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## Contributors & Correspondents.

### NEW BRUNSWICK.

Policy not Principle the ruling motive among Politicians—Meetings of Synods—Local Union—French Colporteurs.

(From our own Correspondent.)

Notwithstanding all that has been said and written about school matters in New Brunswick, our friends in the Upper Provinces still persist in misrepresenting the question at issue. They still harp on the string that the minority down here have been wronged, and are now suffering under the effects of that wrong. Is it wilful blindness on the part of the Montreal Gazette and other papers that is the cause of the continued misrepresentation, or what is it? The only cause that I can see to operate is a political one. A general election is to come off soon, the Roman Catholics have votes, and so my line of policy is welcome in order to gain support. Such tergiversation on the part of politicians is enough to disgust people for ever with politics and the men that want to be leaders in our country. Trust not in princes nor in men's sons. We cannot but think that New Brunswick and her best interests are but a small matter, a mere sop, to many of our would-be statesmen, provided only a long lease of power were obtained. I see that the Quebec papers have taken to the song that we will not get the better terms until we yield the point ancient schools, in other words saddle ourselves for ever with a separate school system, or so long as the present political arrangements continue. Your correspondent professes to know very little about the question of better terms, such claims travel further back than he has any knowledge of in connection with the Province. He does know, however, that such a threat is as impertinent as it is futile. There are men down here, and many of them, the "parish politics" accusation that is thrown in our teeth sometimes, notwithstanding, that have more regard to great principles such as a non-sectarian education law than a pile of dollar bills or the keeping intact party lines no matter what the policy is that is put forward. We used to think that liberal minded Protestants in the Upper Provinces would stand by such principles, but our confidence is being shaken. Surely all are not so blind as that would indicate, political partizanship cannot be the overmastering motive in the minds of all.

Our Synods here meet next week, the one in Halifax, and the other in Charlottetown. Of course the Union question will be up in both. It does not seem as if much were resting on us here respecting that question. If the Churches of Canada (using the word in the old sense) chose to hang up the movement for some time to come, we must bide our time and wait. There is no hindrance of any kind that I know of affecting the Sea Provinces. Very many of the members of at least one of the Churches here are strongly in favor of promoting a local union among ourselves and that whether the other negotiating Churches are ready or not. Of course if the others adopt the Fabian policy as they are doing so far as I see, there will be all the more reason for pressing the local union. We see nothing to wait for. But it doubtful whether the other Church can be induced to go in for the lesser union. This unwillingness will be fortunate or unfortunate in the aspect presented according to the standpoint assumed. It is the smaller body that will withstand if there be a difficulty in the way at all. The ministers and members of that body, or at least some of them, appear to have a suspicion, an utterly groundless one, I am convinced, of the policy that may prevail with the ministers and people of the larger Church. There is no real ground for such a suspicion. Still I have no desire to press the smaller or more local union just now, and especially as the mind of the respective supreme courts of all the negotiating bodies is not known as yet. I will not say what course I will be inclined to take if it appear that no union can be consummated for some years to come.

I accept the correction which your correspondent makes as to my statement about the French colporteurs. I was mistaken I see as to the source from which the young men came. He has mistaken me as to the other point I think, viz., as to the amalgamation of our mission here, with the mission whose headquarters are in Montreal.

He thinks the proposal would be unwise because of the absence which that would cause of local supervision. Now that is the very point which I was careful to guard most sedulously. I never meant that we should give up the local supervision, I was not so foolish as that. I think I reserved that point in the remarks I made—it is certain I intended to do so. I suspect I had a conversation once with the correspondent who corrects me, on the general principle of issue, namely that referring to local direction. We agreed perfectly on the principle then, and we agree still. I have never seen cause to depart from the opinions I held then. But enough of that which is largely personal in its nature.

St. John, 19th June, 1872.

### A SUNDAY IN BOSTON.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir.—It was my fortune to spend last Sunday in the city of Boston, and as I there and then observed many things which interested me, with your permission I purpose making a brief record of the impressions left on my mind in the hope that it may interest some of your readers as well. It may have been that I have been led to form some conclusions respecting the modes of life in that city which are unjust, from the fact that the city was fast filling up with those who, during the current week, were to take part in the Jubilee services either as performers or spectators. If so, I can only regret the fact; meanwhile my object is to speak of things as I know them, allowing others, who have had more frequent opportunities of visiting New England to convey a more correct impression by striking a kind of average.

Boston being a city replete with Puritan associations, and placed in the midst of a community founded by those whose exile to this continent was partly caused by their persistence in opposing everything tending to dishonour the Sabbath, one would naturally expect that even to this day, Sabbath desecrations would be the exception rather than the rule. We may easily understand how in Chicago and other western cities the spirit of pleasure and illicit enjoyment should be abroad on Sunday, for everything there is kept going at a high pressure rate, whether the object in view be business or pastime. But how public opinion should have undergone such a change in puritanical New England, as it must have done before a Sabbath could be spent as I witnessed it, is well-nigh incomprehensible to me. The preacher to whom I listened in the morning thanked God in his prayer for the quiet of the Sabbath morning; I wondered whether Dr. Webb had been abroad before church time as I was, or whether he had ever seen a real Sabbath observed so as to afford him some means of making a comparison. The late General Assembly of our church spent a good deal of time discussing the important question of Sunday desecration and the best means of putting a stop to it; if any one doubts the wisdom of attending closely and seriously to such a subject, let him go, not to the proverbially guilty cities of the West, but to the proverbially staid and puritanical city of Boston.

I arrived in that city at 6 o'clock a. m., on Sunday morning when everything was silent except in the vicinity of the railway stations. Soon, however, the street cars commenced to run; and when I was making my way, an hour or two later, towards the rooms of the Young Men's Christian Association, I found the streets crowded with pleasure-seekers in every direction. Every car and cab appeared to be in requisition, and hosts of pedestrians thronged the side-walk. But worse than this, I soon noticed advertisements about excursions down to Long Island and other places by steamer, and I have no doubt that very many would avail themselves of the opportunity thus afforded for a pleasant sail, adopting the recommendation with which the advertisements invariably closed, to get away from the heat and dust of the city and enjoy the pleasant sea breeze of the Atlantic.

So far my impressions of a Boston Sunday were far from favourable. Tired as I was I could not resist the inclination to go to church, and resolved to comply with an invitation to hear the Rev. Dr. Webb, in whose church I could not fail to listen to an excellent sermon and splendid music. The hour for service being 10:30 a. m. I arrived a little late, and found that proceedings had commenced by singing the

Doxology. To my great disappointment the choir, consisting of four singers and an immense organ, were the only performers, absolutely not a single voice, so far as I could detect, joined them throughout the whole of the large congregation. I must confess that, though not willing to see unnecessary restrictions placed on the use of instrumental music in the church, my prepossessions have always been against its introduction as tending to injure congregational singing; and I can assure you my Boston experiences have not done much towards making a convert of me. After a few words of prayer, Dr. Webb read a chapter from Luke. He is a fine looking man, and as a preacher is immeasurably more pleasant to listen to than Dr. Blake, whose efforts in Toronto a few months ago, I am afraid, left but an indifferent impression respecting American pulpit eloquence. Almost everything in the aspect of the place was calculated to arrest the attention of a frequenter of Toronto churches, and make him do what every one else seemed to be doing during the reading, singing and praying, gaze around him and make observations.

The pulpit was of the most diminutive description and scarcely raised at all above the floor of the church. The preacher wore no gown and had more the aspect of a platform orator, both in his personal appearance and surroundings, than of a pulpit-speaker as the latter appears amongst ourselves. Two ornaments to his desk caught my eye as soon as I entered; one was a large red ribbon depending from the top of the pulpit Bible, and bearing a yellow cross surmounted by a crown; the other was an immense bouquet of beautiful flowers, which stood just at the preacher's right hand. However much some good people would deprecate the former, I imagine hardly any one would object to seeing ornaments like the latter placed on our rather bare Canada Presbyterian pulpits, while I am sure they could scarcely fail to be of service to the minister. After the reading came a hymn, sung by the quartette at the minister's back, whose heads were just visible above a wooden screen in front of the organ where they stood, and who, with both organ-player and bellows-blower were entirely obscured from view during all the rest of the service. The exquisitely humorous lines of Oliver Wendell Holmes about the latter most important personage could hardly therefore have been suggested by seeing his performances in Dr. Webb's church. Again every member of the congregation remained silent, and continued seated during both singing and prayer. Another hymn was given out and when I saw the congregation rise to their feet I was in hopes that I was about to hear some of the good music I had been led to expect, but in vain, not a voice but that of the four performers and the organ. The intonations were then read and an excellent sermon preached from the text: "He that hath no hood, let him sell his garment and buy one." Luke xxii. 36. It would be in vain to attempt here to sketch the sermon, which had for its subject the conflict between christianity and the spirit of the world, and the necessity for constant preparation. The preacher dwelt upon the age of this conflict, the victory of sin over man in paradise, and the promised reversal of this victory through the death of Christ. He described the aspects which this conflict is assuming at the present day, laying stress more especially on the terrible skill and subtlety of those who wield intellectual weapons against christianity. He pointed out the dangers arising from a sense of security, and still more from the growth of prosperity in the community, the last being described as of three kinds, a disregard of religious denominational distinctions, political corruption, and individual disregard for the laws of morality, which ought to be always and everywhere supreme. His peroration consisted of an eloquent appeal to his hearers to act in the spirit of the text, and prepare for the conflict in what soever form it might meet them. Another hymn was then given out, and this time, in accordance with a very gentle hint from the pulpit, some few voices here and there were heard joining with the quartette and the organ in praising God by proxy for the silent brethren at their sides. I must confess that I came away from the church dissatisfied with almost everything, singing, and especially postures, except the sermon, which evidently depicted the evils sapping the foundations of religious life in Boston, and as evidently listened to a more intellectual or aesthetic performance, judging from the criticisms I heard around me as I passed from the house.

In some parts of the town rehearsals were going on all the time for the morrow's concert, and the of hand instruments, violins, and clarionets, was only too apt to greet the ear wherever one chose to stay. This state of things was of course exceptional, but much less so was the crowd gathered on the commons, a piece of ground which would be called a Park anywhere else, but which still retains the less ostentatious name in Boston. Most Christian people would like to get rid of the Sunday Park nuisance in Toronto, but the scenes enacted there are quite decorous, and Christian-like compared with what may be witnessed any Sunday evening on Boston Common.

I have not time to dwell upon any of the qualities of Boston character, which I consider refreshing, and therefore I may perhaps be regarded as disposed to be censorious. I may say, however, that the Boston people are apparently sober, industrious, and prosperous; they certainly are exceedingly hospitable, and in every criticism I would like it to be remembered that we can never refuse to Boston the merit of being the musical and literary, if not the commercial and political capital of the United States; in point of fact Boston is the Athens and the Florence of the Great Republic. Harvard College is situated here, and in connection with it we find such names as Longfellow, and James Russell Lowell. But I have already trespassed sufficiently on your space.

Yours ac.,  
ON THE WING.  
Boston, June 17th, 1872.

Who is the goodman of the house? The owner of it, the master of the house. What is meant by "in what watch?" The meaning is, at what time? On shipboard, the day and night are divided into watches of four hours each. This was a common practice in ancient times, Matt. vi. 21; Ex. xiv. 21. Why does the thief conceal the hour of his attack? Why does Jesus conceal from us the hour of his coming? That we may not delay our preparations. Many people defer all concern about their souls till they come to their death hour; if we all knew when we were to die, a great many more would do the same. We should fly to Christ now, repent now; believe in Him now, and so be saved now.

VER. 15-17.  
What post has this servant? What are his duties? How does he know his duty? What does his lord expect him to do? v. 16. What does he reward him for? How does he reward him? LESSONS. 1. We are all to be God's servants. Our time, and money, and talents are to be devoted to him, Eph. vi. 6. 2. Each has his own work to do. A child has his lessons to learn, and his parents to obey. A servant must obey his master. 3. We learn our duty from the Word of God. The servant learns his duty from his master, and in obeying him he does his work; so we are taught in Scripture how to serve God, Deut. iv. 1. 4. Faithful service is never forgotten. We are not saved for the sake of our works, but only for the merits of our Saviour, but we are rewarded according to our words, Ps. xix. 11; Hos. x. 12; Col. iii. 21.

