

British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, MAY 30, 1873.

No. 68

Contributors and Correspondents.

NEW BRUNSWICK.

PRESBYTERY OF ST. JOHN—THE BOARDING-EMIGRANTS—THE SCHOOL QUESTION.

Shortly after I wrote my last, the Presbytery of St. John held its quarterly meeting, and sat for one whole day and a part of a second. A report on the statistics of the past year was presented, which brought out some encouraging features, as well as some that are anything but pleasant to contemplate. The income of the pastors is no better on the whole, if anything it is worse, and that while the rate of living is advancing every year. In some cases there is improvement, and in one or two this year on which we have entered will show more growth than the past, but on the whole the matter is one much to be deplored. The hint was thrown out too, and the feature thus referred to is one that perhaps has not received the attention it deserves, that the rural pastors with their shamelessly small incomes are, after all, more comfortable and easy than the city and town brethren that get three or four times as much. I need not enter into details to show how and why this is the case; it is sufficient in this place to call attention to the fact that it is so. An encouraging feature in the report is that the contributions to Missions from the Presbytery were, during the year that has closed, fifty per cent more than the previous year. This being the case the Presbytery felt that they could thank God and take courage. And if the ministerial members felt in that way, the most incharitable and close-fisted might for once have their mouths shut in the accusations, that they are so fond of alleging or insinuating as to the greediness of those that occupy the pulpits.

Your readers will have heard of the arrival of the Kincardine emigrants, 560 of them who came in a united capacity to settle on one block of land in this Province. They arrived here the week before last and as speedily as possible were conveyed up the river to the settlement granted them by the government. It is about 190 miles up the river and back from the landing about a mile and a half to where the lots begin. The preparations for their arrival were not what they had been led to believe they were, and as might be expected there is some discontent; probably some will go away on that account. Indeed there are reports already of some abandoning the enterprise. Still there is no doubt that the majority will remain, and there is just as little that in some years those that remain will attain to an independence which they never would have had by remaining in the old land. They are all Presbyterians, and a pastor has been engaged to follow them in the course of a month or two. Both as citizens then, and as fellow-worshippers, we welcome them with all our hearts.

Our school question has again been brought up at Ottawa, and what to the whole country is perhaps a graver question the constitution has been at stake, in the motion that was carried by a majority. That Mr. Costigan's motion was carried is a solemn matter of consideration, not alone to the people of New Brunswick, but to those of each of the Provinces, as perhaps some of them may feel sooner than they think. We here are not so much surprised at the members of the House belonging to the Church of Rome acting as they did; we can easily understand that the constitution of the country is a small matter to them when anything affecting their church comes up. But blank amazement has taken possession of some of us that the Reform party of Ontario should lend themselves, and that too against the convictions of most of them and against the convictions of the people of Ontario I am persuaded, to the promotion of the claims of the Romanish hierarchy. Reform journals have been in the habit of alleging, and I for one put faith in the allegation, as I said before my predilections were strongly for that side of politics, that they were par excellence upholders of the constitution, but we have found out our mistake now, and they will find it hard to win back our faith again. Nor are we much better satisfied with the action of the members of the government. Their utterances are as pro-Romanish as they can be. If they dared they would give that Church all that the Bishops demand. Every member of the government that spoke temporized with the question, I suppose in order to please if they can, their Quebec followers. If Canada is to be ruled by Quebec and the Romanists of the other Provinces the sooner we know it all the better. That the members from New Brunswick stood firm both to the School Bill and to the Constitution is a matter on which we congratulate ourselves. Of the 14 members that voted, 11 recorded

their votes against the motion of Costigan. Nobody can dare to say that Costigan, Anglin and Cutler, (the latter a nominal Protestant but representing a constituency of whom the majority are French) represent the Province. There used to be an exclamation in vogue in England, especially among those known as country gentlemen who are highland dry in their Toryism, when a measure which they considered Radical was passed by the House of Commons. It was, "Thank God we have a House of Lords." If we were in the habit of using a liturgy, we would incorporate into it something like the following, "Thank God we have a Federal constitution, not a Legislative." I gather from the speeches of members and remarks in newspapers that it is to Quebec we owe it that the union was a federal one. There is a compensatory element in most things. Even though that federal element be trampled upon and rendered of none effect, I don't think it will, but suppose it were, we will have some consolation in reflection that it was the men that got that element introduced that were the first to despise it when another Province was affected. And in the turn of affairs the time cannot be long when the violators of constitutional rights will be beaten with the rods which they themselves cut. The spirit which they have invoked from the vastly deep, unless allayed very soon, may tear the Romanists of Quebec and elsewhere limb from limb by and bye. Let us hope, however that the evil will not go so far as that.

H.

St. John, 21st May, 1873.

SCOTLAND.

RAMBINGS IN PAISLEY AND DUNDEE—MR. KNIGHT'S CASE.

Paisley, called of old the "Paradise of Scotland," doubtless from its rich pastures, the work of which the old monks who built its abbey in the 12th century so well understood, might now be more properly characterized as a great manufacturing suburb of Glasgow. Well used trains pass and repass between every half hour or oftener. Duty calls us to the famous old town, and in a few minutes we glide in among the shoulders of its crowded houses, and descend amid a crowd into the "Coun y Place." Entering Gilmour-st., we see signs of modern improvement in a much needed break through at its end into the Cansey side. Otherwise there seems little prospect of any widening or straightening of the narrow, crooked old streets. At the Cross the countrymen stand and smoke their pipes between service on Sabbath just as their forefathers have done for hundreds of years. But this is Monday, and the crowds before the bookellers' windows in High-st. are discussing the cartoons with which the native art is trying to affect to-morrow's school board election. The Carse lands here of old were fertilized by the White Cart, but as we look over the parapet of the Old Bridge, nothing is to be seen but a scanty inky stream, redolent of dye-stuffs and such refuse as the manufactories eject. A little farther on and we come to the Abbey, a fine old ruin, the chance of which, however, is in good preservation, and is in use as a parish church. I had the pleasure of exploring its curious cloisters and cranies in company with its incumbent, and was especially interested in a remarkable old chapel at the rear which contains nothing now but a tomb—that of the daughter of Robert Bruce it is supposed—but possess a mysterious property of echoing a musical note in a most wonderful and pleasing manner. Strange to say, the attempts made at an exact imitation of the "Virgins' Chapel" have ever failed in this acoustic peculiarity. Returning up High-st., we pass the entrance to what was the birth-place of John Wilson, the famous professor and *literateur*, of Edinburgh. Built by his father for a dwelling-house, it was afterwards used as an infidel lecture hall, but is now a mission gospel hall. Here one of the Free Church ministers, Dr. Fraser, told me he used to go *incognito* when he first came to the town twenty years ago, to hear Holyoke lecture, and learn the arguments of the enemy, that he might meet them in the pulpit and in the "Bible Institute" for young men which he then began and still maintains. Infidelity, though it has changed with the times, still abounds in Paisley, and the good man referred to showed me a volume of lectures against it which he is about to publish under the title of "Branded Thoughts." Descending from the High-st. through one still more narrow, once now, and still called New-st., you reach Fuo St. George's, built for Dr. Burns after the disruption, and around you in these crowded old houses are the scenes of his honored labors. That prim little man

by the gate is church officer, and was the Dr's. beadle for many a day, and now has no greater pleasure than to retain interesting memories of the man he so highly reveres, especially if you can repay him with Canadian remittances. But time would fail to tell of the Paisley men, such as the other Wilson, Tannahill, Witherspoon, &c., who have made their mark upon the world, or the monuments of public spirit erected by its successful men. Perhaps its most talked of public man at present is the Rev. Mr. Hutton, understood to be the author of the already famous manifesto of the W. P. Church in favor of Dis-establishment, and likely to take a prominent part in the coming campaign.

Dundee next claims a visit. To reach it is a matter of three hours by rail from Glasgow, and for this a third class return ticket can be had for less than half a sovereign. It is economical, and has the advantage of affording insight to the manners and customs of the people. Yet it is not pleasant after carefully shunning the "smoking compartment" to find ere you have passed the tunnel into the suburbs the carriage is aglaze with the match of more than one smoker. This is one of the standing and inevitable nuisances of British railway travelling. The company's laws against it are not enforced, and selfish offenders show no regard for any other consideration. Hard by the famed field of Bannockburn we glide round the Castle rock into Sterling. Thence across the Carse of Forth among its windings, under Wallace's towering monument, we put down some dowagers and valetudinarians at Bridge of Alan, and rush into the bosom of the Ochils, dive through their bowels and come out in sight of the "fair city of Perth" near where the Romans looked down on the Tay and exclaimed, "Ecce Tibur!" In the great station here we change carriages, and crossing the river, spend an hour on its other bank, passing fishermen's cots and farmers' standings ere we reach Dundee. The subject most talked of everywhere in connection with the name of this town is Mr. Knight's case, so a few words about it in the first place. Finding a meeting of Presbytery impending, I turned my steps yesterday morning up the Nethergate to St. John's Church, where the relevancy of the libel for unscriptural teaching upon prayer was to be considered. I found not only a full attendance of members, but a large and rather demonstrative gathering of the friends of both parties present. Evidently feeling was running very high. Mr. Knight's own flock seem to rally around him, though few others in the Free Church join them. There he sits now beside his gentlemanly-looking elder, Mr. Dick, the picture of nervous exhaustion. A tall, thin, dark man, with somewhat retreating forehead, but high in the region of self-reliance, and when he speaks his voice is clear and pleasant. Before him sit an array of reporters at the clerk's table, and opposite them the massive form and bold head of that functionary—Dr. Wilson, the leader of the prosecution—and near him Mr. Bruce, his powerful seconder. Business is quickly reached, and after some petty technical objections have been raised and as quickly settled by the clerk's unflinching legal lore, very abruptly and firmly presented, Mr. Knight proceeds to table a certificate signed by four medical men, declaring his imperative need of rest from professional duties. Dr. Wilson at once moves that further proceedings be stayed for the present till Mr. Knight's health be restored. The Presbytery readily agree, with evident feeling for the sufferer, and as readily grant his request for three months' leave of absence. Still Mr. Knight seems to have been prepared, and wished still to make "a statement," but at the request of the Presbytery refrains. So the matter is dropped for the present. I need not retail the hard personalities which are freely uttered on both sides, and only add that Mr. Knight is exceedingly reluctant to lose standing as a Free Church minister, and the opinion of some who know him well is that he only desires time as unperceptibly as possible to set himself right with the requirements of the Church's standards. Of Dundee more anon.

CANADIAN ABROAD.

Dundee, May 7th, 1873.

THE NEW BRUNSWICK SCHOOL ACT.

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—I wish through your columns to call most earnestly upon the Presbyterians of Ontario to come to the rescue of New Brunswick, of Free Schools, and of the constitution of the country. Nova Scotia Presbyterians will, to a man, stand by New Brunswick. Other Protestants, especially the Methodists and Baptists, may be relied

upon; but with us Presbyterians are always expected to do the hardest fighting, to be the first in the field and the last to quit it. Will the Presbyterians of Ontario and Quebec at the approaching General Assembly utter their views in such a way that politicians cannot choose but hear? Are we to allow the Bishops of Quebec to rule the country? Is the Pope to be the actual sovereign of the Dominion? Presbyterians of Ontario, the answer to this question is to be given mainly by you! We'll do our duty here by the sea. No member sent by a county in which the Presbyterian element prevails will ever venture to vote under the direction of a Romish Bishop. Only one Protestant (an Episcopalian) from Nova Scotia voted for the infamous Costigan motion, and he is ashamed of himself, as well he may. In the Maritime Provinces the Synod has appointed committees to watch Legislative action bearing on public education. These committees have protested against the Costigan resolution. Cannot your Assembly appoint a committee of this sort?

Yours very respectfully,

HALIFAX.

May 22nd, 1873.

[NOTE.—Our correspondent, "Halifax," will see by a short paper in to-day's issue, which ought to have been in last week but was crowded out, that we have not overlooked the New Brunswick business, and that we sympathize with the Protestants of the Lower Provinces in this unnecessary and impertinent intrusion into their local affairs. Some serving politicians are all intent upon catching the Roman Catholic vote, and accordingly do things that we believe in their hearts they don't approve of in order to gain this object. It would really seem as if the Jesuits meant to rule this Dominion. If so, it won't be without a determined struggle, let our politicians say or do what they like.—Ed. B. A. P.]

MUSKOKA DISTRICT.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have thought that some of the impressions and ideas connected with my labors in the Muskoka district might not prove uninteresting to the readers of your paper, I am also sanguine enough to hope that they may also prove fruitful in effect. Many will be anxious to know what Muskoka is like. I shall not attempt a description of it further than just to say,—Imagine to yourself extensive forests, high rocky bluffs, beautiful lakes of various shapes and sizes, rivers and valleys, all variously arranged, and you have a comprehensive idea of Muskoka. The winter season is very long, but the change from winter to spring is much more rapid than in the more southern parts, and vegetation is also very rapid, there being no frost in the ground after the deep snows go off, and the spring sun appears to concentrate all its power on the valleys. The snow vacates the ground to-day and the plough takes possession to-morrow; so that sowing and planting are about as early as at the front. Nowithstanding the many disadvantages—such as long winters, rocks, the difficulty of making roads, and consequently the lack of market privileges—through the liberal policy of the government in the free grant system and the building of roads, together with the healthy climate, I am persuaded Muskoka is destined to take an important place in the future of Ontario.

