was twenty-one years old, gave him an interest in his business. I like to go to his house in the city, and talk over our boyhood days; but I can never convince Will that a boy or man who does not stick up for his rights is a coward. He says that he is convinced that Solomon was a pretty good judge when he said, "a soft answer turneth away wrath;" and he thinks the reason why I have seen so much of the rough side of life is, that I never owned the two bears that we read of,—bear and forbear.—*The Angel of Peace.*

FAMILY WORSHIP.

There ought to be no sweeter hour in the day than that in which come the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the later. A chapter of the Bible hurried through, a rambling stereotyped prayer mumbled over, and the participants rush off to the work which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light.

It is a mistake to suppose that fluency or education are especially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship! The exercise need not be long; but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savour shall not go through the day alone, but among all the home memories shall be stronger to hold the grown up children to the faith of their fathers.—*Christians at work.*

Temperance.

A THRILLING SCENE.

A few years ago I was in company with a gentleman who had just returned from New England. He said he put up at the hotel, and for a time he took his seat in the bar-room.

The door opened suddenly, and a woman stepped in. She was the very picture of agony; her dress negligent, her eye unsteady. She seemed to hesitate at first, but at length, gathering courage, she moved to the bar, and said:—

"Landlord, don't sell my husband any more rum. You have already ruined us. You know that before he came to your bar he was a sober man. He was as kind a husband as any woman ever had. We had a good home, a good farm, and every comfort. But you sold him liquor until he had no money to pay. Unknown to me you got a mortgage on his farm; you sold it, and turned me and my helpless children out of doors! My husband lost his health, his character, and his reputation. He became cross and abusive to me, whom he once tenderly loved. He beats me and my children cruelly, and threatens to murder us! Oh, don't let him have any more liquors!" and the tears gushed from her eyes, while the landlord stood speechless.

In the midst of these entreaties, a man stepped into the bar-room, and, with the vacant stare of an inebriate, moved towards the bar.

Instantly the pleading wife threw herself between the man and the bar, and with one hand against his breast, and the other stretched out imploringly to the landlord, she said:

"Oh, don't, my dear! don't drink! You'll break my heart!" and bursting with agony, she turned to the landlord, and said:—

"Oh, don't let him have it! don't, don't!"

And while this scene was passing the landlord walked deliberately out from behind the counter, and taking the woman rudely by the arm, said, "This is no place for women," and violently tore her from her husband, and pushing her out, shut the door against her.

The wretched inebriate staggered up and drank his dram, placing a piece of money upon the counter; the landlord wiped it off complacently into the drawer, and the drunkard passed out, maddened with the draught, to renew his brutal attacks upon the defenseless wife and children.

No one defended such barbarous cruelty as this. No one apologized for it. All agreed to pronounce the landlord worse than a brute. But there was one fact deserving of especial attention. The whole transaction was under the sanction of the law! For the sale of every glass of that ruinous liquor, which reduced an honest man and good citizen to the lowest degree of suffering and infamy, he could show a "license!"

There was then no redress in law for that suffering woman. She had been robbed of her home of her comfort, of her husband, and the blight of despair had been thrown over her whole family; but the law protected the destroyer, and left her to endure her anguish without the hope of relief!

The people of that State have changed the law on the subject since then. They have now got a "Permissive Law." Have they done right in giving the inhabitants of each town the power of preventing the opening of gin-shops and houses for the sale of intoxicating liquors, if they so will it?—*Episcopalian.*

Persecution often does in this life what the last day will do completely,—separate the wheat from the tares.—*Milner.*

Remember that God is no curious or critical observer of the plain expressions that fall from his poor children when they are shut in their closets. It is not a flow of words, or studied notions, seraphic expressions, or elegant phrases in prayer which take the ear or delight the heart of God, or open the gate of glory, or bring down the best of blessings upon the soul; but faith, uprightness, holiness, heavenliness, spirituality, and brokenness of heart—these are the things in the saved man's experience that make a conquest upon God, and turn most to the soul's account.

I never knew a good horse which had not some odd habit or other, and I never yet saw a minister worth his salt who had not some crotchet or oddity. Now, these are the bits of cheese that cavillers smell out and nibble at: this man is too slow, and another too fast; the first is too flowery, and the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool may have something to say against the best minister in England.—*John Ploughman.*

Scientific and Useful.

SPRAINS AND BRUISES.

These injuries are sometimes very distressing and their consequences very serious. The dense ligaments and synovial membranes of the joints swell, and sometimes inflame, as the result of local injuries, and the pain is often extreme. But, simple water is all the treatment necessary in any case. It should, however, be of a temperature adapted to the circumstances, the indication being to unload the congested vessels of the injured part as much as possible. If the part is hot and painful apply cold water or cold wet clothes, frequently renewed, until the pain becomes normal. If there is pain or tenderness without increased heat, apply fomentations until the pain is relieved. All the after dosing required in either case is a wet cloth covered with a dry one, and worn until all tenderness is gone. This simple treatment will do all that any medicine can do, and is better than all the liniments and lotions, plasters and poultices, that were ever invented.—*From Science of Health.*

GRAPES AND THEIR EASY CULTURE.

It is surprising that so many families in the country are willing to live year after year, without cultivating a single grapevine about their dwellings. They are compelled to purchase this delicious fruit for the table, or not taste it during the season. There is a common impression that to cultivate grapes perfectly a vast amount of knowledge and tact is required. To many the simple trimming of a vine is a mystery, more difficult to comprehend than the hardest problem of Euclid. This is an erroneous view, and ought not to prevail. Any person of common intelligence can learn in an hour how to trim and nourish vines; and, if instruction cannot be obtained from some experienced cultivator, there are books filled with cuts and illustrations which make everything plain. Three vines of as many different varieties, planted in some sunny nook, or by the side of some building, so as to obtain shelter, will, if properly cared for, furnish many a bushel of grapes every year. Select a Concord, a Delaware, and an Adirondack; make the ground mellow and rich by the use of a spade, and by employing old manure; finely ground bones, and ashes; and set out the plants. In three years the rich clusters will appear, and in four years the product will be abundant. It is well to have vines planted so that the waste liquids from the dwelling house can be used in fertilization. If there is any food the vine especially loves, it is the soapy liquids which accumulate on washing days in families. Vines drenched every week with these liquids will flourish astonishingly, and extend themselves so as to cover large buildings, every branch bearing fruit. We say to our readers, plant vines.—*From Science of Health.*

WHAT SLEEP WILL CURE.