VER. 48-51.  
What are the faults of this servant? (1) He is a tyrant; he smites his fellow servants. (2) He is dishonest; he spends his master's money as if it were his own. (3) He is debauched; he eats with the drunken. How comes he to be so wicked? v. 49. How is his iniquity discovered? v. 50. How is he punished?

LESSONS. 1. All our sins will one day be brought to light, if we do not forsake them. 2. Our sins may be punished at any moment; "In an hour that he is not aware of." 3. Our sins, if not forsaken, will be terribly punished. "There shall be weeping and gnashing of teeth."

Apostasy begins with littles; it is called dragging back, not running back; beware of "an evil heart of unbelief." I think half the troubles for which men go slounging in prayer to God, are caused by their intolerable pride. Many of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy and then call them curses.—Beecher.

If we keep looking at our feelings, and say, "Well, now, is this right?" It is like stopping a watch to see if it is going, or as children pull up beans to see if they are growing, and stop their growth; so people pull up their experiences to look at them, and stop their growth.

Some can walk very well along the plank sidewalk of God's gentle providences, and over the smooth pavements of prosperity. But when their path is steep and stony, their feet stumble and they faint by the way. Like Peter, they sink when they tread the boisterous sea of trouble or sorrow.

If we had a keen vision and feeling of all ordinary human life, it would be like hearing the grass grow and the squirrel's heart beat, and we should die of that roar which lies on the other side of silence. As it is, the quickest of us walk about well wadded with stupidity.—George Eliot.

Love is a universal master, whether clothed in magnificence or poverty, it is a species of omnipotence. If a man have love in his heart, he may talk in broken language, but it will be eloquence to those who listen. It is a want of surcharge of Divine grace in the heart that makes men lean, barren and unfruitful.

The little things which you may do for those about you will fall back upon your heart as the summer dews fall upon the vineyards. What if it is nothing but a kind word to a school-boy crying in the street; it dries his tears, and the aching heart grows light and glad again. Who knows what cloud of darkness one kind word may dispel?

VER. 12.  
This verse may be explained and applied in a variety of ways:

I. Over what we are to watch. (1) Our lips. The tongue moves so fast that unless we form the habit of guarding it we shall be sure to sin. "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. cxli. 3, 4. (2) Our hearts. The lips may be right, yet the heart wrong. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. iv. 23. "He that 'rusteth in his own heart is a fool.'" "Search me, O God, and know my heart." Ps. cxxxix. 23, 24. (3) Our lives. "He that keepeth his way preserveth his soul." Prov. xxviii. 26.

II. What are we to watch against. (1) The evils of our own nature. Weeds in spring grow faster than flowers, and they need to be kept down daily; so the evil of our hearts strives hard to grow into strength, and must be watched daily, Heb. xii. 15. (2) Outward temptations. It is the bad practices of our own times and country that we need most to watch against. The Israelites were warned against the idolatry of the Canaanites; this was their temptation. Ex. xxxiv. 12; Deut. vii. 25. Falsehood, fraud, enmity, blasphemy, unbelief, sinful pleasures of all kinds, these are our dangers, Prov. vi. 27, 28; 2 Pet. iii. 17.

III. How we are to watch. Like a sentinel. An Indian in the war with America dressed himself in the skin of a bear, and imitated its movements so well that he got close to a sentinel and killed him. This happened several times. At last, one more vigilant than the rest, not liking the way the supposed bear was approaching him, fired and killed the Indian. "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." 1 Pet. v. 8.

IV. For what we are to watch. For the coming of your Lord. So Christ comes to us in any affliction, in any trial, and at the hour of death, as well as at the great day of account. He comes unexpectedly. "Behold I come as a thief." Rev. xvi. 15. He may come at any hour. If he shall come in the second watch, or come in the third watch, blessed are those servants whom the Lord shall find watching, Luke xii. 37, 38. How suddenly did he come to Nabal after his surfeit! 1 Sam. xxv. 2; to Belshazzar after his feast! Dan. v.; and to the rich man after he had pulled down his barns! Luke xii. 20.

Selected Articles.

THE POSTMAN'S RING.

By Mrs. A. D. T. WHITNEY

Of all the parables, da. by day. That thrill the heart of this life of mine. Making strange and beautiful signs. Of gracious meaning in each way.

It tells a story. Though deep and far stretch the want and the wish of mine. Hid in the hut of an infant's play.

For He knew when He made it—earth and sea The world so wide, and his child so small. Something must reach across it all.

And because no service of man to man No thought or motion that matches need With outward emblem can halfway read.

It tells me more. All if so ever a hand. So glad a summer, and his child so small. Our earthly tidings from friend to friend.

Dear heart! that dwellest I know not where. So near—so distant—I may not see. While I sit below with thoughts of thee.

PINCHBECK.

Not many years ago no really refined gentlewoman would have worn pinchbeck. False jewelry and imitation lace were touchstones with the sex, and the woman who would not condescend to either was assumed, perhaps not quite without reason, to have lost something more than the mere perception of technical taste.

We are in the humor to rehabilitate all things, and pinchbeck has now its turn with the rest. The lady of slender means, who would refuse to wear imitation lace and false jewelry, is as rare as the country society which would exclude the nouveau riche because of his newness.

It meets us at the hall door where miserable make-believes of stuccoed pillars are supposed to confer a quasi-palatinal dignity on a wretched little villa run up without regard to one essential of home comfort or of architectural worth.

The greatest sinners in this are women. Men are often ostentatious, often extravagant and not infrequently dishonest in that broad way of dishonesty which is called living beyond their means—sometimes making up the def-

icit in practices which end in the dock of the old Bailey; but, as a rule, they go in for the real thing in details, and their pinchbeck is at the core, rather than on the surface.

Women, on the contrary give themselves up to a more general pretentiousness, and, provided they can make a show, care very little about the means. Locality, dress, their visiting list and domestic appearances, are the four things which they demand shall be in accord with their neighbors; and for the four surfaces they will sacrifice the whole internal fabric.

In dress it is the same thing. She must look like her neighbors, no matter whether they can spend pounds to her shillings, and run up a milliner's bill beyond what she can afford for the whole family living.

Another bit of pinchbeck is the visiting list—the cards of invitation stuck against the drawing-room glass, with the grandest names and largest fortunes put forward, irrespective of dates and tenses.

In a house with its couple of female servants, where formal visitors are very rare, and invitations, save by friendly words of mouth, rarer still, you may see a cracked china bowl or cheap mock pattern on the hall table to receive the cards which are assumed to come in the thick showers usual with high people who have hall porters, and a thousand names or more on their books.

In all this gaudy attempt at show, this restless dissatisfaction with what they are, and ceaseless endeavor to appear something they are not, our middle class ladies are doing themselves and society infinite mischief.

duchess, but the doctor's wife over the way, and the lawyer's lady next door, and the young ladies everywhere, who all try to appear women of rank and fortune, and who are ashamed of nothing as much as of industry, truth and simplicity.

Chains and brooches may seem but small material causes for important moral effects, but they are symbols; and, as symbols, of deep national value. No good will be done till we get back some of our fine old horror of pinchbeck, and once more insist on truth as the foundation of our national life.

Women are always rushing about the world, eager after everything but their home business. Here is something for them to do—the regeneration of society by means of their own energies; the bringing people back to the dignity of truth and the beauty of simplicity; and the substitution of that self-respect which is content to appear what it is, for the feeble pride which reveals us as pinchbeck because it cannot get gold, and which endeavors so hard to hide its real estate and to pass for what it is not and never could be.

ON EDUCATION BY NUNS.

"The Peterborough Examiner gives a report of a lecture on Education by Nuns, and the guilt and folly of those Protestants who hand over their children to such an influence. What did Protestants suppose was the object of Rome in multiplying those conventual establishments for the education of their daughters? Was it its anxiety for the spread of education? Let the whole history of Rome—let the condition of such a country as Spain, thoroughly Romish, answer the question.

I ask you solemnly, in God's name, not to let the sun go down to-day till you have spoken to one man or woman alone about his or her soul. Will you not do that? Is it too little for you? Then I must be plain with you, and say you are not worthy to do it.—Spurgeon.

THREE SERMONS A WEEK FOR TWENTY-FIVE SHILLINGS.

A curious correspondence has come into our possession, for the authenticity of which we can vouch. It consists of a series of letters which passed between a person who made it his trade to write sermons and a Church of England clergyman, who made it his business to preach them in a church some forty or fifty miles from Liverpool.

By expository preaching we understand that part of religious discourse commonly called the lecture. In its nature it is simply an exposition and application of a portion of Scripture of more or less length, without the formality and rhetorical finish of a sermon. But it does not admit of less care or labor in its preparation. It requires the closest study, not only of the sense of each verse, but of the connection of the one with the other, and of all with the context; and then such a consideration of each one in its order as will best bring out and enforce the whole subject of the lecture.

glowing description of the evil that surrounds us; and, thirdly, the reward of work—the wages paid." Later on, again, we get this:—"Dear sir,—Will you send me the second sermon of this course, from these words—'And yet there is room?' My idea of the passage runs something after the following—First, introduction. Bring in forcibly and clearly the reason and occasion of the words. First division, the gospel provision in the Church of Christ, with a bold and striking glance at the number of believers of every cast and character who have been admitted into its pale. The church on earth compared to a railway train, passengers of all ages, &c. A vessel playing on the waters of the sea, &c. Secondly, the 'room' in heaven, with a pathetic picture of the saved and yet there is 'room' room for all room for me, &c. The third part will send in a few days, when please enclose account." The next and concluding letter of the series is to be quoted in full. It begins about "the account" and "the remittance," and goes on to ask for a sermon on the words, "Not by might, nor by power, but by My Spirit, saith the Lord." The writer is to "adopt his own course in introduction," but he is to get in a description, "in as forcible and graphic language as possible," of the "first apostles—fishermen, tax-gatherers, &c.," and contrast them with "the great ones, the leading ones, of this day." He is also to "bring in the Reformation, Martin Luther," &c., in "as glowing language as possible," and then to describe "the position of the Church at the present day—perfect machinery everywhere advantage taken for a glorious ingathering of souls," &c. After this there is to be a "vivid picture" drawn of "the sinner saved, not by a visible hand stretched from Heaven, not by a perceptible voice ringing forth from the throne, not by an angel with his brilliant wing, not by might, nor by power, but by," &c. Lastly the "door of heaven" is to be "seen distinctly open, with the saved Christian triumphantly entering it." "You will perceive from the above sketch," says the clergyman, "that I like the flowery style. You will try to accommodate me?" This last sermon seems never to have been written. Whether it was beyond the reporter's power, or whether he got something better to do does not appear. All that does appear is the correspondence suddenly ceased, and does not get resumed.

EXPOSITORY PREACHING.

It is always to be regarded as an evidence of the decline of the pulpit when lecturing is disparaged. Simple exposition and application of the word of God was the primitive style of preaching; that which was practiced in the Synagogue service, and which, coming from the New Testament church, was the prevailing practice for centuries. Even so late as the fourth century, when Chrysostom and Basil among the Greeks, and Augustine and Jerome among the Latins, were the great preachers, and though their previous training brought into the pulpit much of the learning and rhetorical culture of the schools, and sermonizing under their influence was made more of an art, pulpit discourses were still chiefly expository. It was in this kind of discourse over those great preachers of that century most indulged and most excelled. It has been the prevalent mode in all the best ages of the Church since. It was so called in the days of Luther and Calvin; as also in the best days of the Church of Scotland. The effects of such preaching appear in the Scriptural knowledge and staunch religious character by which the people of Scotland are so much distinguished.



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British American Presbyterian.

TORONTO, FRIDAY, JUNE 23, 1872.

A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the British American Presbyterian, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

On motion of Mr. Mullen, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RECOMMENDED TO THE MINISTERS AND MEMBERS OF THE C.P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT.—From Proceedings of General Assembly.

TOPICS OF THE WEEK.

The Diocesan Synod of Toronto has held its annual meeting, but there was nothing for special remark in any of its proceedings.

Lord Dufferin, our new Governor-General, has arrived, and has been most cordially welcomed. Immediately before leaving England, he was entertained at a farewell banquet, and made a speech which surely ought to satisfy the most enthusiastic Canadian.