But if the civil government has been thus liberal in their policy, how is it with the Church? I fear it is not sufficiently alive to its duty of supplying the pioneer with gospel privileges. In the term Church, I mean each and all of those who profess to be followers of Him who lived and died but for the good of fallen man, and to whom He has given the opportunity of proving that they are sincere in their profession. The future state of religion here depends in a great measure upon the exertions now put forth by the Church. The population consists of two well-defined classes, namely, those who are pioneers from profession and choice, and those who are such by force of circumstances. The former class choose this life because a love for order and authority finds no place in their nature. Consequently they are infidels in precept and practice. On the Sabbath day, in place of being seen in the house of worship (when there is an opportunity) they may be seen with fishing-rod, gun or axe in their hand. They are a benefit only in so far as they help to open up the country for a better class. But the effect of their influence is often very injurious. The latter class, which is most numerous here, are those who have been driven into this life in hopes that by hard labor, and the blessing of good health (often

their only possession) they may be able to secure a home for themselves and families. In coming here they have torn themselves and families away from the benefits and privileges of a stated ministry. Knowing how true it is that "evil communication corrupts good manners," it can easily be imagined what an injurious effect the influence of the former class must have upon the latter, especially upon the children, when there are no counteracting influences. Some fault finder may say—Why associate with them, and come under this influence? Without taking time to state the reasons, it is sufficient to say, that in pioneer life it is impossible to avoid it. Already many of the parents, when they see the pernicious effect of this influence on their families, regret that they have taken the step which has brought upon them this evil. Now it is the duty of every Christian to help his brother under these circumstances. Because God, in his wisdom, has seen fit to bless some with means by which they are enabled to secure these blessings, and has denied them to others, is that any reason why the former should forget that they are accountable stewards, or that they should shut their bowels of compassion against the cry of their brother, while spending their means selfishly for comfort and luxury, until, like Jeshurun of old, they "wax fat and kick," while the poor brother lacks the necessaries of life? Thousands are spent yearly in decorating and embellishing places of worship in the city of Toronto, until they become so costly and grand that the poor and humble are not able to worship in them, while it would rejoice the hearts of hundreds of worthy Christians here to have the humblest house of worship to be found in any of the cities. I find no fault in these decorations in themselves, but when they absorb the energies of the Church to the detriment of her missionary work, it can end in no good. Such would appear to be the case with the Romish Church, which has dealt most extensively in them. If some of those who think they have done their duty when they have doled out their widow's mite from their thousands, had a few months' experience in trying to preach the gospel in the log-cabins and school-houses of Muskoka, it would have a beneficial effect upon them. In cities, the excuse often given for neglect of mission work is, that it is no use helping those who will not help themselves. But there is no room for such excuse here. It would rejoice the heart of the giver to see how gratefully the help is received. The names of some who have already helped will long live fresh and green in the memory of the people.

Believing that there are many who are both able and willing to help, if they were but sure that there were but a good cause and an urgent case, I will point out one or two ways in which their sympathy may take tangible form. First, I would wish to bring under their notice—Knox College Student's Missionary Society. The part of the work which it has taken under its charge is to send the gospel to the more destitute portions of Canada. For support it depends on free-will offerings of well-wishers of the gospel cause. For an account of its great success, and the good work it has performed during the few years of its existence, I refer all to the circular for 1872, which can be had from the President, Mr. Gilray, of Knox College, or from any of the students, all of whom will be most happy to receive any expressions of sympathy for the society, however small they may be. Another, and not less important way of expressing good will towards the Muskoka pioneer, would be in assisting him to build places of worship. A little help will go a long way in this country, where building material is so plentiful. On thousand dollars, which is but a respectable item on a subscription list for some churches, would build three or four of such houses as it is the ambition of the people here to possess. If there is any one who is ambitious to hand down his name to future generations in his good works, there is an excellent opening here for such a laudable ambition. There is the nucleus of an important place situated on the south shore of Lake Rousseau, where they are making strenuous exertions to build a small place of worship, and some half dozen of them have subscribed about two hundred dollars, but there is more wanted. Will this good work have to fall to the ground for the want of a helping hand? Any help sent to the address of Mr. Bowman, Windermere P. O., will be most gratefully received, and promptly acknowledged. Hoping that I shall not have written in vain,

I remain, yours, &c.,

P. C. G.,

Students' Missionary to Muskoka District.

SERMONS IN SHOES.

BY THEOLOGOR L. CUYLER, D.D.

"Go then and preach!" This was Christ's first commission to the first company of workers he ever sent into his vineyard. He did not stop to organize them into councils, conferences, or synods. Each one who had the Gospel in his heart was to utter it with his tongue. Each one who could heal a sick man or mend a cripple's broken limb was to exert the power. Each one who had a "lamp" of love was to let it shine. Every good man and every good woman was commanded to glorify God their Saviour by "bearing much fruit." They introduced into the world a new style of human life. Such characters and such careers as Paul and John and Stephen and Peter and Dorcas furnished were a novelty in this wicked world. Such sermons in sandals had not been seen before—"going about doing good." There was a mighty power in the preaching of men and women whose lives wore Christian discourses, because each one of them was a living manifestation of Jesus Christ to the world. Scoffers might ridicule the apostles' strange doctrines; but they could not ridicule the beauty of the apostles' unselfish, sublime, and holy lives. There laid one great secret of the apostles' power in winning converts to Christ. The sermons wore shoes.

Now the question is often asked in our day, "Why are not more persons converted to Christianity?" It is not a sufficient answer to reply that God's purpose is to save only a portion of mankind. God's purpose is to save every one who believes on Jesus Christ and follows him. This only pushes the question further back. "Why do not more persons believe in Christ and follow him?" It is not a sufficient answer to affirm that all sinners are by nature "dead in sin," and that none but the supernatural power of the Holy Spirit can rouse them to spiritual life. These facts were as true in Paul's day as in our own day.

I honestly believe that one chief reason for the fewness of conversions to Christ is that there is so little preaching for Christ in the daily lives of his professed disciples, and such a fearful amount of direct preaching against him. Actions speak louder than words. The bad sermons of the life are an overmatch for the best sermons on Sunday from the lips. The most faithful and eloquent preaching in the pulpit fails to win those who are disgusted and repelled by the unworthy, inconsistent conduct of those who claim to be Christ's representatives. Who supposes, that, if all the Gospel proclaimed on the Sabbath was re-enforced by the eloquence of beautiful and exemplary and useful and holy lives, so few souls would be converted in our congregations?

The simple fact is that every professor of Christianity, every churchmember is a preacher, whether he knows it or not. Every life is a sermon. Some churchmembers find their texts in the shop or the stock-market, and they preach (by their practice) that the chief end of life is to make money. They make more converts to Mammon than to Christ. Others preach the gospel of fashion and self-indulgence; and they attract more to the pleasure party and frolic than they do to the prayer-meeting. What matters it that the eighth commandment is solemnly enforced from the pulpit on the Lord's Day, if those who represent Christ to the world are overreaching their unconvered neighbors in business during the week? For it is the combined weight of the sermons through the week that carries more influence than the one or two discourses spoken on the Sabbath. What Christians do when outside of the sanctuary influences more character and moulds more eternal destinies than what any one Christian can say when inside of the sanctuary, even though he were a Paul in eloquence. Nor would Paul himself have made any converts to the Gospel of the Cross if he had not proved to the world that "Christ liveth in me." His own heroic and holy life was one of the grandest he ever produced. One great reason for the sad lack of conversions to Christ in our days is that so many of the sermons in shoes lead the wrong way.

For remember, my brother-preacher, that a Christ-like life is the mightiest human influence to attract human souls to God. The most unanswerable argument against the subtle skepticism of the day is the living Christian, Jesus commissions every one of his followers to be a winner of souls. He says: "Go, then, and preach!" Go, then, and shine! Go live like me! Bear fruit! Follow me! My grace is sufficient for you! And when our Lord bestows this spiritual gift of a likeness unto himself, he gives a higher boom and a grander power than if he had bestowed the eloquence of a seraph.

It is often said that there are not preachers enough to meet the demands of the land and of the world. That may be true. But every living Christian is a preacher. Every prayerful, earnest, godly life is a sermon. There are a hundred ways of preaching Jesus without choosing a Bible text or standing in a pulpit. A Wilberforce could proclaim the Gospel of love on the floor of the British Parliament, even though he were no seraph and never had a bishop's hand laid upon his honored head. George H. Stuart was an apostle of the cross when he organized the Christian Commission for soldiers' tents; and John Macgregor was another when he organized the "Shoe black Brigades" in the streets of London. Hannah More preached Christ in the drawing-room, and Elizabeth Fry in prison-cells, and Florence Nightingale in the hospitals, and Sarah F. Smiley among the negro freedmen of the South. Our Master scatters his commissions very widely. Harlan Page dropping the tract and the kind word through the city workshops; John Wanamaker, the Christian merchant, mustering poor children into his "Deaf and Dumb" mission-house; James Leavelle, giving his gold to build churches and hospitals; the Dairyman's Daughter, naming the name of Jesus with her faint, dying voice; George Muller, housing and feeding God's orphans—all these were effective and powerful preachers of the glorious Gospel of the son of God. There is a poor needle woman in my congregation whose unselfish, cheerful, holy life impresses me as much as any pulpit message of mine can possibly impress her. A true and noble life is the mightiest of discourses. It is the sermons in shoes that must convert the world to Jesus, if it is ever to be converted.

To-day this world's sorest want is more Christ-like men and women. The preaching it needs is not only the precept, but the practice of a pure, heaven-born piety. A worldly, fashion-loving, covetous, "outward church" will never save men from Hell. But a church of living disciples, whose hearts have been cleansed by atoning blood, and whose hearts have been cleansed by atoning blood and whose lives are made beautiful by inward conflict and secret prayer, and made eloquent by noble, holy deeds—these are the preachers who shall win this wicked world to Jesus. Their voice is a trumpet. Their influence is a salt. Their example is a light. Their lives are the sermons that shall wake the dead. But to be such preachers of Christ, we all need the ordination and the baptism of the Holy Spirit.

CONSCIENCE AND COURTESY IN CRITICISM.

The lack of sound value in current literary criticism, both in this country and Europe, is notorious. It is so much the work of cliques and schools, or so much the office of men who have chronic habit of finding fault, or so coarse in its personalities, or so incompetent in its judgments through haste and insufficient examination, that it is rarely instructive either to the authors reviewed or to the public. The average column of book notices in a daily paper is quite valueless, by necessity. It is impossible that the reviewer read the books he is expected by the publisher to notice, and so he gives his crude and unconsidered dicta concerning them, going through his pile in a single morning, and helping to make or mar the reputation of their authors, apparently without dreaming how tender the interests are which he handles so carelessly. He seems to forget that all the influence of the journal for which he works stands behind his hastily-written words, and that sensitive men and women are to be warmed or withered by them. Just a little more conscience, or a more candid consultation of such as he may have, would teach him that he has no moral right to give publicly an opinion of a book of which knows nothing. In so small a matter as noticing a book before a competent examination of it, the chances are that he will mislead the public and do injustice to those who nearly always have some claim to the good opinion of the reading world. Publishers expect impossibilities of the daily press, and are largely responsible for what is known as the "book notice"; but the daily press ought to declare its independence, and absolutely refuse to notice any book which has not been thoroughly read. The best and richest of the city press has already done this; but the country press still keeps up its column of book notices every week, written by editors who never have time to look beyond the preface.

In England, criticism is probably more the work of partisanship than it is here. The interests of parties in church and state, and of cliques and schools of literary art, seem to determine everything. It appears to be perfectly understood that everything written by the members of a certain clique will be condemned, and if possible killed, by the combined efforts of another clique, and vice versa. Criticism is simply a mode of fighting. Mr. Blank, belonging to a certain literary clique, writes a volume of verses and prints it. He sends advance copies to his friends, who write their laudations of it, and communicate them to sympathetic journals and magazines. So when it is published, the critiques appear almost simultaneously, and the public is captured by the stratagem. The condemnations come too late to kill the book, and the clever intriguers have their laugh over the result. It is not harsh to say that all criticism born of this spirit is not only intrinsically valueless, but without conscience. The supreme wish to do right and to mete out simple justice to authorship is wanting. The praise is as valueless as the blame.

The old and fierce personalities of English criticism, which so aroused the ire of Byron, and crushed the spirit of some of his less pugnacious contemporaries, have, in a measure, passed away; but really nothing better in the grand result has taken their place. Men stand together for mutual protection, fully aware that they have nothing to expect of justice and fair dealing by any other means. We do not know why it is that the ordinary courtesies of life are denied to authors more than to painters or sculptors or architects, except, perhaps, that painters and sculptors and architects are not judged by their own co-laborers in art. We presume that these, and that singers and actors would fare badly, if all the criticisms upon them were written by their professional brethren; and this fact suggests the animus of those who criticize current literature. It seems to be impossible to get a candid and conscientious judgment of a literary man until after he is dead, and out of the way of all envyings and jealousies and competitions. It seems impossible, also, until this event occurs, to separate a man from his works, and to judge them as they stand. There is no good reason, however, for the personal slings dealt out to authors, whose only sin has been a conscientious wish to deserve well of the public, except what is to be found in the meanest qualities of human nature. The lack of personal, gentlemanly courtesy in current criticism is a disgrace to the critical columns of our newspapers and magazines.

The majority of those who write are sensitive to a high degree, and could not possibly be notable writers were they otherwise. They do the best they can, and that which they do is the record of the highest civilization and culture of their country and period. They publish, trembling to think that what they publish is to be pounced upon and picked to pieces like prey. Their best thoughts and best work are not only treated without respect but are malignantly, maliciously characterized or summarily condemned. All this they are obliged to bear in silence, or suffer the reputation of being thin skinned and quarrelsome. There is no redress and no defence. They have published a book, in which they have incorporated the results of a life of labor and thought and suffering; with the hope of doing good, and of adding some-

thing to the literary wealth of their country; and they have in so doing committed a sin which places them at the mercy of every man who holds a periodical press at his command. It is said that the greatest literary woman living fled her country at the conclusion of that which is perhaps her greatest work, in order to be beyond the reading of the criticisms which the book would call forth. The woman was wise. It was not criticism that she feared: it was the malvolence and injustice of its spirit, to which she would not subject her sensibilities.

There is but one atmosphere in which literature can truly thrive, viz.: that of kindness and encouragement. A criticism from which an author may learn anything to make him better, must be courteous and conscientious. All criticism of a different quality angers or discourages and disgusts him. Our literary men and women are our treasures and our glory. They are the fountain of our purest intellectual delights, and deserve to be treated as such. All that is good in them should have abundant recognition, and all that is bad should be pointed out in a spirit of such friendliness and courtesy that they should be glad to read it and grateful for it. If many of them become morbid, sour, resentful, impatient or unpleasantly self-asserting, it ought to be remembered on their behalf that they have been stung by injustice, and badgered by malice, and made contemptuous by discourteous treatment. It is not unjust to say that all criticism which does not bear the front of personal courtesy and kindness and the warrant of a careful conscience is a curse to literature, and to the noble guild upon which we depend for its production. —Dr. F. G. Holland, in Scribner's for June.

THE SCOFFER SILENCED.

In the backwoods of Canada there resided a good minister, who one evening went out to meditate, as Isaac did, in the fields. He soon found himself on the borders of a forest, which he entered, and walked along a track which had been trodden before him, musing, musing still, until at last the shadows of twilight gathered around him, and he began to think how he should spend a night in the forest. He trembled at the idea of remaining there, with the poor shelter of a tree into which he would be compelled to climb.