The *Herald of Health* discourses in this style: "The cry for sleep has always been louder than the cry for food. Not that it is more important, but it is harder to get. The best rest is from sleep. Of two men, otherwise equal, the one who sleeps the best, will be the most moral, healthy and efficient. Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will cure insanity. It will restore to vigor an overworked brain. It will build up and make strong a weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dyspepsia. It will relieve languor and prostrations felt by consumptives. It will cure hypochondria. It will cure the blues. It will cure headache. It will cure neuralgia. It will cure a broken spirit. It will cure sorrow. Indeed we might make a list of numerous maladies that sleep will cure.

The cure of sleeplessness, however, is not so easy, particularly in those who carry heavy responsibilities. The habit of sleeping well is one which, if broken up for any length of time, is not easily regained. Often a severe illness treated by powerful drugs, so deranges the nervous system that sleep is never sleep—is never sweet afterward. Or, perhaps, long continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or ten and whisky drinking, and tobacco using. To break up the habit are required:

1st. A good clean bed. 2d. Sufficient exercise to produce weariness, and pleasant occupation. 3d. Good air and not too warm a room. 4th. Freedom from too much care. 5th. A clean stomach. 6th. A clear conscience. 7th. Avoidance of stimulants and narcotics.

For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as will secure their sleep; otherwise life will be short, and what there is of it will be sadly imperfect.

Random Readings.

Always consult discretion—it is more discreet to be silent than to speak when speaking is not accompanied by sense and reason.—*Epictetus.*

The taste for emotion may become a dangerous taste; we should be very cautious how we attempt to squeeze out of human life more ecstasy and pur-oxyism than it can well afford.—*Sidney Smith.*

No man can be in a proper frame of mind for the discovery and reception of truth who is not utterly regardless of the question whether his being in a majority or minority will be the result of his investigations.

Our title of things in this world is poor, at best. And yet how many of us act as though a warantee deed covered all our possessions—as though what we hold we have beyond any power to dispossess.

Witty sayings are as easy lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed which, even dropped by chance, springs up into a flower.—*Stourney.*

A Chinese maxim says, "We require four things of a woman: that virtue dwell in her heart; that modesty play on her brow; that sweetness flow from her lips; that industry occupy her hands."

Never did any soul do good, but it came readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practiced but with increasing joy, which made the practitioner still more in love with the fair act.—*Shaftsbury.*

Differences of opinion give me but little concern; but it is a real pleasure to be brought into communication with any one who is in earnest and who really looks to God's will as his standard of right and wrong, and judges of actions according to their greater or less conformity.—*Dr. Arnold.*

It is better to be one of those who take the bread from the hand of Christ himself, to distribute to the hungry, going forth with His benediction, and His smile, and the touch of His hand, than to sit at ease on the grass, fifty in a company, waiting for some one to come and feed us.—*Selected.*

It is not great battles alone that build the world's history, nor great poems alone that make the generations grow. There is a still small rain from heaven that has more to do with the blessedness of nature, and of human nature, than the mightiest earthquake or the loveliest rainbow.—*George MacDonald.*

How foolish it is to imagine that the earnest study of means cripples the genius! It is only from a mastery of them that free creative power can emanate; it is only when familiar with all the paths which have already been trodden, and moving with ease in them, that the mind can discover new ones.—*C. M. Von Weber.*

Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting, a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank Him for it, the fountain of loveliness; and drink it in, simply and earnestly, with your eyes; it is a charmed draught, a cup of blessing.

The strength of a nation is the intelligence and purity of its people, and that intelligence and purity are best secured by the circulation among them of the elements which contribute to the health of body and mind; and this circulation is brought about by their protection in the enjoyment of personal security, the advantage of education, and wages adequate to their proper maintenance.

Dr. Chalmers beautifully said: "The little I have seen in the world and known of the history of mankind, teaches me to look up their errors in sorrow, and not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

It is needful that babes be taught their little hymns as that monarchs be rebuked for sin. We remember the old story of the loosing of the battle through the missing of a single nail in a horse-shoe, and peradventure up to this moment the Church may have lost her battle for Christ because some minor work which ought to have been done for Jesus has been neglected. I should not wonder if it should turn out that many churches have been without prosperity because while they looked at the public ministry and the visible ordinances, they have been negligent of smaller usefulness. Many a cart comes to grief through inattention to the linch-pin.—*Spurgeon.*

NEW YORK AND ERIE RAILWAY.

We met with a paragraph the other day which is very descriptive of this grand thoroughfare of the world, and now give it for the benefit of the Canadian public: "The railways here, that is in England, are not better than our own. Either the English roads have deteriorated, or our own have improved."

Travellers' Guide.

Table with columns for Depart, Arrive, and times for various railway routes including Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Niagara Railway, Toronto, Grey, and Bruce Railway, and Hour of Closing Mails from Toronto P. O.

WILSON'S CASTOR OIL EMULSION

Consists of the finest Italian Castor Oil, so prepared that the Taste and Smell are both thoroughly disguised, and the medicinal properties left unchanged.

OPINIONS OF MEDICAL MEN.

CERTIFICATE—Having prescribed the prepared Castor Oil, manufactured by Messrs. Archdale Wilson & Co., and called Wilson's Castor Oil Emulsion, and knowing its composition, we can cordially recommend it to our patients and fellow practitioners, as a most effectual medicine.