The shocking accident on the Grand Trunk at Shannonville has been the sensation of the week. Full details have been given in the daily papers, and these have been of the most sickening and distressing description. More than thirty of the poor victims are already dead, and several others are not expected to survive. Every one who has visited the temporary hospital at Belleville declares that it is impossible to give any one an adequate idea of the injuries sustained by very many of the sufferers. To be understood, they must be seen. Two cars were telescoped, and the scalding contents of the engine were poured on the hapless and helpless passengers. What with internal and external scalding, a considerable number were swollen out of all shape, and disfigured most horribly. A most searching enquiry into the whole circumstances of the case is absolutely necessary. The very possibility of such a catastrophe taking place on a quiet summer's night, and with nothing extraordinary either one way or other, is enough to make people rather nervous when going on a journey by railway.

The notorious Bennet case has at last been settled by the English Privy Council, and in such a way as to allow as great latitude of opinion in the Church of England as any one could possibly desire. Mr. Bennet has persistently held and taught the Real Presence, with all its natural and necessary consequences of the communion table being an altar upon which an effectual sacrifice is offered, and of the duty of Christians to adore Christ in the "accidents" of bread &c. The last Court of Appeal has declared that his doing all this is not contrary to the law of the Church and he can therefore now go on as he has been doing without any one having the right to call him to account. No won-

der that the *Pall Mall Gazette* mocks at this decision and shows the utter absurdity of it in the following fashion:—

"In short the judgment, stripped of its decorous and reverential form, is somewhat as follows:—The Church of England forbids you to say hoens poems, and you shall not say it; but if you like to say hoens poems we have no objection at all. Nay, if you can show that, though you did actually say hoens poems, you meant to say oens poems, but inserted the 'h' by a natural or acquired infirmity about aspirates, you are within that broad liberty which the Church of England permits to her ministry, and hoens poems is incomprehensible, or very imperfectly comprehensible, by the human understanding. The province of reason applicable to it is very limited, and the terms have not and cannot have the precision of meaning which the character of the argument requires." "It seems, that if a clergyman were to preach a sermon on the eighth commandment, and were to extenuate in every possible way the crime of theft, and were to avow that he himself was an habitual thief and was not ashamed of it, this would not contradict the doctrine that theft is wrong. And yet the court is not composed of lunatics or fools, and "there were present at the delivery of its judgment on Saturday an archbishop, a bishop, three of the most eminent of the equity judges, an ex-chief justice of Bengal, a former common law judge, and a distinguished law professor of the University of Oxford."

This is not caricature but a real soberly said likeness. We shall see how the Evangelicals will take the decision which makes so little of their most cherished opinions. Will they secede? For the sake of truth, and honour and christianity we wish they would, but we don't believe they will. They will, good, worthy men though very many of them are apparently submit to anything rather than take the manly course and shake themselves free from a system which now formally declares that all religious opinions are equally true which is much the same as saying, all are equally false.

MONTREAL PRESBYTERIAN COLLEGE.

Among the tokens of progress and ever gathering power to be seen in the Canada Presbyterian Church, there is perhaps upon the whole none more gratifying or fraught with more encouragement than the present condition of her Theological Institutions. No one who remembers the state of things but a few years back can help being astonished and gratified by the change. Knox College is in a far more healthier and more vigorous condition; has more students and more funds; while the Montreal College is altogether in addition, and gives promise of being in a very few years a thoroughly equipped and liberally endowed Institution. Nothing could have well been more encouraging than the report of its progress during the past year, which was read at the meeting of the Assembly. Already the number of students is large, the funds are ample, the endowment scheme going on prosperously, the bursaries numerous and likely to increase, while the building of suitable and commodious premises will in all likelihood be proceeded with very soon. Perhaps the most gratifying feature of this College is the number of French Canadian students in attendance as candidates for the Presbyterian Ministry. If the French Canadians are to be evangelized, it is to be by those who not only speak their language, but are of their own race, who know them thoroughly, and sympathize with them in all their natural feelings. It has now been settled beyond contradiction that a people is never thoroughly evangelized, nor the ordinances of the gospel permanently maintained among them except by a native ministry. To the thorough training of such a class, Canada, both English and French, must look for the chief portion of her pulpit supply in the future. For years it was noticed with astonishment and regret that very few of those who studied for the Presbyterian Ministry in this country were actually natives of Canada. In many cases they had come at an early age to the country but had not been born in it. All this is now changed. We have young Canadians of both French, English, Irish, and Scotch descent all preparing for the work of preaching the Gospel; and we trust that those to whom God has vouchsafed ample pecuniary resources will give so liberally for the support and extension of Canadian "schools of the Prophets" that what has yet been accomplished will soon be regarded as the "day of small things."

We are again compelled to leave over several articles prepared for this issue, as well as a notice of the proceeding of the Y. M. C. A. Convention at Lowell, Mass., and a number of communications.

THE KEITH CASE.

It will be given by the following instructions seen by Archbishop Lynch and other James to their lawyers, that those gentlemen have been told by Mrs. Keith where the children in question are, that they have advised her not to give them up, and that they will give no information which may lead to their discovery. In other words, these dignitaries of the Church of Rome recommend that the law of the land should be broken, and that the offender should persist in such law-breaking, while they demand that they themselves should be held innocent in their aiding and abetting this contempt of Court, and kidnapping of infants. It will be also observed that they state in reference to Mr. Keith what they know to be quite the reverse of truth, when they affirm that it was after the twins had been removed by their father that the three other children were concealed by their mother. It is a matter of notoriety that it was exactly the opposite. It will be curious to watch the subsequent Jesuitical quibbles and doublings which have already been so notorious in this case, but which, however, are quite in character. Even ecclesiastical dignitaries, when sore pressed, are in danger of contradicting themselves and one another in rather a remarkable manner; as we dare say some of the parties in this perplexing Keith case have already somewhat painfully realized:—

ANSWER OF THE ARCHBISHOP.

To Messrs. O'Donohoe and Moss, Barristers, &c., &c.,

GENTLEMEN.—I am summoned by the Honorable the Court of Chancery to give whatever information I possess, that may lead to the discovery of the Keith children. I request you to inform, with all respect due the Honorable Court, that this proceeding against me and my Vicar General, is a departure from the regular course violently to attack one of the most sacred of our rights and institutions. If there be an offender in the case it is the wife of Mr. Keith, and whilst both parties are living together, notwithstanding that their children were held by each party secretly, Mr. Keith and his advisers, both clerical and lay, pass by Mrs. Keith after a small attack, and wantonly and vexatiously, to our great annoyance and inconvenience, drag us before courts to be treated as criminals.

You will also inform the Honorable Court that I would consider it derogatory to my manhood, and unworthy of the position I hold in society, and in the church, to reveal secrets, whether they have been confided to me by an afflicted mother, or by those in her confidence, or that I have suspected or inferred them from signs or post-marks on letters.

I respect justice and the sacred rights of individuals. I hold sacred the rights of parents to enjoy the joint control and society of their children if they did not forfeit their rights by improper conduct. The father in this case has already invaded a mother's rights and has placed out of her control and society, two of her children and now wishes to get possession of three others to place them also out of their mother's reach and control. This I consider an unjust and cruel treatment of a mother, worse than many slaves have been treated in the United States.

The Roman Law says:—"The fruit of the womb follows the mother." Fructus sequitur ventrem. I cannot therefore participate and concur in this wrong doing, which would be injurious to all mothers; but I would concur were I to help the father, with the information that I possess, to get the sole control of his children. Were all the children to be brought home, and security given that both father and mother should enjoy their society as before, the case would be different. If the mother were a depraved woman, and unfit to live with her children, and thus forfeited a mother's right, then the father might get sole control of their children; but Mrs. Keith's character has not been impeached, and I consider her a good woman; consequently, I would sin against the laws of nature and conscience if I would help Mr. Keith to consummate a grievous wrong on his wife, by depriving her of the society and joint control of the three children she has secreted.

You will, in fine, inform the Honorable Court that the children were not in this province to my knowledge since *Habeas Corpus* writ was issued for their production before the Court. My Vicar General also sends you a communication, every word of which I indorse.

ANSWER OF REV. J. F. JAMOT, V.G.

Toronto, June 15, 1872.

Messrs. O'Donohoe and Moss, Barristers, &c.

GENTLEMEN.—I beg to send you my statement of the Keith case.

1. The statements in any answer, sworn to by me, and the evidence sworn by me before the Special Examiner in this case, are true, and contain everything I can disclose in this matter.

2. I am the Pastor, the confessor, and spiritual director of the defendant, Jessie Edwards Keith.

3. Any knowledge I may have, or anything I may have heard verbally or otherwise of the children in question from the said Jessie Edwards Keith, or from other persons by her direction, come to me in one of said capacities, above mentioned, and such knowledge would not have come to me, had I not been her confessor and spiritual adviser, nor would she have disclosed anything to me, if she had not believed that I would preserve all such communications as inviolably as if under the very seal of confession.

4. Anything I have heard in this manner, I consider myself bound in conscience as a priest, and by the inviolable laws of the Catholic Church, not to disclose.

5. I consider myself bound now as a gentleman and a man of honor not to disclose what has thus been confided to me, more especially as in a moral point of view, I consider the said Jessie Edwards Keith justified in the course she has pursued, being forced thereto, as I believe, by the intolerant conduct of David Smith

Keith, her husband, and by his taking from her society her twin children, and concealing from her, their place of abode, and refusing her all access to, or correspondence with them, and threatening to do in like manner with regard to the three youngest children, Jessie Keith, James Keith, and John Keith, as I believe, if found.

6. It is a principle of Theology in the Catholic Church, binding on one as a priest, that what is disclosed to a priest confidentially out of the confessional (which would not have been disclosed to him, had he not been the confessor), is to be by him held with as much inviolable secrecy as if heard in confession itself.

7. In declining to answer questions put to me herein, I am solely governed by conscientious motives, and not by any desire to treat the authority of the Honorable Court with contempt.

8. Only by the express consent and explicit authority of the said Jessie Edwards Keith, could I make, to the case of my conscience, the disclosures required of me, and this consent I have not obtained, and, I am convinced will never obtain, as long as Mr. Keith persists in his present course.

9. I have not sought the confidence of the said Jessie Edwards Keith on the matters in question, but I was bound to accept it by the necessities of my position in the Church.

10. A priest is bound by the Laws of the Catholic Church to suffer any penalties rather than disclose what he has heard in confession, or pertaining to the direction of conscience; and I am prepared to suffer anything rather than disobey the laws of the Church, and liberty the confidence reposed in me in the matter aforesaid.

11. It is conceded to the members of certain professions, Law for instance, and medicine, that confidential communications between them and their clients, or patients, are privileged, and such communications they are never bound to disclose or produce, and I claim, that in the case of a spiritual adviser, such as myself in this case, the privilege is held still more sacred, and acknowledged by the Governments of many countries.

12. No one is bound to criminate himself. This is a principle admitted in law, as I understand, and consequently, I claim that I am not obliged to disclose any thing which might have a tendency to criminate myself, especially, if the laws of the country in which we live ignore a mother's right, as it seems to be in the present case.

13. By the Treaty of Paris 1764, and by an Imperial act, all rights and privileges enjoyed formerly in Canada under French rule, by the Roman Catholic Clergy, were guaranteed to them, and I claim that the present is one of those rights.

BISMARCK AND PAPAL INFALLIBILITY.

If the Pope chooses to call himself infallible and people in Germany or elsewhere choose to agree with him in such an idea, who, it may be asked, has any reason to complain? It will do nobody any harm. That is not so evident. Those who have had the best opportunities for knowing the facts say, on the contrary, that the passing of the dogma of Papal Infallibility was a blow aimed at German thought and German literature, nay, at German existence. Prince Bismarck seems to have this idea, and he accordingly fights the battle with the Papacy very vigorously though very cautiously. After some skirmishing, the contest lately began in earnest by the authorities at the Vatican refusing to receive Cardinal Prince Hohenlohe as German representative at the Pope's nuncio Court. The known liberality of the Hohenlohe family was well understood to be the real reason for such a refusal, though it was alleged that as already a servant of the Holy See, from being a Cardinal, the Prince could not represent any government at his real master's Court. The Pope carried his point, but substantially after all lost his cause, for the refusal to receive the Cardinal only increased the popularity of the minister who appointed him. Following up his plan the wily Chancellor has managed to foment an agitation against Jesuits, which, it is said, has issued in the expulsion of that order from Germany. He has at the same time brought the question between the civil and ecclesiastical power to a point, by requiring the Bishop of Ermland to withdraw the excommunication he had issued against two German Professors for refusing to accept and teach the dogma of Papal Infallibility. Such excommunication was declared to be contrary to law. The Bishop replied that in the course he had followed he had been guided by Canon not civil law. In answer to this the civil authorities assure him that he must withdraw the excommunication or take the consequences. The consequences are that the connection between the State and the Roman Catholic Church will be severed, and the Bishop be deprived of all the influence and income derived from the Government.