On a sudden he saw a light in the distance among the trees; and imagining it might be from the window of some cottage, where he would find some hospitable retreat, he hastened to it, and to his surprise saw a space cleared, and trees laid down to make a platform, and upon it a speaker addressing a multitude. He thought to himself, "I have stumbled on a company of people who, in this dark forest, have assembled to worship God, and some minister is preaching to them at this late hour in the evening concerning the kingdom of God and his righteousness." But, to his surprise and horror, when he came nearer, he found a man declaiming against God; during the Almighty to do his worst upon him; speaking terrible things in his wrath against the justice of the Most High, and venturing most bold and awful assertions concerning his own disbelief in a future state. It was altogether a singular scene. The spot was lighted up by pine-knots, which cast a glare here and there, while the thick darkness in other places still reigned. The people were intent on listening to the orator; and when he sat down, thunders of applause were given to him, each one seeking to emulate the other in his praise.

Thought the minister, "I must not let this pass; I must rise and speak. The honor of my God and his cause demand it." He feared to speak, for he knew not what to say, having come there suddenly; but he would have ventured, had not something else occurred. A man of middle age, hale and strong, rose, and leaning on his staff, he said,

"My friends, I have a word to speak to you to night. I am not about to refute any of the arguments of the orator. I shall not criticize his style. I shall say nothing concerning what I believe to be the blasphemies he has uttered; but I shall simply relate to you a fact, and, after I have done that, you shall draw your own conclusions. Yesterday I walked by the side of yonder river. I saw on its floods a young man in a boat; the boat was unmanageable; it was going fast toward the rapids. He could not use the oars, and I saw that he was not capable of bringing the boat to the shore. I saw that young man wring his hands in agony. By and by he gave up the attempt to save his life, kneeled down and cried with desperate earnestness, 'O God, save my soul! If my body cannot be saved, save my soul!' I heard him confess that he had been a blasphemer. I heard him vow that if his life were spared he would never be such again. I heard him implore the mercy of heaven for Jesus Christ's sake, and earnestly plead that he might be washed in his blood. These arms saved that young man from the flood. I plunged in, brought the boat to shore, and saved his life. That same young man has just now addressed you, and cursed his Maker. What say you to this, sirs?"

The speaker sat down. You may guess what a shudder ran through the young man himself, and how the audience in a moment changed their notes, and saw that, after all, while it was a fine thing to brag and act the bravo against Almighty God on dry land, and when danger was distant, it was not quite so grand to think ill of him when near the verge of the grave. We believe there is enough conscience in every man to convince him that God must punish him for his sin, and that in every heart the words of Scripture will find an echo—"If he turn not He will whet his sword."

When the commonplace, "We must all die, transforms itself suddenly into the acute consciousness, "I must die, and soon;" then death grapples us, and his fingers are cruel; afterward, he may come to fold us in his arms as our mother did, and our last moment of dim earthly discerning may be like the first.—George Eliot.

DR. HODGE ON PRAYER THEORIES.

We find the following fitting sentence under the head of "Prayer" in the third and last volume of Dr. Hodge's "Theology," just issued:—"The man of science has no idea how small he looks when in the presence of Christ he ventures to say that nature has never been crossed by spontaneous action; that Christ's will was not a cause when he healed the sick, or opened the eyes of the blind, or raised the dead by a word; or when He Himself rose by His own power from the grave. To say that the facts never occurred simply because, according to the ephemeral theory of the hour, they could not occur, is the infinite of folly. It is a thousand times more certain that they occurred than that the best authenticated facts of history are true. For such facts we have only ordinary historical evidence; for the truth of Christ's miracles, and especially of His resurrection, we have the evidence of all the facts of history from His day to the present. The actual state of the world and the existence of the Church necessitate the admission of those facts, to which God Himself bore witness of old by signs and wonders and divers miracles, as He does still in a manner absolutely irresistible in the gift of the Holy Ghost. To hear the whole Gospel even constructively pronounced a lie is a sore trial to those who have even a glimmer of the faith of Paul, and who can only say with quivering lips what he said with the fulness of assurance, 'I know whom I have believed.' Scientific men are prone to think that there is no other evidence of truth than the testimony of the senses. But the reason has its institutions, the moral nature its a priori judgments, the religious consciousness its immediate apprehensions, which are absolutely infallible and of paramount authority. A man might as easily free himself from the operation of the laws of nature as from the authority of God. When, therefore, men of science advance theories opposed to these fundamental convictions they are like bats impinging against the everlasting rock."

PAST AND PRESENT CONNECTING LINKS.

About twenty years ago, Lord Macaulay, being at that time Member of Parliament for Edinburgh, was breakfasting one morning with an eminent statesman. The morning newspapers were brought in, and one of the guests read aloud the announcement that on the previous day the venerable President Routh, of Magdalen College, Oxford, had expired in his hundredth year. Lord Macaulay received the intelligence in silence, and sat musing for a few moments upon some train of thought suggested to his mind. "President Routh," he suddenly exclaimed—speaking more as though he were thinking aloud than addressing living hearers—"might have shaken hands as a baby with the illustrious Fontenelle, who himself died, aged one hundred years, in 1757. Within the lives of Fontenelle and Routh, the following events happened." With rapid and unhesitating fluency, the greatest of English essayists then opened the flood-gates of his unrivalled memory to descend upon the changes, material, moral, and intellectual, which civilization had witnessed within the compass of two lives. From England he darted to France, from France to the rest of Europe, from Europe across the Atlantic to North and South America, and then "Dr. Routh," he said, "might have told us that he had seen a man who was present when Charles II. walked with his toy spaniels in the mall; who had shuddered at the scowl of Judge Jeffreys; who had chatted and corresponded with Madame de Sevigne; who had seen La Valliere thrown aside by the Grand Monarque for Madame de Montespan; and Montespan for Madame de Maintenon; who had taken snuff from Louis Bolingbroke's box, and seen Swift cut asparagus in the garden of Sir William Temple." The authors, actors, statesmen, soldiers, astronomers, navigators, inventors, and men and women of note, who had illustrated the close of the Seventeenth and the dawn of the Eighteenth Centuries, lived again under Lord Macaulay's plastic touch as he rehearsed the contemporaries of Fontenelle's youth and early manhood. The Vicar of Persehere has written to one of our contemporaries to say that he has an old parishioner, with memory and faculties unimpaired, who was born in 1792, and remembers his grandmother, who was born in 1697. "It is possible," says the Rev. Mr. Bartlett, "that he might have heard from his grandmother a description of a personal appearance of William III." What is such a reminiscence compared with the possible recollections of Fontenelle? As a child he might have remembered the great storm which shook England and France when Cromwell died on September 3, 1658—might have been in company with Milton and Cowley, and heard the guns thunder across the channel when Charles II. landed at Dover. Fontenelle and Routh are indeed two of the most suggestive lives that within the records of history Lord Macaulay could have taken for his text. Both were born in a sphere of society which made them likely to be witnesses of any remarkable event that happened in France and England during their boyhood. The second was born just at the right moment for him to take what Lucretius calls "the lamp of life" from the hand of his predecessor; nor is it likely that two such successive centenarians will again find such a commentator as Lord Macaulay musing aloud upon their experiences.—London Telegraph.

There is a great deal we never think of calling religion that is still fruit unto God and garnered by Him in the harvest. The fruits of the spirit are love, joy, peace, long suffering, gentleness, patience, goodness. I affirm that if these fruits are found in any form, whether you show your patience as a woman nursing a fretful child, or as a man attending to the vexing details of business, or as a physician following the dark mazes of sickness, or as a mechanic fitting the joints and valves of a locomotive, being honest and true besides, you bring forth fruit unto God.—Robert Collyer.

CARE AND ITS CURE.

We are living in a world full of cares, anxieties, and troubles; yet, thank God, we can in some sense become free from them and obtain their cure. We all know what care is; we all feel it more or less, many times a day. It is an evil, a great evil, a bitter consequence of the fall. Adam at first did not know it; he rested in God as his portion, guide and helper, and so he had constant peace and quiet. But after the fall care came in. As thorns and briars naturally spring up in the curse-blighted earth, so cares and fears naturally spring up in our sinful, corrupt souls. This distracts our minds, makes us unhappy, and hinders our spiritual growth and prosperity. Christ says, "the cares of the world choke the seed, and it becometh unfruitful." Our Father in heaven, who is greatly concerned for the comfort and welfare of all true Christians, wishes them to be free from care. "Be careful for nothing." But how can we help being careful? We are weak, erring, not knowing what a day may bring forth; Satan is ever suggesting dark thoughts and fears—we fancy that all is going wrong, all going to wreck. We soon find by painful experience that we can not keep ourselves from care, that our best friends can not help us, that God only can keep us. He only can supply the cure preservative, and He does it. He is the Physician in this as in other things; let us look at His prescription, and begin constantly to use it. "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Here is the remedy, here is the secret of carelessness. Ever prayerful, and so never careful. When your heart begins to be overwhelmed, run at once to the Rock that is higher than you. When you feel oppressed, cry like Hezekiah, "Lord, I am oppressed, undertake for me." Like the disciples, tell Jesus everything, great or small, important or insignificant. This is the secret of abiding rest and quiet. This is the fulfilment of that word, "In the world ye shall have tribulation, but in me ye shall have peace." Try this from day to day in all your cares and trials, personal, family, spiritual, temporal, public, and private; bring them at once without delay to the Lord, and you will constantly be getting rich, mixed, precious experiences of His love, faithfulness, and power.

BROAD ROAD CHURCH.

The marks of the Broad Road Church are plain. They are "Liberal Christianity," "Broad Church," "No Sectarianism," "No Cant," "Science," and "Educated Intellect." It is easy to call others "bigots," "narrow-minded," "illiberal," "narrow hypocrites," "Pharisees," when you are running the fifty-miles-an-hour express train to heaven, without the little veracious swatches of "except a man be born again he cannot see the kingdom of heaven." Nowadays a fine house; a Brussels carpet, rosewood furniture, a fine toned piano, broadcloth, silk, lace and furs, with diamonds and gold, are the Bunyan's Gate to the Celestial Road. What's the use of undertaking to subdue men and women of respectable position in life, to cross-bearing and self-denial, when they won't believe in "old-fashioned, exploded ideas of Pharaical days?" Is not all the land alive to the "broad-road" church, and its wonderful progress? See! I have the schools, the learned, the wealthy; you have only the common-place ignorant, comparatively few. All the world is being infused with science and with reason. Of course we know that every generation has its infidel features and views, and that Voltaire, Hume, Bolingbroke, and their allies, led the last generation of sceptics, and men that can be named are endeavouring to lead the present. But as the old sceptics failed so they shall now. But the great idea is to open the door to reason, and let the unknown future world alone that we understand so little about. Let us have a chance, and we will show you a world ruled by reason. Such are the marks of the Broad Road Church. Such a few of the sign-board inscriptions that point out the way to it. Such a few of the set expressions of the travellers on this now-faugled form of the old broad road. All who want to find it cannot mistake it or its passwords.

MAGNITUDE OF CREATION.

This earth wanders not alone; but a sweet fellowship of sister-spheres is bound together, cheering each other from afar, and from one telling it to all of a mutual law and indissoluble bond. Within the limits of this small economy burns the sun, so that in the act of creation, from which our abode arose, we necessarily include all the planetary apparatus, knowing that there the centre was fixed, and that each globe was launched in its circling around it. The mundane and subunary form only a little fragment of the work, an inferior department of the great transaction. And what are the few worlds which sweep with us about the same source of life and light? Massive, ponderous in themselves; some of them immensely larger than our own, running wider revolutions, and drawing after them brighter trains. But even this one solar family, recognizing and claiming members in the outskirts of space,—it is as nothing to what the eye can command, nothing to the visible! What constellations are thrown over the firmament in all the profusion of beauty and magnificence! And when the unaided sense has roamed to its utmost ken, and gazed to its utmost strength, it may call the instruments of science to its assistance; and it shall look out on ampler territories, and take hold of larger notices. Now we have our nook. We speak in no terms of exaggeration when we describe what we see as *beds* and *floors*, and *clouds*, of stars. As we pierce the awful altitudes, we ascend to new wonders. Apertures constantly open, and we are just averted a glimpse into them. Heaven spreads above heaven, new arrangements stand revealed, and celestial bodies, in shapes hitherto undeveloped, flame as at the portal of the Eternal Throne, to guard its access and proclaim its terrorableness. Yet there are proofs that discovery has not closed its researches; still avenue verges from avenue, and height rises into height. And after all, this is but the outer court of "this high and holy place."

Sabbath School Teacher.

LESSON XXII.

June 1, 1878.

ISRAEL IN EGYPT.

Gen. xli. 1-4, 29-32.

COMMIT TO MEMORY VERSES 2, 8.

PARALLEL PASSAGES.—Acts xxvii. 24; Rev. i. 17.

With v. 1, read Gen. xxviii. 18; with v. 2, Gen. xxvi. 25-25; with v. 8, Ex. i. 7; with v. 4, Ex. iii. 8; with v. 29, 30, Luke ii. 28, 29; with v. 81, 92, ch. xlvii. 6.

CENTRAL TRUTH.—The steps of a good man ordered of the Lord (Ps. xxxvii. 23).

INTERNATIONAL TEXT.—Thou shalt guide me with thy counsel, and afterward receive me to glory.—Ps. lxxiii. 23.

There being no recorded events between our last lesson and the present, we can proceed at once with Israel (mark the name), and by attention to him as he goes on his way we learn something to help us on ours.

I. Here is ISRAEL JOURNEYING.—v. 1. Not a single family, but a group of households, with servants and cattle, making a caravan; camping at night where water could be had, and at length reaching Beer-sheba. Here Abraham had lived, and settled a dispute about a well; here also Isaac had come to an understanding with Abimelech. Wells were of the greatest importance to these shepherd chiefs. See Gen. xxi. 25 and 32. And for Abraham's case, Gen. xxi. 30. Both had also worshipped there. Gen. xxi. 33, and xxvi. 25.

If any of the pupils visit Palestine, going from the South, they will find upon this spot—about which there is no doubt—two large and five smaller wells, the large ones a hundred yards apart and in sight of each other. The largest is over twelve feet across, and in Dr. Robinson's time it was forty-four feet and a half to the water, and twenty-eight feet to the bottom of the casing of masonry. Troughs lie around on the rich grass, through which lines and crouches spring; and the curbstones of the well's mouth are worn into many hollows by the ropes used in drawing, "as if frilled or fluted all round." Well they may be when men have been drawing out of them for thousands of years. Even the name is not changed. It is a witness to Bible truth.

II. ISRAEL WORSHIPPING.—"Prayer and provender hinder no man's journey." This place was favorable. Abraham's tree (likely the hardy tamarisk) would be standing still. Perhaps Isaac's altar also. To be where one's fathers have lived and worshipped touches any heart that is not singularly callous, and Israel's was not. From this spot he set out for Laban's dwelling after the breach with Esau, and he could recall many a providence since then, for which to bless God. "He offered sacrifices unto the God of his father Isaac."