- (Signed) J. W. Rosborough, M. D., E. Henwood, M. D., J. D. M. D., Archibald E. Millock, M. D., H. Strange, M. D., J. Ryal, M. D., John Mackelcan, M. R. C. S., A. L. L. M. D., Drs. Billings & White, John A. Mullen, M. D., A. Wolverson, M. D., C. M., T. Crocker, M. D., L. R. V. D.

We have also certificates from a number of medical men in Toronto and Guelph. The Castor Oil Emulsion is put up in bottles at 25c each and also in one pound bottles for Physicians' use.

Sold by retail Druggists, and wholesale by Messrs. Lyle & Bros., Toronto, E. Mortimer, Ottawa, T. Bickle & Son, J. Winer & Co., Hamilton, and the Manufacturers.

ARCHDALE WILSON & CO.

Wholesale Manufacturing and Dispensing Chemists Apothecaries Hall, Hamilton.

J. YOUNG, UNDERTAKER

Late from G. Armstrong's undertaking Establishment, Montreal. 351 YONGE ST., TORONTO.

ST. CLOUD HOTEL

by RAND BROTHERS, QADWAY AND 42ND STREET, NEW YORK.

Only three blocks from Grand Central Depot of the New York and Boston Railroads.

Our favourite establishment is now and conducted on European systems. Visitors to New York from Canada pronounce it to be the most desirable institution of the kind in that city.

JAMES'S PATENT HOT AIR FURNACE

ADAPTED TO ALL KINDS OF PUBLIC BUILDINGS AND PRIVATE RESIDENCES.

WM. JAMES & SON, MONTREAL.

RESPECTFULLY inform parties about to make use of Hot Air Furnaces, that they are now manufacturing three sizes of "POTABLES" and one for Masonry, and that they are prepared to set them up in the most reliable manner, to order.

Architects, Builders and others in need of reliable and serviceable Furnaces, are invited to call and examine. Liberal allowances to Builders and to the trade.

ALEX. GEMMELL, BOOTMAKER.

Sign of the "Golden Boot." 67 KING STREET WEST, Has in Stock a very large assortment of Gentlemen's Sewed Boots, Home made. First class English Boots at reasonable prices. Best quality of Boots of all kinds made to order.

ST. LAWRENCE HALL, ST. JAMES STREET, MONTREAL.

Long Established—Well Known. Visitors are, as far as possible, provided with the comforts of home life.

REVERE HOUSE, LONDON, ONTARIO.

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

PROSPECTUS FOR 1872. Fifth Year.

REPRESENTATIVE AND CHAMPION OF AMERICAN ART.

THE ALDINE: AN ILLUSTRATED MONTHLY JOURNAL

claimed to be the HANDSOMEST PAPER IN THE WORLD.

"Give my love to the artist workmen of THE ALDINE who are striving to make their profession worthy of admiration for beauty, as it has always been for usefulness."—Henry Ward Beecher.

THE ALDINE, while issued with all the regularity of an ordinary periodical, is an elegant miscellany of pure, light, and graceful literature and a collection of the rarest specimens of artistic skill, in black and white. Although each succeeding number affords a fresh pleasure to its friends, the real value and beauty of THE ALDINE will be most appreciated after it has been bound up at the close of the year. While other publications may claim superior cheapness as compared with a similar class, THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition or in price or character. The possessor of the volume just completed cannot duplicate the quantity of fine paper and engravings in any other shape or number of volumes for ten times its cost.

The labor of getting THE ALDINE ready on the press is so great that reprinting is out of the question. With the exception of a small number specially reserved for binding, the edition of 1871 is nearly exhausted and it is now a scarce as well as a valuable book.

New Features for 1872.—Art Department.

The enthusiastic support so readily accorded to their enterprise, wherever it has been introduced has convinced the publishers of THE ALDINE of the soundness of their theory that the American public would recognize and heartily support any sincere effort to elevate the tone and standing of illustrated publications. That so many weekly wretched sheets exist and thrive is no evidence that there is no market for anything better. Indeed the success of THE ALDINE from the start is direct proof of the contrary. With a population so vast, and of such varied taste, a publisher can choose his patrons, and his paper is rather indicative of his own than of the taste of the country. As a guarantee of the excellence of this department, the publishers would beg to announce during the coming year, specimens from the following eminent American Artists:

- W. T. RICHARDS, WM. HART, GEORGE SMILEY, AUG. WELLS, JAMES SMILEY, FRANK BEARD, J. HOWE, GRAY PERINS, F. O. G. DANLEY, VICTOR H. WILCOX, WM. H. WHITCOX, JAMES H. BEARD, H. F. FLETCHER, PAUL DIXON.

The pictures are being reproduced without regard to expense by the publishers of THE ALDINE, and will bear the very severest critical comparison with the best foreign work, it being the determination of the publishers that THE ALDINE shall be a successful vindication of American taste in competition with any existing publication in the world.

LITERARY DEPARTMENT.

Where so much attention is paid to illustration and get up of the work, to much dependence on appearances may very naturally be feared. To anticipate such misgivings, is only necessary to state that the editorial management of THE ALDINE has been intrusted to Mr. Richard Henry Stoddard, who has received assurances of assistance from a host of the most popular writers and poets of the country.

THE VOLUME FOR 1872,

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

A Chromo to every Subscriber

was a very popular feature last year, and will be repeated with the present volume. The publishers have purchased and reproduced, at great expense, the beautiful oil painting by Selva, entitled, "Dance Nature's School." The chromo is 11 x 13 inches, and is an exact fac-simile, in size and appearance, of the original picture. No American chromo, which will at all compare with it, has yet been offered at retail for less than \$1.00. It will be delivered free, with the January number, to every subscriber who pays for one year in advance.