Thus the Roman Catholic Church in Germany must either give up any attempt to enforce the dogma of Papal Infallibility or surrender all the support it derives from the State and maintain itself, as it best may.

It is not at all likely that she will do the former. She must then acquiesce in the latter alternative.

In Germany the State practically recognizes and subsidizes all religions. But it claims in return for this, a certain measure of control. It would be absurd and suicidal for any State to do anything else. It could not with any measure of self respect or promise of permanence be mere paymaster to an organization which sets up a claim to absolute infallibility and to being superior to all civil authority.

State endowed clergy become in a certain sense government stipendiaries for whose good behaviour the civil authorities are so far responsible. When such state aid is removed any difficulties that may arise between ecclesiastical officials and those who have voluntarily placed themselves under their jurisdiction can be settled without outside interference, or at most by the ordinary law courts and a jury if any practical civil wrong has been inflicted. In Germany it is felt that canon laws cannot be permitted to override civil law. The people are restive under their ecclesiastical fetters, and a large majority of the clergy also have no sympathy with this now fangled doctrine of infallibility in the Pope. Once separate Church from State—once stop the supplies and it will be found that almost all Germany will adhere to the old Catholic party. It will be a great day for the Fatherland when that severance comes, and to all appearance it is at the door. This miserable dogma then of infallibility which was meant to crush free thought and free speech, will in all likelihood be the means of securing them a glorious and speedy victory. And what is true of Germany is coming to be applicable to all other countries where religion is subsidized by the state, and the ministers of religion are so far regarded as mere stipendiaries of Caesar. State pay means, it is felt, state control, and as such control is repudiated, so must the pay also be given up. False systems of religion may flourish best under the plan of state support, but all experience has shown that what is true comes to be dwarfed and weakened under its influence; so that at once to bring down the false, and invigorate and perpetuate the true, the best policy as well as that which is most evidently in accordance with fair play, is for governments to loose them every where from state pay and control, and "let them go."

UNIVERSITY DEGREE.—The many friends of Professor Inglis, of Knox College, Toronto, will be pleased to learn that he has received the degree of L. L. D. from the University College of Olivet, Mich. We have not happened to hear of that institution before, but we have no doubt it is of good standing, and shall hope that it always shows the same good taste and judgment in the bestowment of its honorary degrees, as it has done in the present case.

MESSRS. JAMES CAMPBELL & SON, publishers of this city, advertise for agents to canvass for a new and popular work, entitled "Life and Times of the Rev. R. Burns, D. D.," by his son, the Rev. R. F. Burns, D. D., of Montreal. Judging by advance sheets we should say that this biography of a well-known and much beloved minister of the Presbyterian Church will have a large sale. It is scarcely necessary for us to say that the typographical appearance of the work is excellent. The frontispiece is a life like portrait of Dr. Burns, and there are views of Knox College, Knox Church, Toronto, and Old St. George, Paisley, both of which had Dr. Burns as pastor for many years. After seeing the complete work we shall be better able to speak of the manner in which Dr. R. F. Burns has discharged his part of the work.

Where is no denial of self, there is no religion; where sacrifice begins, there piety begins, there the love of Christ begins.

The word carat, used to express the fineness of gold, is so called from an Abyssinian bean, which, from the time of its gathering, varies very little in its weight, and for this reason is used in Africa as weight in gold, and it is in India for gems and pearls. It is, with us, an imaginary weight, used to express the proportion of gold to a given mass of metal. Thus if an ounce of gold is divided into 24 parts, of carats, then gold 20 carats fine is that in which 20 parts are pure metal, and 4 parts silver, copper, or some other alloy.

Ecclesiastical.

CANADA PRESBYTERIAN CHURCH.

THIRD GENERAL ASSEMBLY.

MORNING SEDERUNT.

Wednesday, June 12th.

The Assembly being duly constituted, the minutes were read and sustained.

The Moderator appointed a Committee to answer the reasons of those who dissent from the late finding on the union question.

Dr. Burns moved that the sum of \$75 be paid to Dr. Waters, Convener of the Committee on Statistics, as a slight recognition of his valuable services in that capacity. Carried.

Dr. McVicar read a report from the Committee on the reception of Ministers from sister Churches.

The report was received.

A motion was passed that the Interim Act for the reception of Ministers be re-connected for this year, and that the whole subject be referred to a committee to report to next Assembly.

The 11th day of November next was appointed as a day of thanksgiving.

The union question was then resumed.

Mr. Cochrane moved that the further consideration of college education be postponed in the meantime.

Prof. Cavan opposed Dr. Waters' motion, as it was revising the action of last Assembly, and nothing has occurred to justify such a change.

This motion, if carried, would stultify our Church, seeing that we ourselves have a college in Manitoba giving literary instruction. It would also bring into the Church a new turn of Communion, and be offensive to the negotiating Church, and a bar to Union.

Rev. Mr. Uro agreed with Prof. Cavan's remarks.

Rev. Mr. Ross wished more information as to the relation of Queen's College to the Kirk.

Rev. Mr. Drummond would not originate Queen's, but he would not now destroy it since it was in existence, because it violates no principle to receive it, and it might do good service to the United Church.

Rev. Mr. McLaren supported Dr. Proudfoot's motion.

Rev. A. B. Simpson seconded Dr. Waters' amendment.

Dr. McVicar thought there had been an undue taste in this church on this matter of union. The other church is delaying and so should we. The colleges of the two churches are worked on entirely different systems. We have been surrounded with great difficulties yet success has attended our efforts. The Kirk began under most favorable circumstances yet her success has been meagre compared to ours. It was therefore better to delay till we know more about the relation of her colleges to the Kirk. He then dwelt at length on the alleged danger to students attending the National University. That danger consisted more in the large denominational bodies withdrawing their men and moral support from these institutions.

Dr. Waters here withdrew his motion, and the vote being taken Dr. Proudfoot's motion was carried over Mr. Cochrane's by a majority of 59 to 29.

AFTERNOON SEDERUNT.

The minutes of last sederunt were read and sustained.

Dr. Proudfoot moved that the 2nd clause of the articles accompanying the basis be not adopted. This clause referred to the endowment scheme.

Rev. Mr. Reid spoke strongly in favor of securing some endowment for Knox college. If we entered the union without Knox college being endowed, it would be to the destruction of Knox.

Rev. Mr. King thought that before this clause was rescinded, something should be brought forward in regard to the endowment scheme. He moved in amendment that the consideration of this clause be delayed until the committee on endowment has presented its report.

Dr. Proudfoot withdrew his motion.

After some discussion Mr. Wilson moved, seconded by Mr. Ball, that the clause be struck out.

The vote being taken Mr. King's motion was carried by 48 to 43.

Dr. Proudfoot moved that the fourth clause be adopted. Rev. Mr. Scott seconded the motion.

Rev. Mr. Wilson moved, seconded by Mr. Ball, that that clause be left out.

Dr. Proudfoot's motion was carried yeas 73 nays 4.

Dr. Proudfoot moved the reappointment of the Union Committee.

The members of the committee in view of the decision of the Assembly declined reappointment.

Mr. McLaren moved, seconded by Rev. S. C. Fraser, that the Moderator appoint a small committee to nominate another Union Committee. Carried.

All other matters respecting the union were deferred until the meeting of next general Assembly.

EVENING SEDERUNT.

The General Assembly of the Canada Presbyterian Church met and was constituted, the Rev. Mr. Young, at the request of the Moderator offering prayer.

The minutes of the last sederunt were read, and, after a few corrections, sustained.

REPORT ON FRENCH MISSIONS.

Col. Haultain presented the cause of French Missions. He gave thanks to the Assembly for their kindness in departing from the order of business to hear him. The work which he represented was most important. It was not a local work; it had its wide-spread ramifications, spreading through all the world. He was to speak of the work of evangelization among the French of our own country. This was a work especially supported among Presbyterians. The work has been as successful this year as any other. The people among whom we labour are, from earliest infancy, under the priestly power of Rome. This work has been going on among the French for 33 years. Colportage is the chief mode of carrying on the work. It is necessary to have a class of men to go from house to house and from parish to parish. Many thousands of tracts and copies have been distributed among the people this year. The Church of Rome was never more powerful in Quebec in government, etc., than she is now. But this people are restless—dissatisfied. They desire to learn the English language, which is a very encouraging feature. They seem somewhat dark, but there are rays of light. The people are beginning to throw off the yoke, but this resistance of the people quickens the vigilance of the priests, etc. The changes which have taken place in the world of late show us that Providence is pointing our Church to openings in the Catholic

world. A young colporteur gave to me, a few days ago, a most encouraging account of his reception by many families and young men, who were but a short time in a position of hostility to the truth. The results of the efforts of the school at Point aux Trembles shall not be known until the great day of accounts. You may think that this work properly belongs to the Montreal Bible Society, but they do but little of colportage work, and if we withdraw from this field, it seems that the most hopeful indications may be blighted. The French Protestant Synod was constituted about 10 years ago, and we direct our converts to them. We work, though undenominational in its character, into the hands of this Synod. It seems that a French Protestant Church, on a strictly denominational character, would be the most successful. The sympathies of the people would be thoroughly drawn out by such an organization. Their minds are distracted by so many divisions in the Protestant. But, Moderator, I must not occupy your valuable time. I am pleased to speak to an audience so thoroughly in sympathy with my own views on this subject. The liberal spirit which says, leave these quiet, inoffensive people alone, etc.—liberal with what is not their own, the truth, the Word of God, they are—but far from liberal when the interests of Christ are at stake. The address of Col. Haultain was listened to with deep interest.

Rev. Mr. Uro asked what Colonel Haultain meant by saying the French Mission had reached a crisis?

Colonel Haultain answered that, by the action of the Church, the French Mission was no longer a scheme of this Church.

Rev. Prof. Cavan moved that a vote of thanks be given to the Colonel for his stirring and encouraging address.—Agreed.

INSTRUMENTAL MUSIC.

The discussion on instrumental music was resumed, Mr. Brown having the floor. He said that the organ had a tendency to suppress congregational singing. Experience shows that this is the effect. He hoped that this Assembly will not sanction the use of machinery in the worship of God. He begged to second the motion of Rev. Mr. Montclair.

On motion, the speeches on this question were restricted to five minutes.

Rev. J. M. King proceeded to support the motion he had already proposed, and touched on each point. The question has come to this—Is the minority to rule our Church? and if permission be longer refused to those who want the use of instrumental aid, it amounts to the minority ruling the Assembly and the Church.

The Rev. Mr. Cochrane seconded this resolution. He noticed it was too late now to legislate to keep out the organ, for it is already in use in many of our congregations. He corrected Mr. Brown, who said that organs are never found when a revival is in progress. Dr. Cuyler's church, and Dr. Hall's, New York, have enjoyed a great outpouring of the spirit; yet in both the organ is used.

Rev. Wm. Gregg supported Mr. King's motion, and said that our Confession of Faith did not prohibit the Organ, nor had any church on earth a right to prohibit it. The organ did not come under the same category as vestments, as the latter is condemned on the ground that they are typical, but who ever saw anything typical about the organ?

Rev. A. Wilson opposed Mr. King's motion, and proceeded to criticize Dr. Proudfoot's arguments. His first position is that the church can allow nothing in worship that is not sanctioned in scripture. He held that the Confession of Faith only permits vocal praise in divine worship. He quoted historical extracts to show that instrumental aid in praise had been expressly forbidden in past centuries in the Presbyterian Church.

Mr. A. I. Mackenzie opposed the admission of organs. Singing would not be improved by their use. Spurgeon's church shows that the best singing can be got without it. If it had not been for some ministers the question would never have been introduced.

Mr. Gunn, elder, seconded Mr. Wilson's motion. He did not expect to see any departure in his day from our simple mode of worship. If the first man who introduced the organ (Dr. Irvine) into this Church had been disciplined there would be no organ in the Church to-day. That man is now out of the country, and his organ is left behind—an orphan. He would sooner have another disruption than have the organ allowed. Would it add to the spiritual of the Church? No! Why introduce what annoys many in the Church?