Note two things. (a) Times of great interest in our lives should be times of great religious earnestness. Going to a new school—even into a higher class, making a holiday visit from home, going into an office, any move of this kind should be "begun, continued and ended" in prayer. There would be fewer failures on this plan than we have now.

Sacrificing was the common, solemn way of worshipping God at that time. The offerer gave God of his means, thus acknowledging that all came from him. He shed the blood of the beast, as if owning that he deserved to die, and God accepted a victim. He burned the slain beast with fire, as if acknowledging that God's wrath might well consume him—the best part of him, the living soul, and he placed himself under God's care as one reconciled and consecrated so him. In the case the sacrifice would include, like a solemn family worship, all his household.

(b) The real help to one's piety in godly parents: "the God of his father Isaac." If you were going as a stranger into a new place with only one letter of introduction, it would make a great difference that it was to your father's oldest and best friend. So children of good parents can go to God and say, "God of my fathers!" And for them to be godless is specially guilty. See Abijah's speech in 2 Chron. xiv. 12; "O children of Israel, fight not." &c.

III. See ISRAEL FEARING; not with a guilty fear, such as his sons had when they were going down; nor with doubt, as if, perhaps, he should not do it; but with that tremulous sense of the importance of the step which the best men will feel, and are all the better for feeling. The light-minded who rush on without it, rarely come to much. See Prov. xxviii. 14. That is the best sense of "Life is real, life is earnest."

How do we know he felt so? From the word God says to him; which met the thoughts of a heart that God well knew. Ps. cxxxix. 1. (So the divine Redeemer in John ii. 24.)

See how God removes his fear. After the sacrifices (v. 2) in the night visions, he calls him by name, (John x. 3, John xx. 16), twice, "Jacob, Jacob," (see xxii. 11); "not Israel," observe. See John xxi. 17.

He assures him of his standing. "I am God, the God of thy father." It is the same as "I am thy God." This is real strength. When we respond in our hearts, and can say, "I am thy child," we have the "spirit of adoption," Gal. iv. 6. Christians are feeble in all service when they want this; when they do not at heart really know whether they are believers or not. Without this there may be noise and bustle, and "work" so called, but there is no power.

He assures him of his being in the right way, "fear not." Jacob was turning his back on Canaan: true, God had said this step should be taken, Gen. xv. 18, but obscurely; and Isaac had once come so far on his way to Egypt, and been forbidden to go (see Gen. xxvi. 2). No wonder if Jacob—with his whole family—made this change with some deep concern of mind. He gives the reason of the "fear not." "I will there make of thee a great nation;"

may, more: "I will go down with thee into Egypt." That is enough. It is very different from Lot's going into Sodom.

He tenderly considers his heart-yearning after Canaan, "I will bring thee up again," thy body to a grave in the promised land, as a pledge that thy children shall have it in due time; and after Joseph. "Joseph shall put his hand upon thine eyes," i. e. to close them in death, the common craving of all human hearts, for love around the dying bed.

Now let him go on his way: we shall soon see him.

IV. REJOICING.—As they journey a procession meets them; one leaps from his chariot, stands before Jacob; let us leave them weeping on each other's necks, and hear the glad old man, satisfied at heart, say v. 30. By-and-by Joseph arranges for the announcement and presentation of his brothers to Pharaoh, like a good brother, and a wise, capable man that forgets nothing, vs. 31, 32, concerning which our next lesson will show us something.

See (1) how faithful the Lord is. Joseph is restored, all things are not against Jacob.

(2) So parents who have to part with godly children, and godly children who have to lose such parents, will be reunited never again to part, and the joy of meeting will swallow up the pain of parting.

(3) When God clearly bids us do anything, let us do it without fear.

There was much against this move; Egypt heathen; Abraham had troubles there; Jacob was old; bondage threatened; Isaac forbidden; but God's word makes way plain. When he speaks, we may dismiss the fear natural to men before they are enlightened and assured, when it is not the "Israel," but the "Jacob" in them that is timid (see v. 2).

LESSON XXIII.

June 8, 1878.

JACOB AND PHARAOH.

Gen. xlvii. 5-10.

COMMIT TO MEMORY VERSES 8, 9.

PARALLEL PASSAGES.—Acts vii. 14, 15; Heb. xi. 13.

With v. 5, read Deut. xxvi. 5; with v. 6, Prov. xiv. 35, and xxii. 29; with v. 7, Gen. xiv. 1; with v. 8, Prov. xxvii. 6; with v. 9, Heb. xiii. 14, Ps. xxxix. 13; and with v. 10, Heb. vii. 7.

CENTRAL TRUTH.—"Days should speak." Job xxxiii. 7.

INTERNATIONAL TEXT.—For here we have no continuing city, but we seek one to come.—Heb. xiii. 14.

INTRODUCTION.—Two points deserve notice before we study the interview between the "Prince with God" and the Egyptian king.

(1) It was best for Jacob and his family to be removed from Canaan. They were not improving, and Canaan was becoming so bad as to render extirpation of the people proper. The Israelites would have sunk with them, through the alliances and marriages which they would have been led to make.

(2) Egypt was a good place for the people. While much could be learned of the arts of life, Israel was kept separate by calling, as shepherds; by the land which was only in name a part of Egypt; and by the subsequent course of Pharaoh in enslaving them.

God's hand appears through all this history.

We can gather all that needs to be dwelt upon in this lesson under the following heads. The cor' y king; the honored prime minister; and the aged saint.

I. THE COURTY KING.—He is duly informed by Joseph of the arrival of the party. Five of the brothers are presented to him. This was fitting respect to him and to all. The number was enough to represent them, not too many; suited Egyptian ideas (Gen. xliii. 34). The taste of the king is obvious. He inquires of the active men, "What is your occupation?" The question would have been less fit to Jacob, to whom he puts another question. They answer discreetly; state their position and avow—namely, to dwell in the land of Goshen. Pharaoh reserves his decision and gives it in the proper manner. This matter of business having been settled, a courteous introduction of Jacob takes place (v. 7). To him the king puts just such a question as was suitable, and as most old men answer with pleasure, "How old art thou?" The Egyptians were not long-lived. Pharaoh never probably saw a man so aged as Jacob. From him we may learn

(a) There is some fact required for the proper asking of questions. We may be like the flies in summer that alight on the one sore spot of the horse's skin. We may lead in conversation in the direction that will give only pain, or in that which will give pleasure. One has no right to ask rude, impertinent or painful questions. Many a tongue is an unwholesome in this direction.

(b) Something is due to both rank and years. There is no merit in despising either. Reverence is worth cultivating. Joseph has due deference paid to Pharaoh as king, and Pharaoh pays due deference to the aged patriarch. If we push our notions of independence so far that we shall lose this gentle regard to the fitness of things which is the mark of refinement all the world over, it will not raise, but degrade us.

(c) The question "How old art thou?" may suggest much. One's natural birth is one beginning of life; one's new and spiritual birth is another. Some men are fifty years old as men, and only a few years old as Christians. "How old art thou?" "How many of the days of thy life (as it is in the Hebrew, in this question) have passed?"

II. THE HONORED PRIME MINISTER.—He understands the best way of putting the case before Pharaoh. His brothers avow their calling—not soldiers, but shepherds—and their preference for Goshen. The king

is thus free to oblige them, without appearing to be influenced by Joseph. At the same time the king puts all honor on Joseph, does not give the concession to them, but directs Joseph (v. 6). "In the land of Goshen let them dwell." It was fitted for pasture, on the borders of the land nearest Canaan.

At the same time the king gives a discretionary power to Joseph to appoint any active men among his brothers to office, as masters over his cattle, v. 6. Then as now, probably, public employment was deemed highly desirable. And now Joseph's dreams are fully carried out. He is the civil superior of his father and his brethren. His authority extends over them. He fixes their residence and takes care of them. The "sheaves" and the heavenly bodies are here in the sustenance he yields them, and the authority he has over them. Unconsciously, even Pharaoh fulfils his dreams. For Joseph's sake Jacob and his sons enjoy the honor and advantage conferred on them.

III. THE AGED SAINT.—The picture is as beautiful as it is suggestive. We can picture the old man, white-haired, leaning on his staff with one hand, with the other on the handsome (Gen. xxxix. 6) and dignified son in his prime, in the interview with Pharaoh. He is of the past to Pharaoh, like one of another time. He is impressive and full of interest. It is most natural for Jacob to bless Pharaoh. His years, his numerous family, his rank, his very trials, give him weight, and as he is afterwards a prophet, he seems to be, for the time a priest. So he prayed for a blessing upon Pharaoh. He feels his right to do it. Pharaoh, if he did not ask it, yet no doubt received it reverently. Now mark his reply to the question (v. 8): "The days of the years," &c. He dwells—as an old man will—on the words that express the long-drawn years. He shows

(a) He did not expect to live much longer. But God spared him seventeen years, of great happiness, we may well believe. We do not know what God has in store for us.

(b) His life was shorter than his father's. Abraham's age (Gen. xxv. 7), and Isaac's (Gen. xxxv. 28). He mentions this in modest estimate of himself, length of days being to him evidence of divine favor.

(c) With them all it was a "pilgrimage," not only in having no settled home, but in relation to all the world, and all their days. They were going to a home; even the grave is but a step on the way (Gen. xxxvii. 35). They are all the time waiting for God's salvation" (Gen. xliii. 18). See Heb. xi. 14, as the statement of their feeling.

(d) His life has been peculiarly trying. He thinks it important enough to mention this; but he does not go into particulars which Pharaoh could not understand. We can look back over it, and see how much trial had been in it. We may specify his early want of harmony with Esau; his forced flight to Padanaram; the wrong done him by Laban (retribution upon him for deceiving Esau and Israel); his changed wages; his anxiety about the meeting with Esau; the early death of Rachel; the disgrace of Dinah; the wild revenge of his sons; the quarrel this bred with neighboring chiefs; the loss of Joseph the suspense as to Simon and Benjamin, and the bad conduct of Reuben; and yet how much of all this was due to his own errors and impatience!

(e) Let us be courteous (1 Peter iii. 8) to all.

(f) Let us revere the aged. 1 Tim. v. 1; Prov. xxiii. 22. Natural, even heathen men, like the Greeks and Athenians, could see the beauty of this feeling. The want of it in the young is exceedingly offensive.

(g) Let us live lives that will bear to be looked back upon. Eph. v. 15.

(h) Let us have good will to all. "Jacob blessed Pharaoh." Gal. vi. 10.

(i) Let us be thankful for Him who is as Joseph to us—bringing us before the king of kings, giving us our place, sustaining us, and protecting us, with all the authority of a prince, and all the love of a brother.

Random Readings.

Father Hyacintho recently celebrated mass at Geneva, where he preached a "magnificent" sermon. He declared that confession was a formidable mortality unless it was voluntary, and that it would be the first and most urgent reform to be considered at the next synod of the Old Catholics.

It is rumored that some very excellent, but over-zealous people in New Jersey intend to shut off the dwellers at the watering-places in that State from their Sunday papers and mails. They do not approve of desecrating the Sabbath by reading secular newspapers. Can they enforce piety by legislation?

The Christian Union thinks that some of the public journals of the day, in reporting and "working up" crimes, do a vast amount of mischief. Such familiar dealing with horrible themes blunts sensibility and induces an appetite for startling and dreadful accounts. Such "freedom of the press" ought earnestly to be opposed as detrimental to the public morality.

I will hasten to any one's convictions, but pray keep your doubts to yourself. I have plenty of my own.—Goethe.

Every step of progress which the world has made has been from scaffold to scaffold and from stake to stake.—Wendell Phillips.

"If I wanted to punish an enemy," said Hannah More, "it should be by fastening on him the trouble of constantly hating somebody."

Not nations, not armies have advanced the race; but here and there, in the course of ages, an individual has stood up and cast his shadow over the world.—Chapin.

They shall beat their swords into ploughshares, and their spears into pruning-hooks, nation shall not lift up sword against nation; neither shall they learn war any more.

Our Young Folks.

ERNEST AND LUTHER.

A PERVERSION OF SCIENCE.

BY JACOB ABBOTT.

One morning when Luther came down into the breakfast room he found the windows covered with frost, in a peculiarly smooth and uniform manner. He took out a nail, which he happened to have in his pocket, and began to write his name on the frost and to make some drawings. He did it partly to amuse Johnny, who stood by watching him. Johnny seemed much amused, especially by an outline picture of a pig, which Luther was making.

It was very good in Luther to try to amuse Johnny.

Presently his mother, who was sitting by the fire, with a book in her hand, waiting for the breakfast to be brought in, looked up, and, seeing what he was doing, said to him:

"I would not do so, Luther. You might scratch the glass."

"Oh! no, mother," said Luther, "iron won't scratch glass. It is not hard enough."

"It might scratch it," said his mother. "And, at any rate, I would rather you would not do it."

"I don't believe it could," said Luther, speaking half to himself, "and I mean to go and ask Ernest."

So he went into Ernest's room, where he found Ernest just putting away his books and papers, so as to be in readiness to go when the breakfast bell should ring.

"Ernest," said he, "will iron scratch glass?"

"No," said Ernest.

"Will anything scratch glass except a diamond?"

"Yes," said Ernest. "A great many things."

"What things?" asked Luther.

"Very hard steel," said Ernest, "and sharp edges of silex or flint, and of several other minerals. A diamond does something more than scratch it, however. It seems to crack it, as it were, in some mysterious way; that is, it forms a fissure along the line over which it is drawn—a fissure which extends deep into the substance of the glass—sometimes almost entirely through it, which makes it break along that line very easily."

This action of the diamond which Ernest thus described to Luther is really a very curious one; but Ernest observed that Luther seemed not to be particularly interested in it. The reason was that his mind was just at that time occupied with something else, as very soon appeared; for Luther said:

"I was marking with a nail on the frost upon the window, and Mother said I must not do so, for it might scratch the glass; and I told her it could not scratch the glass."

So it appeared that Luther's real object in the enquiry which he had made of Ernest was not to obtain scientific information for his own improvement, but only to obtain Ernest's authority on his side in an argument he had had with his mother.

There are various uses to which scientific knowledge may be put, some good and some bad; but perhaps the worst use that can be made of it, on a small scale, is for a boy to seek it for the purpose of gaining a victory over his mother.

By this time the breakfast-bell had rung, and they all took their places around the table. As soon as they were all seated Ernest resumed the subject.

"Mother was perfectly right," said he, "in telling you that writing with a nail in the frost on the window might scratch the glass."

"But you said that iron would not scratch glass," rejoined Luther, "and nails are made of iron."