TERMS FOR 1872:

One Copy, one year, with Oil Chromo, \$3. Five Copies, \$20. Any person sending 10 names and \$40 will receive an extra copy gratis, making 11 copies for the money. Any person wishing to work for a premium can have our premium circular on application. We give many beautiful and desirable articles offered by no other paper. Any person wishing to act pecuniarily, as our agent, will apply, with references, enclosing \$1 for outfit.

JAMES SUTTON & CO., Publishers, 25 Liberty Street, New York.

SCIENTIFIC AMERICAN FOR 1872.

TWENTY-SEVENTH YEAR. This splendid weekly is published and improved, it is one of the most interesting and valuable journals ever published. Every number is beautifully printed on the best paper, and is fully illustrated with original engravings, representing New Inventions, Novelty in Machinery, Manufactures, Chemistry, Photography, Architecture, Agriculture, Engineering, Science and Art. Farmers, Mechanics, Inventors, Engineers, Chemists, Manufacturers, and People of all Professions or Trades will find the

SCIENTIFIC AMERICAN OF GREAT VALUE AND INTEREST

Its practical suggestions will save hundreds of dollars in every Household, Workshop, and Factory in the land, besides affording a constant source of valuable instruction. The editors are assisted by some of the ablest American and European writers, and having access to all the leading Scientific and Mechanical Journals of the world, the columns of the Scientific American are constantly enriched with the choicest information.

An official list of all the Patents Issued is Published Weekly.

The Yearly Numbers of the Scientific American make Two Splendid Volumes of Nearly One Thousand Pages, equivalent in size to Four Thick and Ordinary Book Papers.

Specimen Copies sent Free.

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

In connection with the publication of the Scientific American, the undersigned conducts the most extensive Agency in securing PATENTS.

The best way to obtain an answer to the question—Can I obtain a Patent? is to write to MESS & CO. 37 Park Row, N. Y., who have over Twenty-five Years Experience in the business. No charge is made for opinions, and full and complete descriptions of the invention, should be sent.

For instructions concerning American and European Patents—Caveats—Resolutions—Interference—Rejected Cases—Hints on Selling Patents—Rules and Proceedings of the Patent Office—The New Patent Laws—Examinations—Extensions—Infringements, etc., etc., send for our Treatise Book, which will be mailed free on application. All business strictly confidential.

Address, MUNN & CO., Publishers of the Scientific American, Park Row, New York.

THE TWO LARGE Premium Steel Engravings

AND WORTH DOUBLE THE AMOUNT OF SUBSCRIPTION

THE NEW YORK ALBION

THE MOST RELIABLE COMPREHENSIVE AND ENJOYABLE JOURNAL OF LITERATURE, ART, POLITICS, FIELD SPORTS, FINANCE, AND NEWS

In America. The best Paper Published for the Family Circle, the business of the professional man, the sportsman and the general reader. This Famous and Popular Weekly contains a greater variety of interesting, amusing, instructive, and thoroughly instructive reading matter than any other first-class journal, and passes "from grave to gay from gloom to glad" in a manner attractive to all. It embodies the news of the world, carefully culled, and editorially discusses a wide range of subjects, while the literary vignettes it provides are always of the choicest quality.

TWO DOLLARS A YEAR.

CANVASSERS wanted in every church and community. American Tract Society, PUBLISHERS, No. 150 Nassau street, New York.

PRESBYTERIAN QUARTERLY FOR 1872.

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

The purpose is not to merge the two Reviews in one, different from both, but unite them, in one which shall combine the distinguishing merits and characteristics of both the former ones. The friends of each, while losing nothing of either, will gain the advantages of both. Each editor retains the same liberty as hitherto of advocating, of allowing to be advocated, whatever, in his judgment, is entitled to a hearing. The editorial, literary, and fiscal resources of both are combined. Enlarging the whole range of the contributors to both Reviews, with important additional aid, we may readily secure a higher average grade, with an increase in variety and quantity of the contents. By enlarging the size to 200 pages, or 800 pages a year, we shall be able to enrich the Review with choice selections from the British and Continental periodicals. Thus more may be gained by the union, than could have been given by both apart. "We have come together," say the Editors, "yielding to a desire widely cherished and often expressed; and we confidently appeal to our ministers, elders, and church members, and to the friends of evangelical religion and of an elevated Christian literature, to give us a hearty support, and enable us to make a review that shall meet all the wants of our great Presbyterian Church, and be a worthy representative of it."

TERMS.—One subscription, \$2.00, or two for \$3. To ministers, whose salary is but \$1,000, for \$2, or two years for \$3. Where the salary is but \$700, or less, it is put at the nominal price of \$1, to bring it into reach of all our pastors. Address J. M. SHERWOOD, 44 Bible House, N. Y.

The JANUARY number contains twelve articles, from such writers as Prof. Aiken, Schaff, and Thomas, of Princeton, Union, and Lane Seminars; Taylor Lewis, Dr. Herrick Johnson, the Editors, and other writers of ability.

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

Subscribers, except in this city, Brooklyn, and British America, to which prepayment is compulsory, must pay their own postage. Five Cents per Copy quarterly in advance, at their own Post Office. The Albion will be supplied to news papers and periodicals at half price, namely \$1.50 per annum. Postmasters, every copy of the Albion is sent by mail, and a commission of twenty per cent. may be deducted from all subscriptions remitted by them.

1872. THE CANADIAN POST.

OFFICIAL PAPER OF THE COUNTRY. Published at Linday every Friday Morning. Geo. T. B. Curnutt, Proprietor. The Canadian Post, established in 1826, and which has incorporated the London Advertiser, established in 1821, and a number of other papers, is published daily, and is the largest and best executed Magazine in the United States for the same money. TERMS—\$3.00 per annum, or \$1.75 per volume.