The Rev. John Scott moved another amendment, as follows: "The report of the returns on the subject of Instrumental Music in connection with the public worship, having been read, the Assembly agrees not to pass the Interim Act on this subject into a law of the church, nor in any direct way to legislate on the question; and while laying no prohibition on the use of an instrument when congregations agree in desiring it, at the same time declare a preference for the expression of praise in vocal music alone, as more in keeping with the simplicity of the New Testament dispensation, and more fitted to secure the ends of spiritual worship, and recommend that congregations confine themselves to this mode of praise both in the Sabbath school and church." The mover offered this motion because many understand that permission of instruments means approval. But this is incorrect. He wants to bring out the idea that this church has a decided preference for vocal praise only.

He thought that Scripture did not give distinct permission to have the organ, nor did it distinctly prohibit it, but it gave clear preference for vocal praise.

Rev. Mr. Lowry seconded the motion.

Mr. Murdoch took up the argument, that after an organ is introduced there is no singing, and showed that when there is no organ, singing could not be much worse in many instances. He was ever opposed to the organ but not now. In the congregation he represented there is an organ, and the singing is much better than before. So also in our Sabbath school.

Rev. J. McColl, of Hamilton, thought our present position is one of weakness. It is not a new thing, for its use is well known in the Sabbath School. Let us take the instrument through the front door into the church, and not through the door of the basement. The time has now come for the permission sought for.

Rev. D. Duff said he sympathized fully with those who thought the use of the organ forbidden in Scripture, but the time had now come for yielding in the matter.

Rev. J. Ross dissented from the statement that things not positively forbidden could be introduced in the worship of God. He thought it a sign of degeneracy, and feared for the Church of Christ.

Rev. Mr. Simpson read passages from the Missionary Psalm, telling of the coming time and positively speaking of the players on instruments. He denied that this agitation sprang from a few ministers. The demand was according to the spirit of the age. He hoped to treat the Assembly to a very fine organ at the next meeting in Hamilton.

Rev. J. M. Gibson, of Montreal, said that the organ did not, in his experience, stop the mouths of the people of the congregation.

After some further discussion, Dr. Proudfoot, and Mr. Montclair asked and obtained leave to withdraw their amendment, and it was found, after the vote, that Rev. Mr. King's motion was carried by a considerable majority.

The Diet was closed with the Apostolic Benediction.

June 13.

The Assembly met and was constituted, Rev. A. Matheson, of Onabuck, leading in prayer. The minutes were read and sustained.

Rev. J. Scott read a report from the Committee appointed to examine the Home Mission work for the past year, as brought out so ably by Mr. Laing. The encouraging features were noted, whilst attention was called to the small salaries of so many of the ministers of this church. Thankful acknowledgment was made of a contribution of £100 from the Free Church of Scotland, and from the Irish Presbyterian Church respectively. Many valuable suggestions were thrown out with regard to the work of the coming year. Rev. Mr. Laing, the retiring Convener of the Assembly's Home Mission Committee, was spoken of in the highest terms, whilst it was heartily recommended that Rev. Wm. Cochrane, M.A., of Brantford, be appointed Home and Foreign Mission Agent of this church, at a salary of \$1,600 a year, exclusive of expenses. Arrangements were made for a vigorous prosecution of the work in Manitoba, and to co-operate for the present with a minister of the Presbyterian Church in Canada, recently appointed at Kingston for this field. The Irish Presbyterian Church has appointed a missionary to Manitoba, guaranteeing as a portion of his stipend £50 per annum. The thanks of the Assembly were rendered for the kindly interest of one of the mother churches. The further prosecution of the work of gathering funds for Manitoba College was given into the hands of a small committee.

The Assembly was closed with the Benediction.

AFTERNOON SEDERUNT.

The Assembly being constituted as usual, the minutes were read and sustained.

Report on Home Mission Report resumed.

A vote of thanks was given to Mr. Torrance and the sub-committee on the Distribution of Preachers. Probationers were enjoined to conform to existing regulations.

COLLEGE REPORTS.

The Committee to whom was sent the Reports of the College, gave in their Report, which was read by the Convener, Rev. Dr. Topp.

The first recommendation was, that the Presbyteries shall nominate a Professor for Apologetics in Knox College, and report to next Assembly.

This was voted down and a motion carried that the Assembly proceed forthwith to elect such Professor.

On motion of Rev. A. B. Simpson, seconded by Rev. W. Cochrane, Rev. Wm. Gregg, M.A., Minister of Cook's Church, Toronto, was unanimously chosen to fill the chair.

A Committee was appointed to confer with Mr. Gregg on the matter.

Second.—Dr. Proudfoot was appointed Lecturer in Homiletics in Knox College for next session, and that his salary be \$500.

AFTERNOON SEDERUNT.

Fourth.—Students shall not preach more than six Sabbaths during the Session, and that this apply to all the students alike.

Fifth.—The establishment of additional burials be commended to the liberality of the Church.

Sixth.—The first Sabbath of October next be observed as a day of special prayer for the Colleges.

MONTREAL COLLEGE.

First.—Rev. J. M. Gibson, M.A., was appointed Lecturer in Exegitics in Montreal College.

Second.—The collection for the training of French students and for French Evangelization be taken up as last year in all the congregations of the Church.

Third.—The recommendation to connect the Kingston Presbytery in the support of the Montreal College was not adopted, but instead of it, that this proposal be sent down to that Presbytery to ascertain their mind on the matter, and that they report next year. Further, that the Presbytery give their congregations option whether they send their contributions to Knox College or Montreal College.

Fourth.—The recommendation to appoint another Professor in Montreal College was not adopted, but in lieu thereof it was agreed to lay it on the table. Two lecturers were appointed for next sessions, viz: Rev. Wm. McLaren, of Ottawa, and Rev. John Campbell, of Toronto, and in the event of either gentlemen not accepting, the Board shall send a substitute.

At this point, the Moderator read a telegram announcing that Rev. J. B. Muir would be present as a delegate from the Kirk. It was agreed to hear him at half-past eight o'clock this evening.

EVENING SESSION.

After the Assembly was constituted, the minutes were read and sustained.

Mr. Ballantyne moved for the re-consideration of the decision arrived at about the Windel case, which was agreed to.

Rev. Wm. McLaren moved on the Windel case, to instruct the Commission to enquire into the probability of Mr. Windel being a useful minister of this church, in the event of his being restored, and to instruct the Presbytery of Ontario to meet the Commission and give explanations of the statements they make about Mr. Windel in the paper they have sent to the Assembly; and that the Clerk of Assembly issue circular letters acquainting them what is intended to be done, so that they may send any advice they see fit, such advice to be sent in not later than the 1st September next.

Rev. Prof. Cavan moved in amendment, that the Presbytery be instructed to see that all parties who have charges against Mr. Windel, shall lay these charges before the Commission in due time, and that Mr. Windel be supplied with a copy.

Prof. Cavan's amendment was carried.

Several members entered their dissent.

Mr. Muir, delegate of the Presbytery of the Church of Canada, in connection with the Church of Scotland, briefly addressed the assembly, conveying to it the fraternal greetings of the church he represented. His presence, he said, was especially important in view of Union associations. It was the first time he had ever represented the Church of Scotland, and it was to a sister church. The churches were the same in symbols and belief. The C. P. Church had wandered from the old church, and it had done splendid work, of which he was proud, and he desired credit for its noble record. Very decided steps had been taken by his church, and he felt it was coming to a conclusion. The two churches were already uniting in the work of French evangelization in Quebec, and they were now sending the Rev.

Mr. Hunt to unite with the C. P. Church in the same work in Manitoba. The so were like the two ends of a wound beginning to heal, which would soon be completely healed. The conclusions of his church in respect to union, he was sure, would gratify the church he now addressed. Queen's College had been placed on such a footing as to be sure to satisfy our church, so far as education in the arts is concerned. Their Synod was composed of only of Scotch but Irish, and he was proud of that element, that, too, was in favor of union. Canadian, also, who formed a large element of their synod, but they had no old dissensions to forget. And even if Presbyterians had been divided in this country there was no reason why, like the sundered stream of a river, they should not again unite to bless our land and sweep away all that is opposed to the best religious interests of this country. We are all descended from a noble religion, and if we do not, as a united church, stem the tide of evil, we should be unworthy of our forefathers.

The Moderator of the C. P. Church assured the Rev. Mr. Muir of the hearty reciprocal goodwill of the church he represented. It was the wish of the ministers and members of the C. P. Church that it should be consummated as speedily as possible. The subject had occupied a large share of the attention of this Assembly, and such steps had been taken as would, it was hoped, leave no minister and no church behind.

The Rev. A. B. Simpson next gave a brief account of a visit made last summer to various Presbyterian Churches in Great Britain and the cordial reception he had met with.

Dr. Topp was called upon to read the report of the College Employment Committee, appointed last November by the special meeting of the Assembly. A meeting was held on the 20th November, but nothing was done. Another meeting was held in January, at which 13 ministers and 10 laymen were present. The sub-committee at Toronto met again in the latter part of January, but owing to obstacles connected with the state of negotiations for union, nothing could be effected. This was a matter of sincere regret to the committee, but proceeded from no difference as to the desirableness of endowment, but only as to the time and manner in which it should be done.

Rev. Mr. Reid expressed his deep regret at the failure of endowment, and his belief it was necessary that steps should be taken for the endowment of the Colleges before union could be effected.

Rev. Dr. Waters sympathized with the opinion of Mr. Reid.

Rev. Mr. Wardrope, (Guelf), deplored that this opinion should be held, or that the two objects should be bound up together.

Dr. Proudfoot did not consider that endowment needed to be complete before union, but hoped that part at least might be raised, and was necessary to union.

Hon. J. McMurich did not believe it a necessity, and thought it had failed chiefly because of difficulties which many even of wealthy Churches still labored under. The only feasible plan to accomplish this was to do it by instalments. He wished the Professors of the Colleges to live in the hearts of our people, and this would be accomplished by partial endowment.

Mr. McInay, Guelf, was totally opposed to endowment in any shape, and begged his name to be removed from the Committee.

Rev. Mr. Ross, Brucefield, believed that partial endowment was indispensable.

Mr. A. I. MacKenzie believed that Ontario should endow Knox College, and spoke highly of the spirit Montreal had shown with respect to Montreal College.

Rev. Mr. Uro, Godrich, was sorry that union and endowment should have been brought up together, but believed the best endowment to be putting good men into our colleges as Professors.

Rev. Mr. McLaren moved that the subject of endowment be submitted to the College Boards to take steps to secure endowment. Carried.

Rev. Professor Cavan reported from the committee appointed to confer with Rev. Mr. Gregg as to his acceptance of the chair of Apologetics, that his answer would be given and he fervently hoped favourably, within two weeks at farthest, and moved that, should he accept, the Presbytery of Toronto should be instructed to make the necessary arrangements for his installation into his professorship. It was also moved that should he not accept, the Senate of Knox College be empowered to make such arrangements as they may be able to supply teaching in Apologetics.

Rev. Mr. Young, of Montreal, read the names of the following standing committees, namely: Home Mission, Foreign Mission, Sabbath School, Sabbath Observance, State of Religion, Board of Knox College, Senate of Knox College, Board of Examiners of Knox College, Montreal College Board, Senate of Montreal College, Widows and Orphans, Aged and infirm Minister's Fund, Statistics, Home and Foreign Record, Finance, St. Anne's Mission, French Evangelization, Duxton Mission.

Rev. J. M. Gibson, Montreal, read the report of the Committee appointed to define the duties of Mission Secretary to the Church. It was then agreed to send down the whole subject of the appointment of such an agent, or Mission Secretary, together with his duties, to Presbyteries for their mature consideration, and report to next General Assembly.

Rev. Wm. Reid read the report of the Committee on the Kankakee Mission. Part of the mission, hitherto under the care of the Rev. Mr. Chiquity, has now been transferred to the American Presbyterian Church. A collection was appointed to be taken up in the Churches in aid of the St. Anne's mission.

The Assembly now entered into consideration of the appointment of the Union Committee to meet with the Committee on the same subject of the other Church. On consideration, it was agreed that the Union Committee of last year be re-appointed.

The Assembly then adjourned at half-past twelve.

Friday, June 14.

MORNING SEDERUNT.

The General Assembly of the Canada Presbyterian Church met and was constituted—the Rev. Mr. Chambers, at the request of the Moderator, offering prayer.