"That is true, in a scientific sense," said Ernest—"that is, in speaking of perfectly pure iron and ordinary glass. But the iron of nails is never pure. There are often foreign substances in it, which harden certain portions of it. It may even in certain points be converted into steel by some accident or imperfection in the manufacture of it. Then, besides, particles of dust, some of which may consist of microscopic fragments of flint or other hard grit from the road, may adhere to the glass or to the nail, and they may be drawn along by the flat surface which forms the end of the nail, and so make a very fine scratch. Even a cloth rubbed over the surface of a looking-glass may scratch it, by means of gritty dust, if there is any, lodged among the fibers of the cloth. You will find that almost every looking-glass which has been in use for some time is so scratched, if you examine the surface closely and in a proper light."

"I mean to look at our glasses after breakfast and see," said Luther.

Thus he did. Ernest helped him to make the examination. When he looked a little sideways at the glass, in a proper light, he saw a great many exceedingly fine scratches, which had been made by wipings of the glass in the course of years—the cloths which had been used having not always been perfectly free from particles of dust adhering to them, for dust almost always consists in a certain degree of gritty particles from the sand or gravel of the road.

Luther also went to Ernest's room, and Ernest, by means of a glazier's diamond which he had there, showed him a cut which he made with it upon the glass; and he (Luther) could plainly perceive by means of a magnifying glass, and even by the naked eye, that the cut was not a mere scratch upon the surface, but was a delicate fissure, which extended to quite a little depth into the substance of the glass. Luther was very curious to learn by what means the drawing of the diamond along the surface could make such a crack; but Ernest said he did not know how the effect was produced.

It is not generous in a boy to try to obtain evidence, either of a scientific or any other character, to prove his mother to be in the wrong. In most cases, indeed, he will find that she is not in the wrong at all, though certain statements of a scientific character, and especially if they are expressed in precise scientific language, may seem to be inconsistent with what she has said when expressing herself in the ordinary language of life. And even when a boy knows or thinks he knows that his mother is wrong it is much more noble to let the error pass than to try to gain a victory over her by proving her to be in the wrong. A boy of high and manly sentiments will never attempt to prove his mother to be in the wrong.

HIS WORD IS AT STAKE.

Grandly did the old Scottish believer, of whom Dr. Brown tells us in his "Hæretic Subseque," respond to the challenge of her pastor regarding the ground of her confidence.

"Janet," said the minister, "What would you say, if after all He has done for you, God should let you drop into hell?"

"E'en's (even as) He likes," answered Janet. "If He does, He'll lose mair than I'll do."

At first sight Janet's reply looks irrevocable, if not something worse. As we contemplate it, however, its sublimity grows upon us. Like the Psalmist, she could say, "I on thy word rely," (Psalm cix. 114, metrical version.) If His word were broken, if His faithfulness should fail, if He would lose more than I's trusting child. But that could never be. "Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations." Well, then, might Janet encourage herself in the Lord her God, and say, "God hath spoken in his holiness; I will rejoice."

All the promises of God are absolutely sure and certain in Christ Jesus, who has freely offered to all in the Gospel. Embracing Christ in the promises, or the promises in Christ, we hold the Almighty by an indissoluble bond. The two immutable things, God's oath confirming God's promise, are pledged to us; and if God has thus spoken, should not believers rejoice? How confidently men can rely on the word of each other! And if sinful men can be thus trusted, O, how much more should we firmly embrace, and hopefully expect the fulfillment of the promises of God's loving kindness!

"He has power, and can fulfil; He is truth, and therefore will."

"NOT MANY WISE."

Religion is life, rather than science, and there is a danger peculiar to the intellectual man of turning into speculation what was given to live by. The intellect busy with ideas about God, may not only fail to bring a man nearer the divine life, but may actually tend to withdraw him from it. For the intellect takes in but the image of the truth, and leaves the vital impressions, the full power of it, unappropriated. And hence it comes that those truths which, if felt by the unlearned at all, go straight to the heart and are taken in by the whole man, are apt in the case of the philosopher and the theologian to stop at the vestibule of the understanding, and never to get farther. This is a danger peculiar to the learned, or to those who think themselves such. The trained intellect is apt to eat out a child's heart, and yet the "except you become as little children," stands unrepealed.—Principal Sharp.

A DEFINITE AIM.

Do not sow the world broadcast, but, as the Scotch would say, "Dibble it in!" Make a hole in the ground with your arpened stick, and push the seed into the earth with your heel. Let every sentence tell. Shoot with an aim. Take your arrow from your quiver, and put it on the bow with your eye on the seal and the thimble, then let it go home. Do not pull it out. Let it be a distinct and felt impression. Do not talk to human beings who are asleep. I have no faith in sonambulism in the Church. Let every eye be engaged as though he would look you through. Give the children something worth receiving, and send the truth home.—Dr. Ormiston.

INTO COVENANT.

What a grand word that word "covenant" is to the man who understands it. God has entered into covenant with his Son who represents us, his people. He has said, "As I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." Truly, we may say with good old Samuel, "Although my house be not with God; yet hath he made me an everlasting covenant, ordered in all things and sure." When everything else gives way, cling in the power of the Holy Spirit to covenant mercies and covenant engagements, and your spirit shall be at peace.—Spurgeon.

THE WHOLE TRUTH.

It is said of the late John Duncan, L.L.D., Professor of the Hebrew and Oriental Languages, New College, Edinburgh, that any six page statement of the gospel had a great attraction for him—and the simpler it was he enjoyed it the more—if it was not controversial but the genuine utterance of the lips of an African woman, a slave, impressed him deeply: he liked to repeat it in conversation; and on one occasion at a meeting of prayer, he stood up and said, without further remark of his own, "I have never heard the gospel better stated than it was put by a poor negro." "Me die, or He die; He die, me no die."

PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (LIMITED.)

NOTICE IS HEREBY GIVEN, that the parties whose names and places of residence are mentioned below, and who are all British subjects, intend to apply, after the expiration of one month from the first publication hereof in the Ontario Gazette, to His Excellency the Lieutenant Governor in Council for a Charter of Incorporation by Letters Patent, under the provisions of the Act passed by the Parliament of the late Province of Canada, in the 27th and 28th year of Her Majesty's reign, chapter 23, and intituled "An Act to authorize the granting of charters of incorporation to Manufacturing, Mining, and other Companies."

- 1. The names in full of the Applicants and their places of residence are as follows:—C. BLACKBURN, Romaine, of the City of Toronto, in the County of York and Province of Ontario, Publisher; HUGH MILLER, of the same place, Druggist; THOMAS WARDLAW TAYLOR, of the same place, Master in Chancery; JOHN K. MACDONALD, of the same place, County Treasurer; WILLIAM JAMESLY McLEOD, of the same place, Barrister; and ALEXANDER MURPHY, of the City of Ottawa, in the County of Carleton, and Province of Ontario, Merchant.
2. The proposed corporate name of the Company is "The Presbyterian Printing and Publishing Company, of Toronto."
3. The object for which incorporation is sought is to print, publish and circulate a newspaper, and to do any other kinds of printing and publishing.
4. The operations of the Company are to be carried on at the City of Toronto, Ontario.
5. The nominal capital of the Company is \$20,000.
6. The number of shares one thousand, and the amount of each share twenty dollars.
7. The amount of stock subscribed is \$7,000.
8. The amount to be paid in before the Charter is granted is at least \$1,000.
J. E. S. McMURICH, Solicitors for Applicants.
Dated this 2nd May, 1873.

NOTES TO CORRESPONDENTS.

R. S. Received. History of "Mary Dhu" is not at all suited for the PRESBYTERIAN, nor, to be frank, for any other publication. The composition is very juvenile, the incidents improbable, and the whole of a rather feeble sensational character. We shall be only too pleased to receive and pay for a good story, and would be far from discouraging R. S. But he must "try again." The MSS can be had by applying at this office, or by sending an envelope with the requisite number of postage stamps.

British American Presbyterian

FRIDAY, MAY 30, 1873.

TOPICS OF THE WEEK.

Politics, thanks to the warm weather and the adjournment of Parliament, are less prominent than they have been for some time. We may hope for a short time to be free from the everlasting talk about "scandals," and the continued pot and kettle combat that has raged for months past. There is one comfort. We have surely reached the lowest depths. At least it would be difficult to think of the discussion of public affairs being more degraded and vulgarized than they have been.

The Committee on the Huntington charges against the Ministry sits in July, and every one, whether particular or not, must look forward with extraordinary interest to the issue. There seems no possibility of a middle course in the case. One or other of the parties involved must be irretrievably ruined by the revelations made, or by the failure to substantiate the charges brought forward with so much confidence and persistence.

The overthrow of the authority of President Thiers, and the election of Marshal McMahon as his successor, has not as yet issued in any breach of the public peace, but it is not expected that the arrangement can be permanent.

THE CANADA PRESBYTERIAN ASSEMBLY.

Our readers scarcely need to be reminded that the General Assembly of the Canada Presbyterian Church meets in this city next week. The meeting promises to be one of peculiar interest and importance, and we have no doubt the attendance will be large. As on former occasions we have no doubt the good friends in Toronto will do their duty fully, in dispensing with liberal hand their hospitalities to all the delegates, and making them feel comfortable and at home during their sojourn in our fair city.

THE NEW BRUNSWICK SCHOOL ACT.

Our readers are generally aware that a considerable amount of agitation has been going on in New Brunswick over the School Act which the Legislature passed a year or two ago, and that the Roman Catholics of the Province, under the instigation of their priests, have made violent complaints against it, as unconstitutional as well as tyrannical. Last year an attempt was made by the Roman Catholics in the Federal Parliament to have the whole of the legislation complained of set aside by the veto of the Governor General. The history of the way in which both political parties at Ottawa turned on the question need not be gone over, sufficient to remark that it was difficult to say whether the Ministerialists or the Opposition tried hardest to make political capital out of the difficulty by appearing to favor the pretensions of the Roman hierarchy, while not wishing to alienate their Protestant supporters. It was allowed on all hands that Education came constitutionally under the care of the Local Legislature, though some of the wilder Ultramontanists, in their zeal for the supremacy of their arch, were almost ready to deny a fact so obvious. At last it was agreed to refer the matter to the Judicial

Committee of the Imperial Privy Council. Substantially the finding of that body has been in favor of the constitutionality of the whole of the legislation complained of; for although there has not been a formal decision rendered, yet the opinion of the law officers of the Crown has been given, and that is entirely in the direction we have indicated. But the Roman Catholic Prelates of Lower Canada are not satisfied with this and so, as every one knows, they put forward Mr. Costigan to move the following resolution:—

"That doubt having arisen as to the sufficiency of Section 93 of the British North America Act of 1867, to protect the rights, privileges and advantages which the Catholic minority of New Brunswick enjoyed as to their schools under the school system in operation when the said act came into force, the House of Commons of Canada, on the 30th of May, 1872, did resolve, 'That this House regrets that the School Act recently passed in the New Brunswick Legislature is unsatisfactory to a portion of the inhabitants of that province, and hopes that it may be so modified during the next session of the Legislature of New Brunswick as to remove any just grounds of discontent that now exist; and this House deems it expedient that the opinion of the law officers of the Crown in England, and if possible the opinion of the Judicial Committee of the Privy Council, should be obtained as to the right of the New Brunswick Legislature to make such changes in the School Law as deprive the Roman Catholics of the privileges they enjoyed at the time of the Union, in respect of religious education in Common Schools, with the view of ascertaining whether the case comes within the terms of the fourth subsection of the ninety-third clause of the British North America Act, 1867, which authorizes the Parliament of Canada to enact remedial laws for the due execution of the provisions respecting education in the said Act; that the law officers of the Crown in England having now, in conformity with the said resolution, given their opinion, and the Judicial Committee of the Privy Council, through the Lord President of the Council, having declined to interfere unless the matter was judicially brought before them, it is the opinion of this House that the parties aggrieved should have an opportunity of bringing the matter judicially before the Privy Council, and that in the meantime it is the duty of the Government to advise His Excellency the Governor General to disallow the several Acts passed during the last session of the New Brunswick Legislature to legalize assessments made under the Common School Act of New Brunswick, and an amendment of the said Common School Act."

That this was at the dictation of the Bishops is acknowledged and gloried in by their organ, the Nouveau Monde, for it tells how, when every one despaired of rendering any further effective opposition, the Bishops interfered, and by using their sacerdotal influence, secured the support of the whole opposition from Quebec, as well as all the Ministerialists of that Province but four. The consequence was that Costigan's motion was carried against the ministry by a majority of 86, Mr. Alexander Mackenzie and most of the Opposition from simply political considerations supporting it, and thus voting to interfere with local legislation and over-ride the deliberately expressed will of the majority of the people of New Brunswick.

The fact is the Jesuits seem determined to rule in Canada, and the exigencies of political parties give them a fair opportunity for doing so. Let Roman Catholic fellow subjects have fair play, but let them have nothing more, and if we have a constitution let us keep it or cast it to the winds. We are not surprised that the success of the Costigan motion has caused an immense degree of excitement in the Lower Provinces. Had it not been for outside pressure and political complications that motion would never have passed, and now the question to be determined is simply whether the Roman Catholic hierarchy or the constitution is to be supreme in Canada. That hierarchy will support either political party that will do its bidding; it will support none that will object to its dictation. We have in this the beginning of a contest which before its close may imperil if not destroy our Canadian Union.

Our New Brunswick cotemporary, the Presbyterian Advocate, speaking of the matter, says—

"This was a clear violation of the Constitution, and though the Governor General will not disallow the Act, but refer it to the Privy Council, a grave crisis in our political history has occurred. The question is, are we to be governed by the Roman Catholic Bishops of Canada and their political allies or by the Constitution? If the former is to be the case the Union cannot stand, and before we know what our destiny is to be, a severe struggle will be forced upon us."

The Halifax Witness is even still more pronounced, while the sub-Committee on Education for the New Brunswick part of the Presbyterian Church of the Lower Provinces has issued an appeal to the members and adherents of that church, in which it asks them to resist such unconstitutional interference to the uttermost.

We believe it is a fact that, far from the New Brunswick School Act being so offensive to Roman Catholics as represented, there are more Roman Catholics engaged in teaching under it than any other denomination in the Province, and that had it not been for the interference of the Bishops of Quebec there would have been no objection raised. Be that as it may, it is clearly a matter to be settled by the people of New

Brunswick alone, and every one that wishes well to Canada must regret that our Federal Parliament interfered in the matter as they did.