LADIES' REPOSITORY AND HOME MAGAZINE

THIRTY-SECOND VOLUME. The Ladies' Repository is a Christian Family Magazine, though primarily intended for the ladies, yet adapted to the Moral and Literary wants of the whole family. The Publishers are determined to maintain its high character. Each number will contain Eighty-Sixteen Pages, double column. Two Original Novel Extractions executed in the highest style of the art. A Large List of Original Contributors will continue to enrich its pages. Excellent articles, Travels, Natural Scenery, Poems, etc., will be freely illustrated by first-class Wood Engravers. The paper is published at the lowest price possible, and will be embraced in the literary world. It is the largest and best executed Magazine in the United States for the same money. TERMS—\$3.00 per annum, or \$1.75 per volume.

GOLDEN HOURS FOR 1872.

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

Each number will contain Forty-eight Large Octavo Pages; is beautifully and copiously illustrated. A large variety of matter—Tales, Travels, Biography, Natural History, Science, etc. Superb arrangements have been made for 1872. The best volume yet issued. It is a pure, safe, and elevating Magazine for the young. It ought to be in every Moral and Christian family. The cheapest Young People's Magazine of its size and character published. TERMS—Two Dollars a year. JAMES T. MAGEE, Agent, 38 Bromfield St., Boston.

Enlarged and Improved.

NO INCREASE IN PRICE. THE ILLUSTRATED CHRISTIAN WEEKLY. FOR 1872.

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

The Illustrated Christian Weekly Will be enlarged by a weekly Supplement of FOUR PAGES. The price of the paper will remain the same. Two Dollars a Year in Advance.

Dr. C. S. Robinson's instructive articles, descriptive of Life and Manners in the Holy Land, drawn partly from personal experiences, will be continued. They will be illustrated, and will be found peculiarly valuable to school teachers. "Uncle William" will continue his "talks" to parents and children. "How to Build and Beautify Our Homes," will be discussed by S. E. Todd.

Religious work at home and abroad, as well as social and domestic life and scenery will be illustrated. An additional feature will be correspondence from foreign mission fields, illustrated, by pen and pencil, the religious, social, and civil life of foreign countries. We have assurance of occasional contributions on timely topics from Rev. Messrs. Williams Adams, W. I. Badington, John Cotton Smith, T. L. Cuyler, W. C. Wilkinson, H. M. Baird, J. E. Rankin, Jacob Abbott, and others.

In action we expect to hear from the Misses Matthews, Mrs. Beers, Mrs. Barr, Mrs. Ballard, Mrs. Dennison, Mrs. H. E. Brown, Mrs. Knight, Olive Thorne, the author of "Jessica's First Prayer," and other favorite authors.

The Art department will be as ably conducted in the future as it has been in the past, no care or expense being spared to place the ILLUSTRATED CHRISTIAN WEEKLY in the front rank of illustrated journals.

A copy of the paper will be sent free for one month to any clergyman desirous of examining it, with reference to promoting its circulation.

TERMS. TWO DOLLARS A YEAR. CANVASSERS wanted in every church and community. American Tract Society, PUBLISHERS, No. 150 Nassau street, New York.

PRESBYTERIAN QUARTERLY FOR 1872.

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

The purpose is not to merge the two Reviews in one, different from both, but unite them, in one which shall combine the distinguishing merits and characteristics of both the former ones. The friends of each, while losing nothing of either, will gain the advantages of both. Each editor retains the same liberty as hitherto of advocating, of allowing to be advocated, whatever, in his judgment, is entitled to a hearing. The editorial, literary, and fiscal resources of both are combined. Enlarging the whole range of the contributors to both Reviews, with important additional aid, we may readily secure a higher average grade, with an increase in variety and quantity of the contents. By enlarging the size to 200 pages, or 800 pages a year, we shall be able to enrich the Review with choice selections from the British and Continental periodicals. Thus more may be gained by the union, than could have been given by both apart. "We have come together," say the Editors, "yielding to a desire widely cherished and often expressed; and we confidently appeal to our ministers, elders, and church members, and to the friends of evangelical religion and of an elevated Christian literature, to give us a hearty support, and enable us to make a review that shall meet all the wants of our great Presbyterian Church, and be a worthy representative of it."

TERMS.—One subscription, \$2.00, or two for \$3. To ministers, whose salary is but \$1,000, for \$2, or two years for \$3. Where the salary is but \$700, or less, it is put at the nominal price of \$1, to bring it into reach of all our pastors. Address J. M. SHERWOOD, 44 Bible House, N. Y.

The JANUARY number contains twelve articles, from such writers as Prof. Aiken, Schaff, and Thomas, of Princeton, Union, and Lane Seminars; Taylor Lewis, Dr. Herrick Johnson, the Editors, and other writers of ability.

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

Subscribers, except in this city, Brooklyn, and British America, to which prepayment is compulsory, must pay their own postage. Five Cents per Copy quarterly in advance, at their own Post Office. The Albion will be supplied to news papers and periodicals at half price, namely \$1.50 per annum. Postmasters, every copy of the Albion is sent by mail, and a commission of twenty per cent. may be deducted from all subscriptions remitted by them.

SUPPORT THE ONLY ILLUSTRATED PAPER IN CANADA.