The minutes of the last sederunt were read, and, after a few verbal corrections, were sustained.

A great deal of business came before the Assembly and was despatched with considerable celerity.

The Committee on the Report of the Committee on Foreign Missions was read, received and after due consideration, its recommendations were adopted.

The Report of the Committee on Sabbath Schools, and the Report on Aged and Infirm Ministers' Fund, were read and sustained.

The subject of alternates in the representation of Presbyteries in the General Assembly, which had been sent down for the consideration

of Presbyteries, was brought before the Assembly by the Report of the Committee on Alternates. From this Report it was found that a large majority of the Presbyteries were in favor of adopting the system. On motion the subject was laid over until next Assembly.

The answer to the dissent of Mr. Ross against the holding of the last General Assembly in the use of instrumental music in the praise of the sanctuary, was received and ordered to be printed in the minutes.

Some exception was taken to the representations which Rev. Professor Bryce had made to the Synod of the Church of Scotland in Canada, respecting the mind of this Assembly on some of the subjects connected with the union question. As Prof. Bryce was not an official representative of this Church, the Assembly could not be held responsible for such representations.

An overture from the Synod of Hamilton amount enlarging the powers of District Synods, a memorial amount female education, and various other matters were laid over.

The Committee on Evangelistic Effort was re-appointed.

At this point in the proceedings Rev. Thomas Wardrope announced that the Rev. Principal Campbell, of Aberdeen was present, and was introduced to the Assembly. He expressed his great pleasure in being present at this Assembly of the church with which he was connected in this country is engaged in negotiating a union with you. We, in the Old Country, do not understand all the feelings in this question, but we hope that you will prosper and enjoy ever the blessing of God.

Mr. Wardrope, a former pupil of Prof. Campbell while he was Principal in Queen's College, Kingston, moved a vote of thanks to Prof. Campbell for his kind address.

The Assembly adopted the motion by a standing vote.

A cordial vote of thanks was given to the pastor, the trustees and the ladies of Knox Church, Hamilton, and to the members of the other churches and friends in the city, for their abundant hospitality, and unwearied and cordial kindness to the members of this Assembly during its sessions.

A unanimous vote of thanks was also given to the railroad and steamboat companies for their kindness in affording tickets to the members at reduced rates.

The Moderator, in appropriate terms, then addressed the Assembly, and after singing and a prayer offered by Rev. Mr. Uro, declared that this General Assembly was dissolved, and appointed another to be held in Cooke's Church, Toronto, on the first Tuesday of June, 1873.

Book Notices.

SCRIPTURAL BAPTISM: Its modes and subjects.

THE APOSTOLIC CHURCH: Which is it? By the Rev. Thomas Withrow, of Londonderry.

JAMIE BAIN, TORONTO.

These two little volumes ought to be widely circulated, and diligently studied. They give a very clear and satisfactory view of the subjects on which they treat.

The one on Baptism is a neat, compact, and well-written manual, and brings forward the arguments in favour of Infant Baptism and against Immersion being necessarily the only mode in which the ordinance can Scripturally be administered, in a very able and convincing manner. We think it would be well to have it widely circulated. Many of our young people especially are not so well acquainted with the teaching of the Presbyterian Church on the subject, and may therefore be sometimes troubled and perplexed by the pertinacious proselytism of their Baptist acquaintances, to whom, in many cases apparently, Immersion is all in all. Such could not have a shorter and more scholarly statement of the points at issue than in this little brochure of Mr. Withrow's, which we cordially commend to the attention of our readers. The price is so small that it is within the reach of every one, and ministers might find it useful to take it occasionally as a text book for a special course of instruction in their Bible Classes, or among the more advanced in their Sabbath Schools.

Nor is the other little book on the "Apostolic Church: Which is it?" less necessary or less able. It is undoubtedly the fact that Presbyterians, from a mistaken wish not to appear bigoted and narrow-minded, are in the habit of giving less prominence to their form of Church government—its Scriptural character, and its undoubted and evident adaptability for securing good order and fair play—than they ought to do. While the Episcopalian are continually ringing the changes on the "Church," "the Church," and with weak arguments and any amount of supercilious insolence and assumption, insisting upon it, that "no Bishop, no Church," and while Congregationalists, on the other hand, are equally earnest in stating and defending their ecclesiastical position, Presbyterians very modestly in general fare on the even tenor of their way, without saying much either in defence of their own form of Church government, or in attack upon those of their neighbours.

This sort of thing, however, can be carried too far, and we believe in many cases has been Presbyterianism can afford to let a good deal be said about and against it, without saying much in reply, but it is well for its adherents to be fully able to reply effectively whenever the occasion calls for such a proceeding. In order to do this, we know of no better assistant than this little manual by the Londonderry Professor, Ministers would find it exceedingly profitable and satisfactory to give their young people a three or six months' drill in the Scriptural arguments for Presbyterianism, taking Mr. Withrow's little work as a text book. Well-grounded in fact, the flimsy fallacies so often paraded with so offensive an air of superiority by the upholders of "Apostolic succession" and the "Divine right of Episcopacy" would appear to young Presbyterians in all their native feebleness, and could never perplex, far less draw away, any of them, unless their zeal for finding the "true Church" were really but a pretence for getting into what they fancied to be "good society," and being able to worship God in so much in accordance with the manner that fashion might dictate and snobbery approve.

## Our Young Folks.

## EVENING HYMN.

Have us in thy holy keeping,  
Jesus, through the darkness night;  
Guard and shelter us while sleeping;  
Bring us to the morning light.

Let us, on thy love relying,  
Feel no evil, feel no care;  
But, with worried eyelids closing,  
May each conscious thought be prayer.

— Child's Companion

## "PAPA."

What is so sweet as the baby's voice—  
"Papa, papa!"  
If of all music I had my choice,  
I'd choose the pure little ringing voice,  
Calling, cooling,  
Tenderly wooing—  
"Papa, papa."

You wrong it by saying it's like a bird—  
"Papa, papa!"  
No soaring lark that you ever heard,  
Or robin, or thrush, or bobolink,  
Not even a nightingale, I think,  
Has a note so tender, so soft and true,  
A voice that so thrills one through and through,  
Calling, cooling,  
Tenderly wooing—  
"Papa, papa."

Life and its sorrows,—they're not to be missed—  
Losses and pain.  
But when baby puts up his dear face to be kissed,  
There's always a balance of joy in the scale.  
When I hear his sweet voice my heart cannot fail—  
Calling, cooling,  
Tenderly wooing—  
"Papa, papa."

— Wood's Household Magazine.

## LOVE'S QUESTION.

A little girl often followed after her father when he came into the house with this question: "Father, what can I do for you?" And never was she happier than when he gave her something to do for him. Once he said, perhaps tired with her asking, "Child why do you ask that question so often?"

"O father," she answered, with two great tears swelling in her eyes, "because I can't help it!"

It was love that put the question; and her readiness to undertake whatever he set her about, was proof of the genuineness of that love; she wanted always to be doing something for father.

People are sometimes in doubt whether they love God or not. I will tell them how they can find out. Are you often asking your heavenly father the same question this little child was asking her earthly father? Is it one of your first thoughts, "Lord what wilt thou have me to do?" And do you keep on asking because you can't help it?—Selected.

## GOT A-GOING AND COULDN'T STOP.

A boy named Frank was standing in the yard when his father called him. "Frank!" "Sir?" said Frank, and started full speed, and ran into the street. His father called him back and asked him if he did not hear his first call. "Yes, sir," said Frank. "Well, then," said his father, "what made you run into the street?" "Oh," said Frank, "I got a-going and couldn't stop."

This is the way that a great many boys get into difficulty; they get a-going, and can't stop. The boy that tells lies began first to stretch the truth a little—to tell a large story or relate an anecdote with a very little variation, till he got a-going and couldn't stop till he came out a full-grown liar.

The boy that was brought before the police, and sent to the House of Correction, for stealing, began by taking little things from his mother—by stealing sweetmeats and other nice things that were put away. Next he began to take things from his companions at school. He got a-going, and couldn't stop till he got into jail.

Those two boys that you see fighting out on the green began by bantering each other in fun. At length they began to get angry, and dispute, and call each other names, till they got a-going and couldn't stop. They will separate with black eyes and bloody noses.

There is a young man sitting late with his companions at the gaming table. He has flushed cheeks, an anxious look, a despairing countenance. He has lost his last dollar. He began by playing marbles in the street, but got a-going, and couldn't stop.

See that young man with a dark lantern, stealing from his master's drawer. He is a merchant's clerk. He came from the country a promising boy. But the rest of the clerks went to the theater, and he thought he must go too. He began by thinking he would only go once, just to say that he had been to the theater. But he got a-going and couldn't stop. He has used up his wages, and wants more money. He cannot resist the temptation when he knows there is money in the drawer. He has got a-going. He will stop in the State prison.

Hark, do you hear that horrid oath? It comes from the foul mouth of a little boy in the street. He began by saying by-words, but he has got a-going and can't stop.

Fifty young men were some years

ago in the habit of meeting together in a room, at a public-house, to enjoy themselves in social hilarity, where the wine-cup passed freely around. One of them, as he was going there one evening, began to think there might be danger in the way. He stopped and considered a moment, and then said to himself, "Right about face!" He turned on his heel, went back to his room, and never was seen at the public-house again. He has become rich; and the first block of buildings which he erected was built directly in front of the place where he stood when he made that exclamation. Six of the young men followed his example. The remaining forty-three got a-going, and couldn't stop till they landed in the ditch, and most of them in a drunkard's grave.

Beware, then, boys, how you get along. Be sure before you start that you are in the right way, for when you are sliding down hill it is hard to stop. — Christian at work.

## Temperance.

## SOCIAL WINE DRINKING.

At an ecclesiastical convention a discussion on temperance brought up the "wine question." A part of the clergy went in for its entire disuse, and a part took the side of moderate use. At length an influential clergyman rose and made a vehement argument in favor of wine drinking, denouncing the radical reformers for attempting to banish that custom. When he had resumed his seat, a layman, trembling with emotion, rose, and asked if he might speak. Permission granted, he said:—"Mr. Moderator, it is not my purpose to answer the learned arguments you have just heard. My object is more humble and more practical. I once knew a father in moderate circumstances, who was at much pains and sacrifice to educate a beloved son at college. Here his son became dissipated; but, after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father, you may well suppose, was overjoyed with the prospect that the cherished hopes of other days were still to be realized.

"Years passed, when the young man, having completed his professional study, and being about to leave home for the purpose of establishing himself in business, he was invited to dine with a neighboring clergyman, noted for his hospitality and social qualities. At dinner, wine was introduced and offered to that young man, and refused; pressed upon him, and again refused. This was repeated, and the young man was laughed at for his singularity. He could withstand appetite, but ridicule he could not withstand. He drank, and fell; and from that time became drunkard, and long since has gone to a drunkard's grave!

"Mr. Moderator," continued the old man, with streaming eyes, "I am that father; and it was at the table of the clergyman who just spoke that that token of hospitality ruined my son!"

The above, slightly condensed, is from Tract 100 of the National Temperance Society. The effect of that crushing report is not stated.

## RUM SHOPS.

The Boston Nation pertinently asks, what are they for? What good will they do?

Who will answer these questions? We passed a drinking saloon the other day, just as the landlord was pushing from the door a drunken man. He had sold him liquor until he had taken from him his money, his brains, his speech, his power of locomotion, his self-respect, and now turns him into the street, incapable of caring for himself.

These things are done every day, in all our towns and cities. And yet the great body of the people are indifferent to this great evil—have no words of condemnation for those who are carrying on this dreadful business, and put forth no effort to stay this blighting curse.

Reader, suppose your provision dealer should sell meat, that caused the same evil, meat that crazed the brain, destroyed the speech, and rendered him perfectly helpless, would not every editor send forth his sharp editorials against the vendor would not every pulpit sound the alarm? Would not the people in a mass meeting demand the prohibition of the business, and the speedy punishment of the offenders?

Then why this indifference to the work of death, followed by rum sellers?

There is a call now for the people to unite all their forces, and march on in one solid phalanx upon the rum traffic, and give it no quarter, but demand in the name of God and man, a complete and unconditional surrender of the business. Shall it be done?

RAMA, a devout Arabian woman, who, being asked in her last illness how she endured the extremity of her sufferings, made answer, "Those who look upon God's face do not feel His hand."