We are quite sure that the Protestants of New Brunswick wish to deal in the fairest and most considerate manner with their fellow citizens of the Roman Catholic Church, and are quite convinced that the whole of this movement, of which Mr. Costigan has been the professed leader, is part of the general Ultra-montane crusade against free thought and free speech all over the world—in Prussia, in Ireland, in the United States, &c., and that Protestants will have to buckle themselves manfully for the contest. Let it be so. It is quite as well that the "inevitable contest" should come, and come now and in its present shape, as that it should be delayed for some time, and take us all at somewhat of a disadvantage.

MUSKOKA.

We call the especial attention of our readers to the letter in this day's issue from one of the C. P. missionaries in Muskoka. It is just such a letter as we should like to receive from the different parts of the mission fields, as it gives facts, mentions needs, and asks funds to help in some particular work and way. That in the hard yet necessary work of the pioneer there is a great danger of the workers themselves and their families becoming so far heathenized is beyond all doubt. Many have this day to lament that in seeking the temporal good of their children they have jeopardized, if not totally ruined both their manners and their morals. Far removed from religious influences and educational advantages, many of the children of backwoodsman have grown up a coarse, rude and somewhat ignorant race, in spite of all their parents can do or say.

As our correspondent observes, there are always floating about the outskirts of civilization those who may be called pioneers by professing persons, who have got into restless and unsettled habits, and manage to live on a farm during the time it is being cleared up, but cannot farm it after the clearing is so far over. In a great many cases these persons are continually selling out their improvements and moving farther back, carrying with them their restless, careless, godless habits, to contaminate other neighborhoods just as they have done those they have left. To talk of keeping clear of the society of such is entirely foolish, and only shows the ignorance of those who speak in this way. The dwellers in a new settlement are specially bound to be on friendly familiar terms with all. They stand too much in need of each other's help to be very exclusive and select in their acquaintance, and anything like shunning intercourse with neighbors would be looked upon as a grievous insult, and would be resented, it may be, in a very disagreeable and practical manner. The young people especially cannot but be thrown very much into each other's company, and the injurious consequences are just what our correspondent describes. Do we urge all this as a reason why people should not go to the backwoods to hew out for themselves homes, and make the Canadian wilderness blossom as the rose? The very reverse. It is the duty and the privilege of the men of the present age to "subdue the earth," and no healthier or surer way to an honest independence is to be found in our country than of clearing and settling new land. We say all this to point Christian men in more prosperous circumstances to their manifest duty of following these hardy pioneers with the blessings of the gospel, and that for their own sakes, and for that of the country, as well as of those who are more immediately to be benefited. It certainly is the duty of Christians to send the word by which they themselves have been blessed to the heathens who have never heard of a Saviour; but it is, if possible, still more their duty to take all possible measures for preventing their fellow-countrymen, by whom Canada will be made either stronger or weaker, from lapsing into a barbarous and heathenish condition, which in some respects is more hopeless and more disastrous than that of the people in far off lands.

Muskoka promises to be a favorite resort for summer tourists, and for those who are seeking rest and refreshment from the labors and toils of city life. Could a good deal not be accomplished by such in helping forward the good cause in the places of their summer sojourn, and in seeking in quiet ways to encourage and assist poor and struggling beginners to help themselves in the establishment of Sabbath Schools, in the erection of places of worship, and in the permanent maintenance of gospel ordinances? We believe many are anxious to help such work if they knew how to set about it. We have no doubt but that a good many of our missionaries will be able to tell them both how and where.

The Missionary meeting in connection with the U. P. Synod was held on the evening of Wednesday the 14th inst. As usual there was a large attendance. Speeches were delivered by Lord Ardmillan, Rev. Dr. Alexander Robb, of Old Calder; the Rev. John Ross, of Hackney, London; and by Signor Gavazzi, on Rome and Italy.

Ecclesiastical Intelligence.

There is a rumour that the Rev. Walter Smith, of Glasgow, is to be libelled for his expressed sympathy with the views of the Rev. Mr. Knight, of Dundee, on prayer.

The Rev. Mr. Knight, who has been libelled for heresy by his Presbytery is so ill that his physicians have declared that for months he will not be able to give any attention to the preparation of his defence. The case is accordingly delayed, and Mr. Knight has received three months leave of absence in order to recruit his health.

From a report on the education of the Ministry, presented to the General Assembly at Baltimore, it appears that during last year 287 Theological students have been, more or less assisted pecuniarily. The number in all the Theological institutions of the body, who have finished their studies and are ready for graduation, is 67. In twelve seminaries the total number of Theological students has been 282. The others are not reckoned. There are 34 German and 68 coloured candidates. A great falling off in the number of young men coming forward to the ministry is noticed and lamented.

The Presbyterian Assembly has not, till this year, met in Baltimore since 1848. On that occasion it was composed of 198 Commissioners from 17 Presbyteries, and a Church Communion of 190,000 members. The present Assembly is made up of 600 Commissioners, representing 166 Presbyteries, and 500,000 communicants. In 1848 2,400 churches were reported; 1,800 ministers, and \$386,000 contributions to benevolent objects. This year there will be reported at least 4,700 churches; 4,500 ministers, and benevolent contributions of over ten millions of dollars. This tells of respectable progress, even though there was a secession of the Southern churches in 1861.

The Presbyterian General Assembly of the United States chose for its Moderator the Rev. Dr. Howard Crosby, of New York, who in his official capacity occupies a chair that was at the Synod of Dort, in 1618. A Dutch family that emigrated from Holland in 1650 brought the chair to Albany, New York. It was handed down from generation to generation, till at last it was bequeathed to the Rev. Dr. Chester, of Albany, and from him was transferred to the present owner, a Presbyterian gentleman in Baltimore. It is a rather handsome straight-back chair made of English cherry, and has been somewhat refurbished to do duty as Moderator's chair in 1873.

The United Presbyterian Synod of Scotland met on the 12th of May, and elected the Rev. Dr. Joseph Brown Moderator. It was agreed to remit to Presbyteries and Sessions an overture in favour of a General Assembly, with instructions to report to a Committee before next March, so as that a scheme might be matured before next Assembly. The following finding was come to unanimously in reference to Union with other churches:—That the Synod receives the report, records its conviction that the agreement between the negotiating Churches, so fully brought out, lays an adequate foundation in principle for their incorporating Union, and furnishes, with the circumstances in Providence, a strong call to it, and declares anew its readiness to enter into Union on the ground of the standard as at present accepted by the Churches, and its unaltered desire of such Union. That the Synod learns with deep regret, that, owing to the opposition from a section of one of the negotiating Churches, the joint-committee have come to apprehend, that so far at least as one of the Churches is concerned, the negotiations in which they have been for nearly ten years engaged may be suspended, but the Synod, at the same time, rejoices in the good which these negotiations have accomplished, and in the fraternal courtesy and kindness by which, from first to last, the meetings of the joint-committee have been distinguished, and cherishes hope that the suspension of negotiations may be but temporary, and that God may soon open a way for the healing of the breaches of His Church in our land. That the Synod re-appoints its Union Committee to superintend the carrying out of the different measures of co-operation which have already been adopted by this Synod and those contained in the report of this year, as recommended by the Joint Committee, to confer also with the Reformed Presbyterian Church, should that Church see its way to continued conference as to incorporating union; and generally to further in every way practicable the cause of Scripture union among the Churches. That the Synod, taking into consideration the solemn circumstances in which, by the present issue of these negotiations, the Churches concerned in them have been placed, enjoins upon all under its care the duty of abounding in prayer, that all misunderstandings may be cleared, all prejudices overcome, all hindrances taken out of the way, and all present troubles and agitations overruled for the furtherance of the cause of Christian union, for the edifying of the body of Christ.

Contributors and Correspondents.

UNION.—No. 7. A SUSTENTATION FUND A GREAT HELP TO THE PROGRESS OF THE CHURCH.

Some augur ill of the future of Presbyterianism in Canada, because the principle of the strong helping the weak is not more extensively applied in the case of settled congregations. They point to the comparatively large salaries of a few city ministers, while a great many of the pastors can scarcely maintain a respectable position, and ask why should there be such disparity in the circumstances of the ministry of the same church, with nearly equal education? Better, some say, the plan of removing ministers every few years, and permitting all to share the advantages as well as the privations. While I do not agree with those views, and hold that it is not possible to devise a plan by which all can be placed precisely on an equal footing, and that none of the salaries are too large, \$2,000 being no more in a city than a proper provision, and that the right method is to level up, not down, yet I admit that it is highly important that the Scriptural principle above enunciated should be brought into extensive operation. It has not been sufficiently or satisfactorily applied by the small amount of aid given to weak congregations having pastors. That I conceive can be best done by means of a Sustentation Fund. This would obviate the appearance of what some deem the indifference of those placed in happier circumstances, as well as what is far worse, the sense of semi-pauperism which aid-receiving at present inflicts upon the ministers of such weak congregations. The older and wealthier Presbyterian churches in Montreal have set a noble example to other places in the truly generous and Christian spirit in which they have built several churches for new and weak congregations, and handed them over to them free of debt, or assumed the responsibility in the matter, thus enabling them to meet current expenses, without the discouragement of a heavy debt hindering their growth and success.

Let some scheme be devised that would meet the wants of the church and secure a certain amount of independence on the part of the ministers in the discharge of their duties. If this latter be not done some sensitive and refined minds will be injured or driven out of the ministry, and others of the most desirable class be prevented from entering upon a work in which they are exposed to such painful trials. If we are to secure a sufficient number of properly qualified and efficient men for the Presbyterian ministry in Canada, we must also see that the salaries are brought up to such a standard as will free ministers from pressing anxieties about the support of their families, and enable them to give their children an education suited to their position in society. Many a devoted Christian might be willing to endure privations himself, but would not be satisfied to allow his family to suffer; and the fear of such a contingency, I doubt not, deters many excellent young men from entering the ministry. Christians may talk as they please about the duty of making sacrifices for Christ, but while they show that they are willing that others should make all the sacrifices while they are exempt, their opinion will have very little weight. The Master has laid the duty of converting the world, and carrying on his work, upon all his people; and he does not require that the chief burden should be borne only by a few. Nay, he requires that the burden be distributed, and that all should do a part of the work—should build the portion of wall opposite their own door.

The Presbyterians of the Dominion number about 550,000, and if united in one church, and proper machinery put in operation to lead our people to contribute according to the Scriptural plan of stated and regular weekly givings, 120,000 to 150,000 contributors might raise \$1,000,000 to \$1,500,000 per annum by generally giving from \$2 to \$200 per annum to the various schemes of the Church. All should be taught the duty and privileges of giving a stated portion of their worldly substance to the Lord. Children should be early trained to it, and thus have the habit formed of taking an interest in the cause of God. All the members of a family should be taught to cast their offering into the treasury of the Lord as an act of worship, just as all are taught to take part in singing the divine praise, and not confine the giving to parents and adults.

The following scheme, in round numbers, may illustrate our idea:

Contribs.	per wk.	per month.	per an.
20,000	at 1c	30c	\$10,000
20,000	" 2	60	20,000
20,000	" 5	150	60,000
20,000	" 10	300	100,000
20,000	" 15	450	150,000
20,000	" 20	600	200,000
10,000	" 25	750	125,000
10,000	" 50	1,500	250,000
5,000	" \$1.00	4,000	60,000
2,000	" 2.00	8,000	200,000
2,000	" 4.00	16,000	400,000
140,000 Contributors.		Average rate	\$1,735,000

This would be about twice as much as the amount now contributed by these churches. 180,000 contributors should easily raise \$1,260,000 yearly. \$600,000 would give an average salary of \$900 to each of the ministers entitled to receive from the Fund, or 700 ministers. \$20,000 might be set aside for a time to aid in the erection of manse, until generally supplied, and there would still remain \$600,000 for the erection and repair of churches, incidental expenses, support of missions, widows and aged and infirm ministers fund, and colleges till sufficiently endowed.

Of course I do not mean to restrict the liberality of any to \$200 per annum, as some could probably spare from \$800 to \$1,000 as easily as others \$10 or \$20, but merely to indicate in a general way how the amount might be raised if all would give "according as God hath prospered them." The average of salaries should be brought up to at least \$1,000 a year, whereas it is now under \$700; and this might be reached if our own people would contribute as largely as the Wesleyans. Several of them give over \$500 per annum, and their average contribution is nearly double that of our people, and about three times as much for missions.

The Free Church of Scotland thus raises over \$2,000,000 yearly. Then we might expect bequests to our Sustentation Fund more readily than such gifts can be expected under the present system. In order to work such a scheme properly the Church should appoint an able and earnest financial agent or agents, who would visit all the congregations, give directions as to the plan proposed, and stir up the people to their duty, by earnest and affectionate appeals to the highest motives. There would need to be some machinery devised, either Deacon's Courts or some set of business men to superintend the collection of contributions, as arranged weekly, monthly, or otherwise, and see that they be taken up regularly and faithfully. The method of weekly contribution as an act of worship is the one prescribed in Scripture, and will be found to raise the largest amount where it is properly managed.

Such a scheme would confer an incalculable benefit on those country districts where, for want of a proper system worked, arrears are apt to accumulate or salaries fall below what is necessary for a proper maintenance. Such a machinery has worked well in Scotland, and why not in Canada? Deacons were appointed, under the direct guidance of the Holy Spirit, to manage all the finances of the church, and under their administration funds were more abundant than in our day. Men who have experience in such work and feel the obligation of consecration to God's service in this department of His work are more likely to be successful than managers chosen yearly without any such solemn consecration. Let none set themselves against some such plan, because it looks like interfering with the liberty of individual congregations. Many would like the liberty of doing nothing for God's cause. But we cannot expect either the Presbyterian Church to advance as she ought, nor Christianity to prosper in our land, unless Christians generally are taught to do their duty in this matter of giving to God.

Dr. Chalmers, in his admirable "Economics," says that he hopes that the mighty advantages of a properly worked machinery will reconcile the Church to a larger paid agency. "There is a prejudice, I had almost said a low-minded suspicion, on this subject, most grievously adverse to the Church resources and her means. The sum of £2,000 or even £3,000 a year, and perhaps more, rightly expended on right men, would be remunerated more than fifty-fold by the impulse thus given to the mechanism of our Associations."

Probably about £5,000 per annum would secure the services of two efficient financial agents for the Dominion, and their travelling expenses; and I believe that this would be repaid at least fifty-fold in the increased interest taken in our schemes, as well as in the direct contributions of the people. In view of these facts, that a national endowment cannot be obtained from the public domain, and that a Sustentation Fund will draw forth the sympathies of the people better than an endowment from them, let us, while uniting together for the advancement of the cause of God, adopt such measures as the wisdom of the Church may desire for the proper maintenance of the Presbyterian Ministry in order to their greater efficiency.