CANADIAN ILLUSTRATED NEWS. THE FOLLOWING OPINIONS OF THE PRESS. Are a sample of the remarks with which our exchanges from one end of the Dominion to the other greet our weekly issue. Its artistic excellence places it alongside of the standard illustrated weeklies of the world. Montreal Daily Witness. An excellent family paper, free from all objectionable matter.—Two Witnesses, Montreal. We have great pleasure in calling attention to the great improvement in the illustrations of the Canadian Illustrated News. Mr. Desbarats deserves to be assisted by the Canadian public in his costly enterprise.—The Globe Toronto. Such a publication should receive the hearty support of every true Canadian.—Evening Herald and Province, London, Ontario. No Canadian gentleman's library will be complete without this valuable paper.—Hamilton Evening Times. The paper is so well got up that it should be supported and be in every Canadian house.—Hamilton Evening Journal. Its engravings are very fine, and its literary department complete.—Cape Breton. It should command the support of all Canadians.—The Paris Transcript. An illustrated paper fully equal to those of London, Paris, Berlin, or New York.—The News, St. John and Halifax. No Canadian family should be without it.—Standard Journal. One of the most beautiful illustrated papers on this Continent.—Halifax Citizen. Compares favorably, both in literary and artistic excellence, with any of the leading illustrated periodicals of its day.—The News, St. John, N. B. The merits of this admirable publication ought to, and doubtless will, ere long, secure for it a place in every family of intelligence throughout the Dominion.—Yarmouth Tribune. Considerable ability is displayed both in the literary and artistic portions of the paper.—The Coast Journal, London, England. The Canadian Illustrated News is undoubtedly one of the best artistic papers published in the Colonies which we have received up to this date, and the few engravings does great credit both to editor and artist, on whom the task of success of so attractive a weekly depends.—European Mail, London, England. This excellent weekly periodical now comes to us greatly improved in its style of illustrations. The credit of establishing a weekly newspaper profusely and regularly illustrated by photographic plates belongs to Canada. There is no other paper like it in the world that we know of.—Scientific American, New York.

TERMS:

Single subscriptions, \$4.00 per annum. A club of six copies to one address 20 00 Postage: 5 cents per quarter, payable in advance by the subscribers at their respective post-offices.

Publication and Printing Office, 319 St. Antoine Street, General Agency, 1 Place D'Armes, Montreal.

GEORGE E. DESBARATS, PUBLISHER AND PROPRIETOR.

THE BEST PERIODICALS OF THE DAY.

THE GREAT ENGLISH QUARTERLIES, AND Blackwood's Edinburgh Magazine.

REPRINTED BY THE LEONARD SCOTT PUB. CO., 140 FULTON STREET, NEW YORK.

At about One-third the price of the originals. The Edinburgh Review, The London Quarterly Review, The Westminster Review, The British Quarterly Review, Published Quarterly—January, April, July, October.

AND Blackwood's Edinburgh Magazine. (A fac-simile of the original.) Published Monthly.

TERMS OF SUBSCRIPTION. Per Annum. For any one Review, \$4.00 For any two Reviews, 7 00 For any three Reviews, 10 00 For all four Reviews, 13 00 For Blackwood's Magazine, 4 00 For Blackwood and one Review, 7 00 For Blackwood and two Reviews, 10 00 For Blackwood and three Reviews, 13 00 For Blackwood and the four Reviews, 15 00 Postage, two cents a number, to be prepaid by the quarter at the office of delivery. Circulars with further particulars may be had on application. The Leonard Scott Publishing Co., 140 Fulton Street, New York.

THE LEONARD SCOTT PUB. CO.,

also publish THE FARMER'S GUIDE To Scientific and Practical Agriculture. By HENRY STEPHENS, F.R.S., Edinburgh, and the late J. P. MORROW, Professor of Scientific Agriculture in Yale College, New Haven. Two vols. Royal Octavo, 1,000 pages and numerous engravings. Price, \$7; by mail, post-paid, \$8.

MARRIED

At the residence of the bride's father, John Hatfield, Esq., East Whithy, on Thursday the 6th inst., by the Rev. J. B. Edmondson, Columbus, Mr. James Bains, East Whithy, to Miss Elizabeth Hatfield.

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and times as verbally mentioned, viz: Toronto.—At Toronto, in Knox Church, on first Tuesday in July, at 11 o'clock, a. m.

TORONTO MARKETS.

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

JUST RECEIVED!

ANOTHER SUPPLY OF PROF. WITHEROW'S THE APOSTOLIC CHURCH! WHICH IS IT? And Scriptural Baptism. Its Mode and Subjects.

NOW READY.

THE NEW EDITION OF THE Rules and Forms of Procedure! Of the Canada Presbyterian Church, as adopted and recommended by the

MONTREAL

Sculpture and General Marble and Granite Works, CORNER ST. ALEXANDER AND ST. CATHERINE STREETS.

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

THOMAS R. JOHNSON, ESTATE AGENT AND ACCOUNTANT, 44 St. James Street, MONTREAL.

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

REFERENCES—Venerable Archdeacon Bond, R. D.; Rev. Canon Bancroft, D. D.; Rev. Canon Baldwin, M. A.; Rev. W. B. Curran, B. A.; Rev. J. F. D. Moulton, &c. January, 1872.

GALLERY OF ART.

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

SILVERED PLATE-GLASS And Manufacturer of MIRRORS,

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

LITTLE WANZER'S SEWING MACHINE.

S. S. SUPERINTENDENTS AND TEACHERS.

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

Best Means of Securing the Great End of Sabbath School Instruction

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

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

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

DOMINION DRUG STORE.

NEIL C. LOVE, APOTHECARY AND DRUGGIST, No. 118 Yonge Street, COR. OF RICHMOND ST., TORONTO.

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

Prescriptions Accurately Prepared.

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

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

FASHIONABLE CLOTHING ESTABLISHMENT.

We invite the attention of Gentlemen to our Custom Tailoring Department,

which is now replete with the BEST and most Fashionable Materials for Summer Clothing.

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

Particular attention paid to the getting up of

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

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

THE General Assembly Journal FOR 1872.

A DAILY REPORT OF THE Proceedings of the next General Assembly of the PRESBYTERIAN CHURCH Which meets in Detroit O'N M A Y 16, 1872, Address, JOHN H. DEY, York.

THE Canadian Rubber Company, MONTREAL.

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

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

All orders executed with dispatch. Office and Works—272 St. Mary street, Montreal. F. SCHOLLES, Manager. Montreal, January, 1872.