## Scientific and Useful.

## SUMMER DRINKS.

Ice-water should be drunk but sparingly. A most excellent substitute for it is pounded ice taken in small lumps into the mouth and allowed to dissolve upon the tongue. This will prove very refreshing and much more enduring in its effects.

Lemonade is a simple and grateful beverage. To make it: Roll the lemons on something hard till they become soft, grate off the rinds, cut the lemons in slices and squeeze them in a pitcher (a new clothes pin will answer for a squeezer in lieu of something better); pour on the required quantity of water, and sweeten according to taste. The grated rinds, for the sake of their aroma, should be added too. After mixing thoroughly, set the pitcher aside for half an hour; then strain the liquor through a jelly strainer and put in the ice.

Travelers who find it inconvenient to use lemons can carry a box of lemon sugar prepared from citric acid and sugar, a little of which in a glass of ice-water will furnish quite a refreshing drink, and one that will help oftentimes to avert sick-headache and biliousness. Citric acid is obtained from the juice of lemons and limes.

Perry is a delicious beverage made from cherries, and will keep a year or more. Take six pounds of cherries and bruise them; pour on a pint and a half of hot water, and boil for fifteen minutes; strain through a flannel bag, and add three pounds of sugar. Boil for half an hour more, or until the liquid will sink to the bottom of the cup of water (try it with a teaspoonful of the liquid); then turn into jelly cups and cover with paper dipped in the white of an egg.

To prepare the drink: Put a spoonful of the jelly into a goblet of water, and let it stand about ten minutes; then stir it up and fill with pounded ice. Currants and raspberries made into "shrubs" furnish a pleasant and cooling drink when mixed with ice-water. Pounded ice is also an agreeable addition to a saucer of strawberries, raspberries, or currants. Pound it until it is almost as fine as snow, and spread it over the berries. With fruit it is also an excellent substitute for cream.

Water ices are always acceptable. Those made of lemon, orange, currants, strawberries, raspberries, and pineapple, are much improved by adding the stiff beaten whites of four eggs to every two quarts of the liquid. Put it in just as it is turned into the freezer, and it will freeze in a foam.—Scribner's for July.

## THE POETRY OF THE TABLE.

In the first place, a starched and smoothly-ironed table-cloth—which, if neatly folded after every meal, will look well for several days. Then flowers and ferns in flat dishes, baskets or small vases,—or else a tiny nosegay laid upon every napkin.

The salt must be pure and smooth. The butter should be moulded into criss-cross diamonds, shells, or globes, with the paddles made for this purpose.

A few pretty dishes will make the plainest table glow;—a small brightly-colored platter for pickles, horse-raddish or jelly; and butter-plates representing green leaves are also attractive.

A few pennies' worth of parsley or cress, mingled with small scraps of white paper daintily clipped, will cause a plain dish to assume the air of a French entrée. A platter of hash may be ornamented with an edging of toasted or fried bread cut into points; and a dish of mutton chops is more impressive with the bones stacked as soldiers stack their guns, forming a pyramid in the centre, each bone adorned with a frill of cut paper. A few slices of lemon mingled with parsley and slices of hard-boiled eggs, form a pretty garnish to many dishes; and nothing could be more appetizing than beef, veal, mutton, or lamb made into mince-meat, and pressed into form in a wine-glass, then fried in pork fat, with a sprig of green placed in the top of each little cone. The basket of fruit—peaches, pears, grapes or apples, oranges and grapes—should be tastefully arranged and trimmed with leaves and flowers. The bowl of salad should be ornamented with the scarlet and orange flowers of the tropic column, their piquant flavor adding zest to the lettuce, with which they can be eaten.—Scribner's for July.

## SCIENTIFIC NOTES.

A fungus which grows on the calcareous rocks of Florida is said to possess narcotic properties, and to be used by the natives as a substitute for tobacco. (Dr. Isdor Wells.)

Woman's milk, when the food is insufficient, shows a diminution in the butter, casein, sugar, and salts, while the albumen is increased. The change occurs in four or five days. (E. Decaisne.)

The decay of wood is generally supposed to be caused by the decomposition of the albumen contained in the

sap, and from this decomposition results a poison which, being in juxtaposition with the heart, speedily induces decay in it. Another cause is a slow oxidation which attacks both the sap and the heart, but particularly the latter. By impregnating the wood with creosote both of these causes of decay are avoided, and the iron bolts and spikes employed in joining parts to gether are likewise preserved.

Professor Wanklyn states that filtration of water through beds of layers of porous material suffices to destroy any albumenoid dissolved in the water, converting it into ammonia.

Phosphuret of calcium has been recently employed in the construction of a signal light. The phosphuret is enclosed in a tin vessel having a gas jet attached. When it is thrown on the water it floats with the jet upwards. The water entering the bottom of the cylinder decomposes the phosphuret of calcium, and the phosphide of hydrogen gas, escaping from the jet, ignites spontaneously and burns in the air.

Paper pulp may be boiled by preparing clean wood-shavings or sawdust in solution of borax or potassa and in alkaline phosphate; benzole or naphtha being added as a solvent for the resin of the wood. After boiling for six hours the wood is treated with sulphide of calcium, and then bleached with chloride of lime or sulphurous acid.

Sunflowers are said to exhale an ozonized oxygen, and are therefore recommended for cultivation in malarious districts to destroy the malarial poison. They are, in addition, very useful plants, yielding about 40 per cent. of good oil from their seeds, and their leaves serve as fodder. A diet of sunflower seed is said to increase the laying power of fowls.

The Oructor Amphibolis, or amphibious digger, constructed by Evans in 1804, was probably the first instance in which steam was employed for propulsion on land. The machine in question was constructed by the order of the Board of Health of Philadelphia, for the purpose of dredging, and Evans took the opportunity of practically carrying out his ideas of the application of steam as a means of locomotion, by constructing it in such a manner as to move itself by wheels on land and by a stern paddle on water.

The rattle of the rattlesnake is for the purpose of imitating the sound of the Cicada and other insects that form the food of many birds, and so attract the latter within the reach of the serpent. (Professor Shaler.)

Ants belonging to the species *Aphenogaster*, in storing seed for food, bite off the radicle to prevent the germination of the seed. (Mr. J. T. Mogridge.)

Potash salts are essential to the assimilation of plants; without them starch is not formed in the chlorophyll granule, and the weight of the plant remains constant as in pure water. (Prof. Nobbe.)—Scribner's for July.

## EDUCATING GIRLS.

Educating girls for household duties ought to be considered as necessary as instruction in reading, writing, and arithmetic, and quite as universal. We are in our houses more than half of our existence, and it is the household surroundings which affect more largely the happiness or misery of domestic life. If the wife knows how "to keep house," if she understands how to "set a table," if she has learned how things ought to be cooked, how beds should be made, how carpets should be swept, how furniture should be dusted, how the clothes should be repaired, and turned, and altered, and renovated; if she knows how purchases can be made to the best advantage, and understands the laying in of provisions; how to make them go farthest and last longest; if she appreciates the importance of system, order, tidiness, and the quiet management of children and servants, then she knows how to make a little heaven of home—how to win her children from the street; how to keep her husband from the club house, the gaming table, and the wine cup. Such a family will be trained to social respectability, to business success, and to efficiency and usefulness in whatever position may be allotted to them.

It may be safe to say that not one girl in ten in our large towns and cities enters into married life who has learned to bake a loaf of bread, to purchase a roast, or to dust a painting, to sweep a carpet, or to cut and fit and make her own dress. How much the perfect knowledge of these things bears upon the thrift, the comfort and health of families may be conjectured, but not calculated by figures. It would be an immeasurable advantage to make a beginning by attaching a kitchen to every girl's school in the nation, and have lessons given daily in the preparation of all the ordinary articles of food and drink for the table; and how to purchase them in the market to the best advantage, with the result of a large saving of money, an increase of comfort, and higher health in every family in the land.—Hall's Journal.

## SECRET OF SUCCESS.

A few days since I met a gentleman—the owner of large paper mills. He took me through the mills, and showed the great vats of pulp, and the great piles of paper ready for the market, and a world of things which I did not comprehend. After seeing all the machinery, and hearing his praises of his mon, and how they sent for United States stocks fifty and a hundred dollars at a time—every time he went to the city, I said:

"Will you please, sir, tell me the secret of your great success; for you tell me you began life with nothing?"

"I don't know that there is any secret about it. When sixteen years old I went to S — — to work. I was to receive forty dollars a year and my food—no more, no less. My clothing and all my expenses must come out of the forty dollars. I then solemnly promised the Lord that I would give him one-tenth of my wages, and also that I would save another tenth for future capital. This resolution I carried out, and after laying aside one-tenth for the Lord, I had, at the end of the year, much more than a tenth for myself. I then promised the Lord, whether he gave me more or less, I would never give less than one-tenth to him. To this vow I have conscientiously adhered from that day to this, and if there be any secret to my success, I attribute it to this. I feel sure I am far richer on my nine-tenths (though I hope I do not now limit my charities to one-tenth) than if I had kept the whole."

"How do you account for it?"

"In two ways. First, I believe God has blessed me, and made my business to prosper; and, second, I have so learned to be careful and economical, that my nine-tenths go far beyond what the whole would. And I believe that any man who will make the trial will find it so."—Dr. Todd.

## TESTIMONIALS.

I suppose it is true that women work for others with less expectation of reward than men, and give themselves to labors of self-sacrifice with much less thought of self. At least this is true unless woman goes into some public performance, where notoriety has its attractions, and mount some cause to ride it man-fashion, when I think she becomes just as eager for applause and just as willing that self-sacrifice should result in self-elevation as man. For her, usually, are not those unbought "presentations," which are forced upon firemen, philanthropists, legislators, railroad-men, and the superintendents of the moral instruction of the young. These are almost always pleasing and unexpected tributes to worth and modesty, and must be received with satisfaction when the public service rendered has not been with a view to procuring them. We should say that one ought to be most liable to receive a "testimonial," who, being a superintendent of any sort, did not superintend with a view to getting it. But "testimonials" have become so common that a modest man ought really to be afraid to do his simple duty, for fear his motives will be misconstrued. Yet there are instances of very worthy men who have had things publicly presented to them. It is the blessed age of gifts and the reward of private virtue. And the presentations have a little more variety in them. There never was much sense in giving a gallant fellow a big speaking-trumpet to carry home to aid him in his intercourse with his family; and the festive ice-pitcher has become a too universal sign of absolute devotion to the public interest. The lack of one will soon be proof that a man is a knave. The legislative came with the gold head, also, is getting to be recognized as the sign of the immaculate public servant, as the inscription on it testifies, and the steps of suspicion must ere long dog him who does not carry one. The "testimonial" business is in truth a little demoralizing, almost as much so as the "donation"; and the demoralization has extended even to our language, so that a perfectly respectable man is often obliged to see himself "made the recipient of" this and that. It would be much better, if testimonials must be, to give a man a barrel of flour or a keg of oysters, and let him eat himself at once back into the ranks of ordinary men.—From Warner's Back-Log Studies, in Scribner's for July.

Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is a love pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of her husband, nothing so crowns a woman's life with honor as this second love, this devotion of the son to her. And I never yet knew a boy to "turn out" bad who began by falling in love with his mother.—Anon.

## Scotland.

A Monument has been erected by public subscription in Crieff Cemetery to the late Dr. Tait.

The Rev. Mr. Rao, Gamrio, has been appointed to take charge of the Lebanon Schools in Syria.

Mr. Alexander Dowar, town-clerk, Dingwall, has been admitted a notary public by the Court of Session.

A canoe named the "Hawk" has been launched on the Tweed at Melrose for the benefit of picnic parties.

The *Gazette* records the resignation by Capt. Alex. Finlay of his commission in the Nairn Artillery Volunteers.

A new weekly paper, named *The Shetland Times*, was announced to be issued on June 1st, at Lerwick.

One tenth of the population of Lerwick are stated to be Good Templars. The movement only began about a year ago.

Mr. Pringle, road surveyor, Jedburgh, received a presentation of an album from his friends on his leaving that town.

The Hon. Colonel Grant, M. P., presented last week, in name of subscribers, a brougham and purse of sovereigns to Dr. Murray, Forres.

Isaac Hewitt, aged 62, died in Tamworth Workhouse on Monday, of hydrophobia, caused by the bite of a dog on 25th December.