Some ministers of the Church of Scotland fear that the union will effect their emoluments from the Central Fund. Were even this likely to be the case, let it not be said that the chief thing that keeps us apart is a matter of money, or the possible sacrifice of a little worldly comfort. I do not believe, however, that this will be necessary. It will probably be found, as in the case of Israel in the desert, that as he that gathered little had no lack, and he that gathered much had nothing over." So if the supplementary endowments be given up the ministers will be as abundantly provided for by

the people among whom they labor, or by means of a Sustentation Fund. The writer does not mean to disparage as unimportant the proper and even comfortable support of the Gospel Ministry; certainly the Grant Head of the Church does not do so. Not only did God ordain that his priests should be amply supported, but gave special encouragement to his people to attend faithfully to this matter: "Prove me now herewith, saith the Lord of Hosts, if I will not open the windows of Heaven and pour you a blessing that there will be not room enough to receive." He directed that the "first fruits" should be faithfully paid to his servants, that "their hearts might be encouraged in the law of the Lord." And He also enjoins in the New Testament that His servants who minister at the altar should live of the altar.

The Head of the Church does therefore care for the support of His Ministry, and no Christian community need expect to prosper in spiritual things who do not faithfully discharge their duties in this matter. Yet after all we have the Master's promise to trust in, that He will make ample provision for His servants that go forth to preach His Gospel. Has He not promised an hundred-fold more happiness in doing His work than they would have in the service of the world? Has He ever deceived any that trusted in Him? No. He has never permitted them to be put to shame nor their hopes to be disappointed. Can we not then trust in Him as others have in all ages? Yea, should we not show practically that we believe what we teach the people, by doing our duty to Christ and His cause, and leaving this matter of support in His hands? Doubtless we should use all wise and proper measures that do not interfere with or hinder the advancement of the divine glory, or the prosperity of God's cause. But this, it is believed by many of the most earnest servants of Christ, the continued separation of churches so closely allied evidently does. Brethren, let us therefore show that we will not permit our supposed personal interests to stand in the way of Christ's cause or the conversion of sinners.

THE TORONTO UNIVERSITY SENATE.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I have always expected yourself or some of your correspondents to remark upon the nominations to the University Senate made, at the recommendation of Attorney General Mowat, by the Lieut.-Governor. Perhaps it is all as it ought to be that such gentlemen as Messrs. McMaster, Brown and McDonald should have seats at that board, though they are without the smallest tincture of scholarship, and with little or no knowledge of the business to come before that body. They are wealthy men, and I suppose are chosen as so far representatives of their different denominations. What I want to say for myself, and for very many of the Canada Presbyterian Church, is, that while, of course, the Baptists may take Mr. McMaster as their representative layman, if they choose, and the Wesleyans may do the same with Mr. John McDonald, the Hon. George Brown can in no sense, and by no possible stretch of imagination, be taken as a representative Canada Presbyterian. He takes no interest in our church schemes; he is not found engaging in one way or another in our church work; he inaugurates nothing, and helps forward no denominational cause any more than the most careless private member of any of our congregations. I could mention the names of fifty laymen, any one of whom could with more propriety be spoken of as representative Presbyterians, and would have been far more suited for the place in the University Senate, while there are ministers of the church who ought with still greater propriety to have been preferred; notably among these is Professor Caven.

In saying this I do not mean the slightest disrespect for Mr. Brown. I have always regarded him as upon the whole a very worthy gentleman. But I protest against his being singled out and placed in the University Senate as a representative Canada Presbyterian.

So far as he has taken any part in our work as a church, except in his own congregation as a private member, and of what he has done there I am not in a position to speak,—he has done it simply as a politician, and his efforts have been at any rate very few and very small.

On the other hand, except as a representative Presbyterian, I fail to see that he has any claim whatever to be on the University Senate.

I don't ask you to endorse this, but simply, on your avowed principle of allowing all sides a hearing, to give it a place in your columns. I am,

A MINISTER OF THE C. P. CHURCH.

[NOTE.—We have heard statements from others similar to those above, but have not felt called upon to interfere in the matter. There is some force in what our cor-

respondent says, yet we have no sympathy with those who object to business men merely as such being on the University Senate. Though none of the gentlemen referred to can be spoken of as educated in the conventional sense of the term, they are all shrewd, active, intelligent business men, whose counsel and advice, as well as whose influence, may in many ways be of considerable use to their more academic associates. We certainly should have liked greatly to have seen Professor Caven on that Board.—Ed. B. A. P.]

IS THERE A SCARCITY OF MISSIONARIES FOR OUR HOME FIELD?

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—At the meeting of the Synod of London, held lately in Stratford, one of the subjects discussed at considerable length was our Home Mission. The speaker who introduced the subject spoke of the great scarcity of Missionaries available for our Home Mission work, showing that the number of men is far below the number of Mission Fields, and suggesting that Ministers should seek out suitable young men, with a view of inducing them to study for the ministry. But what encouragement, let us ask, have Ministers to seek out such men in order to lead them to study for the ministry, when this very summer, with all the cry raised about the scarcity of missionaries three of our Theological Students are idle, no employment being given them by the Central Committee, because objections were raised against them by one or two members of that committee—objections which are regarded by many of our ministers as trivial, and anything but sufficient to justify the throwing out of employment in our Mission Fields the students referred to during the present summer.

Mr. Editor, for the following reasons, I ask a small space in your excellent paper, to bring the facts of the case before the readers of the PRESBYTERIAN.

1st. Because I feel deeply interested in two of these students—the third being an entire stranger to me. Being intimately acquainted with them from their childhood, and taking to myself the credit of being instrumental, to some extent at least, in causing them to study for the ministry; this much I can say in their behalf, and I am not the only minister who will be glad to give them the same character, that no two more inoffensive or better behaved young men ever went to College.

2nd. Because it is my firm conviction, having for the last four months considered the matter, that great injustice was done them, and that they were singled out from among many equally guilty, if guilty it can be called. The offence, or shall I designate it the crime of which they are supposed to be guilty, is that at the end of the Christmas term of the last Session, they left Knox College, Montreal, without consulting some of the authorities in Toronto, preferring to spend the last term of the Session in Montreal, for reasons known to themselves. One of them being with me spending the Christmas holidays, informed me of his intention to go to Montreal, giving me as his reasons for so doing, the advantages of being among a French speaking people, in order to become more familiar with the French language; and also of having the privilege to attend lectures in McGill College free. I told him that I thought it would be better for himself to remain in Toronto, because the course of instruction at Montreal during the last term might be different from what he expected, and that in this way he might be put to great disadvantage, and that if he had any idea of competing for a bursary he might be sure to be defeated, if he went to Montreal, and further, that I thought it was not a good plan to leave one College in the middle of a session to go to another. He replied that after having considered all the circumstances, he concluded it would be more conducive to his future usefulness to go.

This then is the offence with which they are charged, and on account of which no employment is given them in our Mission Fields, while souls are perishing for lack of knowledge in said Mission Fields. They violated no laws—broke no regulations, except laws which may have existed only in the consciences of a few in and around Toronto. I am a graduate of Knox College, and am proud of it, and I never saw or heard of any laws in connection with that Institution, I am glad to say, which forbids any student to go to any College he may choose, either at the beginning of a session or the end of a term. Therefore to regard their going as they have done, an offence or crime sufficiently grave to call forth such strong and harsh measures of correction, as have been applied to them, is, I submit, unjust, and as one of the members of the Central Committee characterized it "a piece of tyranny."

I have stated that they were singled out from among many equally guilty. I think this will be evident when it is known that some of the Students attended Knox College for a week or two at the beginning of last session, and then went away to American Colleges, without consulting any of the authorities in Toronto on the matter. With

respect to the offence of going without consulting authorities or superiors, the two cases are similar; and with respect to the time of going, in the one case at the end of the term, in the other after spending a week or two at the beginning of the Session, I am not prepared to say which case is most offensive. But when those Students who went to the other side sent back their names inquiring to receive employment in our Home Mission Field, no objections were raised against them by any member of the Home Mission Committee, at the events they received employment, while those who went to Montreal were rejected. But it will be said, forsooth that those who went to Montreal spoke disrespectfully of Knox College. If this be an offence, Mr. Editor, I am sorry to say that three-fourths of our Ministers are guilty of it, and an equal proportion, if not more, of our students.

It may also be said that these Students were not certified to the Central Committee from Montreal. In reply to this, let me ask who certified the Students from the American Colleges? No one but themselves—at least, so it was when I had the honor of being a member of the Home Mission Committee—and so it is now I believe. Who certified the other students whose names were sent from Montreal and who were employed?

3rd. Because the Students alone referred to must suffer, and perhaps be prevented from attending College next year in consequence of this treatment, if not disgusted with the Ministry altogether. In view of the foregoing facts, I at least have very little encouragement to endeavour to induce young men to study for the Ministry, at east to induce them to go to Knox College.

JUSTITIA.

NOTE.—We are not personally acquainted with the matters discussed in the above letter, but having in view the standing and respectability of the writer, we have no hesitation in giving it a place in our columns. Ed. B. A. P.]

CHRISTMAS DAY.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—The following will, no doubt, be new to many of the readers of your paper.

Jenks says:—"It was a custom among the Jews, to send out their sheep to the deserts, and bring them home at the commencement of the first rain. As the passion occurred in the spring, and the first rain began early in the month of Marchesvan, which answers to part of our October and November, we find that the sheep are kept out in the open country during the whole of the summer. And as the shepherds had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced, and that, consequently, our Lord was not born on the 25th of December, when no flocks were out in the fields, nor could He have been born later than September, as the flocks were still in the fields by night. On this very ground, the nativity in December should be given up."

Dr. A. Clarke says:—"The Egyptians placed Christ's birthday in January—Wagenseil in February—Bochartin March—some mentioned by Clemens Alexandrinus in April—others in May—Euphlaning speaks of some who placed it in June—and of others who supposed it to have been in July—Wagenseil, who was not sure of February, fixed it probably in August—Lightfoot on the 15th September—Scaliger, Casaubon and Calvinus in October—others in November—but the Latin Church, supreme in power and infallible in judgement, placed it on the 25th December, the very day on which the ancient Romans celebrated the feast of their goddess Bruma. Pope Julius I, was the person who made this alteration, and it appears to have been done for this reason, the sun now began his return towards the northern tropic, ending the winter, lengthening the short days, and introducing the spring. All this was probably deemed emblematical of the rising of the Sun of righteousness on the darkness of this world, and causing the day spring from on high to visit mankind."

I have read the remarks of "Canadensis." I propose replying before long.

Yours truly,
A CANADA PRESBYTERIAN.

Nothing has occurred in Britain during the past week calling for special notice. The agitation against the Church establishment goes on, and seems to be increasing in power.

At a special meeting of the Presbytery of Toronto, held in this city on Tuesday last, Mr. Donald McIntosh, preacher of the gospel, and under call to Brown's Corners and Melville Church, in Markham, delivered his trials for ordination. These trials were very cordially sustained, and the ordination was appointed to take place in Melville Church on Thursday, the 17th of June, at 11 a. m., Rev. G. Burnfield to preach, Rev. J. Dick to preside and deliver the charge to the minister, and Rev. J. M. Camoron to address the congregation.

Commercial.

B. A. PRESBYTERIAN OFFICE,
May 30, 1873,
PRODUCE.

The market has been inactive all week, and the tendency of prices easier, though the actual decline is small. Stocks are slowly declining, and stood on the 26th inst. as follows: Flour, 14,120 barrels; wheat, 218,202 bushels; oats, 3,563; barley, 3,420; peas, 29,965; rye 700 and corn 758. There were in sight on the 17th inst., 6,353,000 bushels of wheat and 503,000 of barley, against 6,056,000 of wheat and 657,000 of barley in 1872.

FLOUR.—The market has been quiet and prices weak. Superior extra sold last week for \$7.25. Extra changed hands at \$6.50 on Monday. Fancy has been scarce and wanted. Sales were made on Monday at \$5.95 and \$6. No. 1 super, has been neglected all week. No. 2 super sold at \$5.10 for. The market closes very dull with values at quotations.

OATMEAL.—Is scarce and firm; a small car sold at equal to \$5 here. Small lots now bring \$5.25.

WHEAT.—The enquiry has fallen off, buyers have reduced their offers and scarcely any business has been done. One lot of spring, part No. 1 and part No. 2, sold on Friday at \$1.30 f.o.b. which is the only transaction of which we have heard all week. Values, as nearly as we can judge, close at quotations. On the street spring has declined to \$1.21 to \$1.22, and fall to \$1.20 to \$1.35.

OATS.—Have been scarce and wanted, and selling at an advance. Several cars of Chicago sold this week at 12c. to arrive, and at 44c. f.o.b. cars; and one of Western Canadian at 44c. to arrive.

BARLEY.—There is nothing whatever doing; rejected has been offered in vain; our quotations are nominal. On the street 55c. has been paid.

PEAS.—The market is inactive; no demand is heard, nor should we expect that over 66 to 68c. would be paid. Street prices have declined to 64 to 67c.

RYE.—A cargo sold last week for 65c. f.o.b. at a point east.

SEEDS.—The season is over for all save Hungarian-grass and millet, which are worth \$1.60 to \$1.75 in lots or \$2 retail.

Official Announcements.

MEETINGS OF PRESBYTERIES.

- OTTAWA.—At White Lake, on the first Tuesday of August, at 10 a.m.
- MONTREAL.—At Montreal, in Knox Church, on 2nd Wednesday of July, at 10 a. m.
- KINGSTON.—At Picton, on 2nd Tuesday of July, at 10 a. m. Mr. Scott to preach in the evening.
- QUEBEC.—At Guelph, in Chalmers' Church, on 2nd Tuesday of July, at 9 a. m.
- LONDON.—At London, in St. Andrew's Church, on 2nd Tuesday of July, at 11 a. m.
- STRATFORD.—At St. Mary's, on the 8th July, at 11 a. m.
- HURON.—At Seaford, on the 2nd Tuesday of July, at 11 a. m.
- CHATHAM.—At Windsor, on the 2nd Tuesday of July, at 11 a. m.
- DURHAM.—At Durham, on the 2nd Tuesday of July, at 11 a. m.
- COBURN.—At Millbrook, on the 1st Tuesday of July, at 11 a. m.
- TORONTO.—In Knox Church, on 1st Tuesday in July at 11 a. m.



For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first-class Breeders. MILK Cattle produce more milk and butter. It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED FEEDS.

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Agricultural Chemists, 167 King St. East, Toronto.
FOR SALE BY DRUGGISTS EVERYWHERE.

CATERPILLARS.
On Currant Bushes and Fruit Trees. The Chinese Garden Powder destroys all kinds of Insects, Grubs and Caterpillars on Currant and Gooseberry Bushes. Sold by Druggists and Storekeepers at 25cts.