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

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

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

WM. P. JOHNSTON, Manufacturer of

BOOTS AND SHOES, IN EVERY STYLE. (For Gentlemen only.) 147 ST. JAMES STREET, MONTREAL.

MACORQUODALE & MATTHEWS, ARTISTS AND PHOTOGRAPHERS,

TORONTO, South-east corner of King and Church Sts. (Entrance on Church St.)

THE FINEST STUDIO

AND FINEST LIGHT IN THE CITY.

Cabinet Portraits, per doz.....\$6 00 " " half doz..... 4 00 Carte de Visite, per doz..... 3 00 " " half doz..... 2 00

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

CHURCH FURNACES.

JOHN STATE, Manufacturer of

Beecher's Patent Self-Cleaning Furnaces,

And Tin, Iron, and Copper-plate Worker.

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

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

LINTON & COOPER,

MANUFACTURERS AND WHOLESALE DEALERS IN BOOTS AND SHOES,

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

JAMES LINTON—WILLIAM COOPER.

SCRIBNER'S MONTHLY, AN ILLUSTRATED MAGAZINE,

Edited by J. G. HOLLAND.

The Best of the American Monthlies

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

Terms for 1872:

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

Subscriptions are received by all Newsdealers and Booksellers at the above rates, and by

SCRIBNER & CO., 634 Broadway, New York.

WESTERN ASSURANCE COMPANY, FIRE AND MARINE.

Incorporated, 1851. Capital, \$400,000. Annual Income, \$370,000.

HEAD OFFICE, TORONTO, ONTARIO

Hon. John McMurrich, President; Charles Magrath, Vice-President. Directors—James Michie, Esq., John Fiske, Esq., A. M. Smith, Esq., Nonh Barnhart, Esq., Robert Beaty, Esq., Wm. Gooderham, jr., Esq., James G. Harper, Esq., B. Haldan, Secretary.

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

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

PHOENIX LIFE ASSURANCE COMPANY, Of London. Established in 1872.

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

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

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

NEW NATIONAL MAGAZINE FOR CANADA.

Prospectus of the CANADIAN MONTHLY AND NATIONAL REVIEW

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

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

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

Politics will be treated with the aim of infusing as much as possible of the historical and philosophical spirit into the popular discussion of political questions.

Religious questions, if they form the subject of any papers, will be treated with a similar aim. Mr. G. W. Smith has consented to contribute regularly, and to assist in conducting the magazine.

Intending subscribers will please send us their names.

ADAM, STEVENSON & CO., Publishers, Toronto.

CLUB RATES! Monthly Periodicals, of a really excellent quality, are offered at a special rate to the Publishers offer the following advantageous terms for Clubs—Cash in advance. The postage, two cents per month, is included in the following prices, each magazine being sent pre-paid from office of publication.

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

Letters containing remittances should be registered, and addressed

ADAM, STEVENSON & CO., Publishers, Toronto.

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

All advertisements should reach the Publishers by the 10th of each month.

A schedule of rates for advertisements is prepared, and may be had of the Publishers.

UNQUESTIONABLY THE BEST SUSTAINED WORK OF THE KIND IN THE WORLD.

HARPER'S MAGAZINE.

Notices of the Press.

There are few intelligent American families in which HARPER'S MAGAZINE would not be an appreciated and highly welcome guest. There is no monthly Magazine an intelligent reading family can afford to be without. Many Magazines are accumulated, but HARPER'S is edited. There is no Magazine that is printed which shows more intelligent pains expended on its articles and mechanical execution. There is not a cheaper Magazine published. There is not, confessedly, a more popular Magazine in the world.—New England, Household.

A repository of biography and history, literature, science and art, unequalled by any other American publication. * * * The volumes are as valuable as a mere work of reference as any cyclopaedia we can place in our libraries. HARPER'S MAGAZINE is a sort of travel every where since the hour of its establishment. Livingston and Gordon Cumming in Africa; Strain among the Andes and Ross Brown and Bazan, Speke on the Nile and Macgregor on the Jordan; indeed, all recent travellers of note have seen their most important discoveries reproduced in these pages. Most of our younger and many of our older writers and here their literary biography.

Subscriptions.—1871.

TERMS: HARPER'S MAGAZINE, one year \$1 00 Extra Copy of either the MAGAZINE, WEEKLY or BAZAN will be supplied gratis for every Club of Subscribers at \$4 00 each, in one remittance; or Six copies for \$20 00, without extra copy.

Subscriptions to HARPER'S MAGAZINE, WEEKLY, and BAZAN, to one address for one year, \$2 00. Back Numbers can be supplied at any time.

A Complete Set of HARPER'S MAGAZINE, now comprising 13 Volumes, in neat cloth binding, will be sent per volume. Single volumes, by mail, post-paid.

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

Address, HARPER & BROTHERS, IN ONE YEAR THE

CHRISTIAN UNION

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

WHY IS IT?

BECAUSE, First, HENRY WARD BEECHER

is its Editor, and the Editorials, Star Papers, and Lecture-Room Talks are welcomed by thousands and thousands of Christians everywhere, who want thoroughly good and attractive reading, and who have at heart the interest of the whole Church of Christ; while the paper for all of admirable reading matter on every live topic of the day, the Contributors being representative men of all denominations.

BECAUSE, Secondly, ITS FORM,

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

BECAUSE, Thirdly,

It is the brightest and most interesting Relations Paper published, being the focus of the news of the whole world, more extensively than any other, the whole editorial work being in the hands of experienced and cultivated men.

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

BECAUSE, Fifthly, MARSHALL'S Household Engraving of Washington!

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

BECAUSE, Sixthly, A new and charming Serial,

MY WIFE AND I: Or, HARRIET HENDERSON'S HISTORY.

By HARRIET BEECHER STOWE,

FREE FOR TWO MONTHS.

Send for Circulars with full particulars. All subscriptions, applications for specimen copies and agencies, etc., received and attended to by

J. B. FORD & Co., Publishers, 29 Park Row, New York.

THE "NEW YORK TRIBUNE," FOR 1872.