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Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A 5c. box will clean 20 sheep or 30 lambs. Sold by Druggists and Storekeepers at 30c. MILLER & CO., Proprietors, Toronto.

PIANOS.

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

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Is thoroughly made, and a most delightful Parlour Instrument.

THE BEAUTY,
Seven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved legs, at \$325. Endorsed by Jules Bonedict, Pianist to the Queen, Thalberg, &c., and awarded gold medal at the Rensselaer Institute.

PRINCE ORGANS,

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

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Fine-toned, low priced, warranted; circulars sent free.
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PIANOFORTE.

Miss E. Isaacs gives lessons in Instrumental Music, either at 68 Elm Street, or in the houses of the pupils. Terms &c. may be learned on application at the above address.

THE SPRING.

A fair young bride, who carries close, A mystery in her breast— The knowledge of a coming life— Sweet mother unconfessed.

REMEMBER.

Beyond all beauty is the grace unknown; Above all bliss a higher; and above The loveliest is a more loving love.

PRINCETON COLLEGE.

Princeton College, United States, is one of the oldest colleges in America, and is under the administration of President McCosh, who is well known as one of the most able theologians of the present century.

Dr. McCosh was installed in October, 1868, and as if by magic the college took a forward stride, and it now stands pre-eminent among all the most eminent colleges of America or other countries.

An astronomical observatory has just been completed. The building has been erected by a wealthy citizen of New Jersey, and is to contain the largest telescope of its kind in the world; a transit building and instrument are also about to be erected.

Two gentlemen have, at a cost of between £9,000 and £10,000, given to the students a gymnasium containing all the modern appliances for healthy exercise, with bowling-alleys and baths under the same roof.

Mr. Green began by purchasing land, adjoining the college grounds, and erecting upon it a beautiful structure, at a cost approaching £24,000 for land and building.

At other times, amid the crushing mishaps of business, a merry ditty of the olden time pops up its little head, breaks in upon the ugly train of thought, throws the mind into another channel; lights break in from behind the cloud in the sky, and a new courage is given to us.

SING MORE.

Cultivate singing in the family. Begin when the child is yet not three years old. The songs and hymns your mother sang, bring them all back to your memory, and teach them to your little ones; the hymn and the ballad; funny and devotional; mix them together, to meet the similar moods, as in after life they come over us so mysteriously sometimes.

ANAGRAMS.

A transposition of the letters of a name by which a new word is formed is called an anagram, and it is both an interesting and amusing exercise. When the house-mother cuts up old garments and makes them into new ones, there is still left enough of the original article to be recognized, but this transformation may be so complete that all identity is lost, and in other instances the new word may be very significant, bringing out an occult meaning of the old, as some of the following examples will show:

- Florence Nightingale makes Milton, cheering Angel. Old England " Golden Land. French Revolution " Violence run forth. Telegraph " Great help. Poor House " O sour hope. Soldiers " Lot I dress. Lawyers " Sly ware. Notes and Quorins " A question-sender. Catalogues " Got as a clue. Middleman " Mind his map. Determination " I mean to tend it.

PROFANITY AMONG CHRISTIANS.

In the New Testament code there are no specific directions for practical daily life, save to those who have first received Christ crucified for the basis of the new life, and in the energy of the Holy Ghost are able to cast off the unfruitful works of darkness.

Profane swearing we all acknowledge to be the universal crime of all the degraded classes; but let us get deeper than the external form, and find the essence, the root, the vitality.

While the diabolic form of this evil may be blasphemy, what is the lighter form, where sacred wit near loses itself in criminal license? Many a man whose face would glow with conscious shame were he betrayed into an oath, would, nevertheless, allow sacred things to lie so lightly upon his mind that he might easily pass into foolish jesting.

Can you make a joke of holy things, of Scripture names, even, and feel no conscious guilt, no moral inconsistency? Entering by folly, nursed by custom, have you a seared conscience as to the contempt of God? Your profanity is then mere sport, performing a "comic dance among the glories of divine wisdom and kicking them about as antiquated lumber."

Beware lest you find yourself not cherishing the profound reverence for God which the prophet's vision sets before us. The cherubim, those pure intelligences, as they stood before the throne veiled their faces, and uttered their awful sense of the divine excellence by crying, "Holy, holy, holy is the Lord God of Sabaoth."

God's prerogative, his words, his works, cannot be lightly prostituted to the passions of man. Christian, beware lest you are building up wood, hay or stubble, for the day shall declare it, when the fire shall reveal of what sort it is.

THE MODERN ROMAN.

The Roman is frugal; he wastes nothing. When he kills even a chicken he saves the blood and makes it into puddings. Gold-fishes, tomatoes, and little fishes about half an inch long are not neglected as useless, but are collected in sufficient quantities to furnish a meal.

It is seriously affirmed that cats occasionally form part of his diet. He certainly does allow dog-fish, otters, and the repulsive cuttle-fish to enter into his bill of fare. He eats with relish the lowest description of food; roasted chestnuts during their season are his daily bread.

He is independent in his habits, particularly when belonging to the middle or lower classes of society, and wants but little assistance from others. He can cook his own dinner, fetch his own wine from the shop, arrange his own room, and mend his own clothes.

He is civil, good-natured, and obliging. He is accustomed to intercourse with strangers, and thinking himself to a certain degree their superior, is amused, not annoyed, by their oddities. He was trained to gentlemanly habits, while we were yet painted savages. He still bears marks of this historic fact, and still considers us in some degree barbarians.

HEROISM BEGINS AT HOME.

We often hear people speak of a heroic action with a certain surprise at its performance not altogether complimentary to the performer. "He forgot himself," they say; "he surpassed himself;" "he was carried away by a noble impulse." This is not true. A man does not forget himself in emergency; he asserts himself, rather; that which is deepest and strongest in him breaks suddenly through the exterior of calm conventionalities, and for a moment you know his real value, you get a measure of his capacity.

Brought forth and reared in hours Of chaos, alarm, surprise.

They that deliver themselves up to luxury are still either tormented with too little, or oppressed with too much; and are equally miserable by being either deserted or overwhelmed.—Sense.

"FIFTY DOLLARS, OR FIFTY CENTS?"

There is, on the borders of Connecticut, a small town which, though weak and feeble, still with the help of a "Home Missionary Society" supported a minister and maintained regular divine worship.

About the time when it became necessary to pay the minister's salary, there moved into the place a man who gained his living by carting coal and other similar labor. It was noticed that this man was very regular in his attendance at church, and was never absent from the prayer-meeting; but, in a pecuniary point of view, he was not considered a valuable acquisition.

It was a custom, when the salary was due, for one of the deacons to collect all he could from the people, and to obtain the balance from the Home Missionary Society. In accordance with this custom, one fine morning Deacon A—, a man of considerable means and considerable piousness, started forth, subscription paper in hand, to see how much he could squeeze out of the parish for the support of their minister.

The man stopped, stood thoughtfully for a moment or two, drew a pencil out of his pocket and with his dirt-begrimed hand headed the list with the sum of \$50.

The deacon was so taken by surprise that he could hardly believe the evidence of his eyes; and thinking the man had made a mistake, and not wishing to take advantage of him, asked him, "Did you not mean that for fifty cents?" The coal-carrier turned, and drew himself up to his full height, and with great earnestness replied: "I do not value the Gospel at fifty cents a year." This answer placed the case in a new light.

The same spirit actuated the rest of the church on hearing the story, and in a few days the salary was raised by the people themselves, without the necessity of applying for outside aid.

Reader, it becomes you to consider the question suggested by this incident. How much do you "value the Gospel at?" for upon the answer may depend your fate for eternity. If by a whole-souled Christianity you prove that you have consecrated time, influence, money, all that you have and are to the service of the Master, at that dread hour all will be well. But if not, then this question may well startle you. For according to your valuation of Christ here will be his valuation of your services there.—Religious Herald.

JEFFERSON'S TEN RULES.

Jefferson's ten rules are good yet, especially for those who have the training of the pupils in our public schools. They are short and concise, and embody so much of value, that it would be well if they were printed in very bold type, and put where we could see them often. They read as follows:

- 1. Never put off till to-morrow what you can do to-day. 2. Never trouble another for what you can do yourself. 3. Never spend your money before you have it. 4. Never buy what you do not want because it is cheap. 5. Pride costs more than hunger, thirst and cold. 6. We seldom repent of having eaten too little. 7. Nothing is troublesome that we do willingly. 8. How much pain the evils have cost that never have happened! 9. Take things always by the smooth handle. 10. When angry, count ten; very angry, count a hundred.

A PURE HEART.

A pure heart is a blessing above all price. It gives a tone, harmony, and beauty to life that nothing else can give. And then it brings a man into such communion with God and divine things, as to make them present with him. Blessed are the pure in heart for they shall see God, says Jesus. A pure heart rather than a strong intellect, is the faculty through which we apprehend the spiritual truths. It apprehends by sympathy rather than by logical movement—it feels the truth as the seed feels the dew and sunlight, or the mercury feels the cold and heat, rather than reasons itself into it. It knows it, not in the light of solution, but in the feeling of oneness and affinity with it.

A pure heart is a good pilot. It keeps a man out of all mischief, and so out of all inward misery and remorse. It steers him clear of breakers and reefs, and gives steadiness and poetry to all his motions. It puts beautiful pictures in the eyes, and so makes the outward world a delight and glory. For to the pure all things are pure. It exhales its own fragrance through every function, and so makes the whole man redolent of grace as well as muscular with strength. It chases all fear out of a man, and makes him brave, bold, true. It is calm and poised in great trust, for it "sees," and therefore has knowledge. It is "a law to itself and a light to itself. It is the joy of all blessing, for perfect purity is perfect life, and perfect life is perfect peace. First pure then peaceable. It keeps a man from collision with conscience, Christ, and God, and makes his life a part of that rhythm of the universe, a full note in the hymn of the angels.—Living Christian.

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Every family should have a preparation of flaxseed oil, chalk and vinegar, about the consistency of thick paint, constantly on hand for burns and scalds. A noted physician states that he has employed the mixture extensively in hospital and private practice for the past forty years, and believes that no application can compare with it as regards relief of pain and curative results.

DYSENTERY.

The following simple remedy has been known to cure the most obstinate cases of dysentery, when other remedies had failed. It has the merit of being harmless and almost always effectual. Take one-fourth of a pint of hot water; vinegar, half-pint. Mix. Now add common salt as long as it will dissolve in the mixture, stirring it freely. Give for an adult one tablespoonful every hour, until the bloody discharges cease, or until it operates freely upon the bowels.

FOOD MEDICINE.

Dr. Hall relates the case of a man who was cured of his biliousness by going without his supper and drinking freely of lemonade. Every morning, says the doctor, this patient arose with a wonderful sense of rest and refreshment, and a feeling as though the blood had been literally washed, cleansed and cooled by the lemonade and the fast. His theory is that food will be used as a remedy for many diseases successfully. As an example, he cures cases of spitting blood by the use of salt; epilepsy and yellow fever by water-melons; kidney affections by colery; poison, olive or sweet oil; erysipelas, pounded cranberries applied to the parts affected; hydrophobia, onions, etc. So the way to keep in good health is really to know what to eat—not to know what medicines to take.

TO WASH STRAW MATTINGS.

Take a pailful of hot water, a perfectly clean long-handled mop, and a dish of dry, unsifted Indian meal. Sweep all the dust off the matting and then scatter the dry meal evenly over the room. Wring the mop so dry that it will not drip at all, and rub hard, one breadth at a time, always lengthwise of the straw, and use clean water for each breadth. When the matting is dry, the meal can be swept off easily; it should always be done on a dry day.

JUSTIFIABLE KILLING.

A tender heart is inclined to spare the first flies that are tempted by the warm sunshine oven in these cold days to a buzzing promenade on the window-pane. But is it merciful to spare this one that thousands may be slaughtered later in the season? One now means multitudes in August. Considering what a pest we shall find them then, and how we shall try every murderous means to be rid of them, it is wise to commence hostilities early. Be gentle about it as you can, catch the poor creature in a cloth and speedily drown it. Do not prolong the torture, but let the death be sure. Later, when the plague is fairly come, other means of destruction will be needed.

LOWER THE HEELS.

Enough has been said and suffered of high and narrow heeled shoes to have frightened everybody out of wearing them. But reforms are of slow growth, and the heel though surely widening and lessening, are still too narrow and too high. For young children shoes should be without heels, and for ourselves and the older ones, we have one or two "lifts" taken off if the shoes are "ready made." Our shoes are all made too narrow. But we all know it and if the aching joints and corns do not persuade to reformation no words can.

HASTE, NOT WASTE.

If time ever does stop his flying, and go at the very slowest possible pace, it is when one stands outside a barred door waiting for an answer to the bell. Remember your discomfort when, weary with a long or difficult walk, or exposed to a pouring rain or a pitiless burning sun, or benumbed and sick with intense cold, you waited with what patience you could muster for the moderate maid to come to your relief. Order despatch in your household. Let the occasion be a rare one when there is not some one ready to go with speed to answer a summons at the door. Never mind if it is sometimes an imposing beggar. Your friends will be grateful enough to atone for such irritation.

AMBI-DEXTERITY.

It is almost universal to cultivate a skilful use of the right hand at the expense of its mate. The equality of the two sides of the body has been a matter of disagreement among physicians and philosophers, but we believe the larger number incline toward the belief that the right side is superior. If it is so, it does not follow that the left side should be forbidden to do as well as it can. There are times when ambi-dexterity, or the equal and indifferent use of the two hands, could be of the greatest convenience. How utterly helpless a writer becomes when the right hand is injured, though the hurt may be slight. A few weeks during which our right hand was imprisoned in splints taught us how dependent we were upon it, and made us resolve to encourage the free use of both hands, not merely one with a very timid and uncertain assistant. Let children learn to use pencil, scissors, knife, and needle in either hand. Do not permit the right or the left to assume a monopoly.

OIL THE JOINTS.

Thanks to the sewing-machine, there is in almost every household a convenient little can for distributing oil. Many housekeepers never consider that it can be used upon anything but the sewing-machine, while hinges creak and keys turn with difficulty in their rusty locks. If one has not this little can, a trifle of oil in a cup and a feather will answer the purpose. Heavy articles of furniture provided with castors, are sometimes more difficult to move than if they were without them. A drop or two of oil will often do more than a large application of strength.

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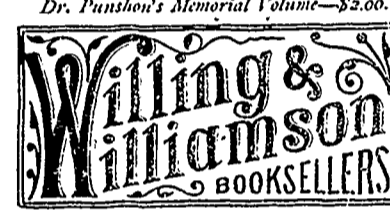
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