The consolidation of Italy, the four-hundredth anniversary of the foundation of France through the union of the crowns of France and Spain, the size and population of her provinces, the political and social condition of the Bourbon throne, the Spanish throne and the substitution for them of a new and the most liberal among royal houses, the vast absorption of the Kingdoms of Saxony, Wurtemberg, Bavaria, with Baden, Hesse, the Hanse Towns, &c., under the headship of Prussia, into the triumphant and powerful empire of Germany; and the availing of Russia to reassert her preponderance in the councils of Europe, or to dislocate her own position, but never relinquished designs on the great city founded by Constantine, and the vast but decaying and unattached dominion of the Sultan, all combine to invest with profound interest the ever changing phases of the Old World. The Tribune, through trusted correspondents stationed at all points in Europe where great movements are in progress or imminent, aims to present to its readers a complete and instructive panorama of events on the continent, and to mirror the prolonged struggle between middle-age Feudalism and Ecclesiasticism on the one hand, and Nineteenth Century Liberalism and Secularism on the other. Recounting, by the best talents in all that proceed, and, it looks hopefully on the conflict as destined (like our own recent convulsion) to evolve from strife, death, and seeming chaos, a fairer and happier future for the toiling masses of mankind.

In our own country, a war of corruption and rascality in office has been maintained in our city, whereby the Government of our State has been reformed, which surpasses the most sanguine anticipations. It is morally certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, rebuking venality, exposing, wresting power from politicians by trade, and confining it to those who toil and fight to wield it. To this end, the Tribune, and its ally, the New York Times, will devote its best energies, regardless of personal interests or party predilections, esteeming the choice of honest and faithful men to office as of all New Departures the most essential and unobjectionable.

The virtual surrender by the Democratic party of its hostility to Equal Rights regarding colored men, has divested our current politics of half their hygienic intensity. However parties may henceforth be divided, it is clear that the fundamental principles which have hitherto distinguished the Republicans are henceforth to be regarded as practically accepted by the whole country. The right of every man to his own limbs and sinews—the equality of all citizens in the law—the inability of a State to enslave any portion of its people—the duty of the Union to guarantee to every citizen the full enjoyment of his liberty until he forfeit it by crime—such are the broad and first foundations of our nation, and the sacred principles the hand which shall seek to displace them! Though not yet twenty years old, the Republican party has completed the noble fabric of financial independence, and may fairly invoke the sternest judgment of Man and the benignant smile of God. Henceforth the mission of our Republic is one of Peaceful Progress. To protect the weak and the humble from violence and oppression—to extend the benedictions and diffusions of the blessings of Civilization—to stimulate ingenuity in the production of new inventions for economizing Labour, and thus enlarging Production—to draw nearer to each other the producers of Food and of Fabrics, of Grain and of Metals, and thus enhance the means of industry by reducing the cost of transportation and exchange between farmers and artisans—such is the inspiring task to which this Nation now addresses itself, and by which it would gain tribute to the progress, enlightenment, and happiness of the world. To this great and good work THE TRIBUNE contributes its zealous, persistent efforts.

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

TERMS OF THE TRIBUNE. DAILY TRIBUNE, Mail subscribers, \$10 per annum. SEMI-WEEKLY TRIBUNE, Mail subscribers, \$4 per annum. Five copies of either an extra copy will be sent for every club of ten sent for one time, or, if preferred, a copy of Recollections of a Busy Life, by Mr. Greeley.

TERMS OF THE WEEKLY TRIBUNE. To Mail subscribers:— One copy one year, 52 issues \$ 3 Five copies one year, 26 issues \$ 15

To One address, all at one post-office:— 10 copies \$ 1 40 each. 20 copies \$ 2 25 each. 50 copies \$ 5 00 each.

To names of subscribers, all at one post-office:— 10 copies \$ 1 40 each. 20 copies \$ 2 25 each. 50 copies \$ 5 00 each.

And one extra copy to each club.

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

ADVERTISING RATES. Daily Tribune, 3c., 4c., 5c., 7c., and \$1 per line. Semi-Weekly Tribune, 25 and 50 cents per line. Weekly Tribune, 25, 50, and 75 per line, according to position in the paper.

In making remittances always procure a draft on New York, or a Post-Office Money Order, if possible. Where neither of these can be procured, send the money, but always in a Bill, or in a Bill Letter. Remittance fee has been reduced to 15 cents, and the present registration system has been found by the postal authorities to be the only one which protects against losses by mail. All post-masters are obliged to register letters when requested to do so. Terms cash in advance.

Address THE TRIBUNE New York.

HARPER'S WEEKLY, SPLENDIDLY ILLUSTRATED.

Notices of the Press.

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

The best publication of its class in America, and so far ahead of all other weekly journals as not to permit of any but the best collections of reading matter that are printed. Its illustrations are numerous and beautiful, being furnished by the chief artists of the country.—Boston Herald.

HARPER'S WEEKLY is the best and most interesting illustrated newspaper ever. It does not depend on its illustrations alone. Its reading matter is of a high order of literary merit—varied, instructive, entertaining and unexceptionable.—N. Y. Sun.

Subscriptions.—1872.

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

Subscriptions to HARPER'S MAGAZINE, WEEKLY and BAZAN, to one address for one year \$10 00; or two of HARPER'S Periodicals, to one address for one year, \$7 00.

Back numbers can be supplied at any time.

The annual Volumes of HARPER'S WEEKLY, in neat cloth binding will be sent by express, free of expense, for \$7 00 each. A complete set comprising Fifteen Volumes, sent on receipt of cash at the rate of \$5 25 per volume, freight at expense of purchaser.

The postage on HARPER'S WEEKLY is 20 cents a year, which must be paid at the subscriber's post office.

Address, HARPER & BROTHERS, New York.