Mr. Walter Ross, gardener, Thurso, was recently found dead on the beach near Farsgoe. He is supposed to have fallen over the cliffs.

A Special Express Train by the East Coast route makes the overland between Edinburgh and London in nine hours and a half.

Mr. P. G. Wilson, jeweller, Iverness, has had the honour of an order from the Crown Princess of Germany for Highland jewellery.

The Gryfo water was introduced into Greenock on the 1st inst. The works cost £165,000, and were commenced several years ago.

The brig "Gortrude" has arrived at Greenock with 278 casks of oil from Newfoundland—the first consignment to Greenock this season.

Mr. Adam Gray, M. A., preacher, Mossie, Tarbolton, has received a harmonious call to the U. P. Church at Kirkeowan.

Mr. Charles Young, of Banff, who has acted as colporteur for about three years, has resigned his appointment with the view of emigrating to Australia.

Mr. Patrick R. Mackay, son of the Rev. Mr. Mackay, Lybster, is medalist and first prizeman in the class of logic and metaphysics at St. Andrews.

The friends of the Rev. Arch. Allison, West U. P. church, Leslie, have resolved to present him with a portrait of himself, and a silver kettle for Mrs. Allison.

Mr. Daniel Sutherland, Banff, the Chief Officer of the Coast Guard, was lately superannuated. Mr. Alex. MacKrell has now arrived in Banff as his successor.

Mr. Hugh Fraser, Mr. James Ross, and Mr. Evan George Mackenzie, all of Iverness, passed as Notaries before the Court of Session on Thursday last, and were duly admitted.

Mr. Holt, Edinburgh, is supplying an organ for the Parish Church, Abbotsville, Kirkcaldy, which is the first Presbyterian Church in the district to use an instrument.

Her Royal Highness the Princess Louise takes daily drives in the neighbourhood of Inveraray, using the handsome carriage and ponies presented by the inhabitants of the burgh.

Upwards of 120 emigrants from Shetland to New Brunswick left Lerwick last week by the St. Magnus. Eighty-eight of the islanders were adult, and 17 whole families are going out.

The ceremony of lifting the first turf of the Wick section of the Caithness Railway took place at Langley Park on the 24th ult. The turf was lifted by Mr. Mackenzie, the contractor.

The *Ayr Advertiser* understands that proposals are under consideration for the formation of a joint-stock company to work some of the mineral fields on the line of the new railway from Ayr to Cumnock.

Lieutenant Campbell Macpherson Campbell of Ballinore has been gazetted as Captain, in the Inverness &c., Highland Light Infantry Militia, in room of Captain Reginald Wymer, who has resigned.

At the Wappenschaw of the Glasgow Highlanders, held at Patterton Range, Private A. Macdonald, E. Company—late of the 8th Argyll (Oban) Artillery Volunteer Corps—gained the first extra prize at 200 yards.

The farm of Lochslin, on the estate of Cadboll, has been let to Mr. J. Young, Cadboll. The farm of Corrychattan, or Corry, in Skye, vacant by the death of the late A. K. Mackinnon, has been let to Charles Mackinnon, son of the late Rev. Mr. Mackinnon, and brother of the present minister of Kilbride, in Skye.

Mr. James Mackie, for fourteen years head gardener to her Grace the Duchess Dowager of Athole, was lately presented by his friends in Dunkeld and neighbourhood with a handsome silver salver and a purse of sovereigns.

Dr. Walker, who has practised in Tain since the death of Dr. Elliot, about two years ago, was entertained to supper in the Royal Hotel, on the 28th ult., previous to his leaving for a more lucrative situation in the district of Tebt, Aberdeenshire.

The rate of illegitimacy for Scotland is 9.2 per cent. The highest rate of illegitimacy is in Dumfriesshire, where 17.9 per cent of the births are of that character; the next highest being in Banffshire, where the rate is 16.2 per cent.

The Earl of Seafield, sole heritor and patron of the parish of Deskford, is erecting a new manse in keeping with the handsome church, recently provided by him for the parish. Contracts for the erection of the manse were entered into on Saturday.

At a meeting of Sydney Place United Presbyterian Church, Glasgow, held on Wednesday night—Rev. Dr. Edwards presiding—a call was unanimously issued in favor of Rev. James M'Ewen, of Hawick, to be colleague to Rev. Dr. Ker. The stipend offered is £500, and £25 for synodical and other expenses.

Mr. Moody Stuart proposes to complete and publish certain memorials and reminiscences of Dr. John Duncan, relating especially to his later years. He will be glad, with a view to this, to receive any communications from Dr. Duncan's friends and acquaintances.

A movement is on foot amongst the ladies of the Loreburn street U. P. Church, Dumfries, to present Mr. Rae, colleague and successor to the Rev. D. L. Scott, with a pulpit gown and cassock. Hitherto, the United Presbyterian ministers of Dumfries have not worn pulpit gowns.

The committee of the Free General Assembly on sales and transferences of property have recommended the Assembly to grant the petition of the Free Church congregation at Avoch, to remove the present church, and to build a new one on a suitable site. The Assembly at the same time have acknowledged the liberality of Mr. James Fletcher of Roselagh, who had unsolicited granted a site for the church and contributed a sum of £500 towards its erection.

The Registrar General's Returns of Births, Deaths, and Marriages for the first quarter of the current year, ending 31st of March, have just been published. They show that the births during that period in Scotland number 29,506, being slightly below the mean proportion of births for the same quarter in the last ten years. The number of deaths was 21,245, the death rate being very slightly above the average. There were 5820 marriages, the proportion being also slightly above the average.

Mr. George King, F. S. S. of A., for so long time a bookseller in Aberdeen, died recently at the age of 85. Born in 1797, at Peterhead, he began business as a bookseller in Aberdeen in 1826, in which he was very successful, and in 1840 assumed as a partner his brother Robert, who had been a printer at Peterhead. That business was transferred to Aberdeen, and was carried on for a number of years. Mr. George King was the last of the original proprietors of the "Aberdeen Free Press."

The late James Gordon Bennet received the elements of his education from Mr. Donald Cameron, an excellent teacher in the village of Newmill. He was afterwards removed to the school at Keith, conducted by the late Rev. John Murdoch, an Episcopalian clergyman. At that school he got a substantial education, acquiring considerable proficiency in Latin and Greek. Among his schoolfellows were, we may mention, Provost Smith of Newmill, and Mr. Mackenzie of Ord, Ross-shire. At school, Young Bennet took a leading position, and is remembered as having been especially clever in Greek.

The *Edinburgh Courier* says a very amusing and somewhat suggestive incident occurred on Friday forenoon in connection with the debate in the Free Assembly on the patronage movement in the Established Church. Amid the utmost silence the sonorous voice of the clerk announced to the assembled "grave and reverend signors" the solemn judgment of the Free Presbytery of Ayr on a subject so important to Free Churchmen. It was an impressive scene. With minds resolved on the spoliation of the Church of Scotland, there broke upon their ears the sweet sounds of music, and immediately thereafter the band of the 98 Highlanders marched up the Lawnmarket to the tune of "Will ye no come back again?" This gentle and touching appeal could not be resisted, and the whole assemblage, from the Moderator down to the most unpretentious member of the Court, was convulsed with laughter. Even the gravity of the reverend clerk was upset, and it was with difficulty he completed his task of reading the overture.

## England.

The two meetings held at Bristol in sympathy with the Tichborne "claimant," will probably result in a profit of £100 to the "Defence Fund."

A laborer named B. Fish, who was beaten by an Oxfordshire farmer for attending a union meeting, is seriously ill, and mortification is apprehended.

The mortality last week in the twenty-one cities and towns of the kingdom was at the annual rate of 23 per 1000. In London the rate was 19; Bristol, 21; Wolverhampton, 26; Birmingham, 21; Nottingham, 21; Liverpool, 28; Manchester, 29; Bradford, 25; Leeds, 25; Sheffield, 24; Newcastle, 24.

By command of Her Majesty, the large new detached work at Dover, which has hitherto been called Castle-Hill Fort, is to be named Fort Burgoyne, in memory of the late Field Marshal. Her Majesty has taken a personal interest in the matter, and selected the fort herself out of several which were suggested.

The Rev. William R. Kenney, Roman Catholic priest at Dewsbury, was, on the 30th ult., brought before the borough magistrates, and fined 20s. and costs, on a charge of having been drunk and riotous in the public streets between four and five o'clock last Friday morning. The defendant is a member of the Dewsbury School Board.

The friends of the English agricultural laborers have, during the past week, been holding a Congress at Leamington. The Congress is said to be for the promotion of the welfare of the laborers, but the proceedings have not been of a character calculated either to gain an increase of pay or impart to them the most useful knowledge. A number of members of Parliament and clergymen have taken part in the proceedings, and papers have been read, some of them embodying visionary schemes.

## United States.

It is rumored that the United States sloop of War *Nataska* is bound for the Canadian fishing grounds.

The Jews of Cincinnati propose to found in that city a great university for their fellow religionists, and a wealthy Jew in Indiana has offered \$10,000 for the object.

William Cullen Bryant, the poet, and editor of the *New York Evening Post*, proposes to give \$12,500 to Cumington, Mass., his native town, for establishing a public library.

A Mr. Justice, of Ironton, Ohio, bought whiskey at the Buckeye House which was the cause of his death. A jury has since rendered a verdict for damages against the proprietor in favor of Mrs. Justice for \$6,500.

The Conference at Fifth Avenue Hotel, after a session of three hours, on Friday last, nominated Wm. S. Groesbeck, of Ohio, for President, and Frederick Law Olmstead, of New York, for Vice President of the United States.

The Chicago press seem amazed at the honesty of their City Treasurer for returning to the city over \$100,000, the interest that accrued on the deposits of the city funds in two years, instead of pocketing it as his predecessors had done.

Henry Bergh, the indefatigable president of the Society for the Prevention of Cruelty to Animals, has sent an appeal to the Governors of 92 states and territories, requesting each of them to secure the organization of similar societies within their states. This desirable movement is spreading, and kindred associations have been formed in 18 states and territories. The May number of "Our Dumb Animals," has the list of the officers of similar societies in 97 cities in Europe.

Rev. Thos. K. Beecher, ridiculing the absurd custom of "treating," advises the boys if they wish to show their generosity to select some other shop besides the liquor-shop. He says, "Suppose as you go by the tailor's store you say, 'Come, boys, come in and take a box of collars.' Walk up to the counter, free and generous and say, 'What style will you have? Why not treat to collars as well as treat to drinks; or go by a confectioner's and propose to treat to chocolate drops all round, or say, 'I'll stand a jackknife all round.'" Sure enough, why not?

There is no indication, says the *N. Y. Tribune*, of any satisfactory end of the "strike" now in progress in this city. On the contrary, delay has only embittered the workmen and strengthened the hands of the employers. The action of the iron and metal workers lends now force to the trades which had previously quit work; and their attitude is fortified by assistance from abroad. The prosperity of important branches of trade is now at stake, and it is possible that, before the dull summer shall close, we may finally lose valuable mechanical interests.

## Foreign.

There is a world of suggestive meaning in the announcement that Francis Joseph, Emperor of Austria, intends soon to visit the Emperor William at his capital in Berlin.

Pere Hyacinthe, the diabolical Catholic priest, is engaged to be married to the only daughter of Count von Edal, a Bavarian nobleman of considerable wealth. He made the acquaintance of the lady in Rome.

The buildings of the Presbyterian mission at Yedo in Japan were entirely destroyed by fire April 22. The calamity is the more distressing as their premises had afforded a refuge to many who had been made homeless by the great fire of April 3.

The Indian Council have passed what is called the Brahma Marriage Bill, permitting those who are conscientiously opposed to the Hindoo, Mahomedan and other native rites of marriage, to be married by ceremonies which shall be regarded lawful.

Mr. Barker, agent of the British and Foreign Bible Society at Constantinople has been favored with an interview with the Sultan, who received from him a copy of the Bible with much courtesy and apparent pleasure, and ordered the chief chamberlain to show him everything in his beautiful palace.

Rev. George Lawes, a missionary of the London Missionary Society, has lived in entire seclusion from Europeans, at Savage Island, for more than ten years. Now he has become not only the translator of the Bible, but he is the poet-laureate of the island, and the general adviser of the chiefs and people in all questions that concern their welfare.

It would seem to be a proper exercise of retributive justice towards the Roumanians who have been so bitterly and shamefully persecuting their poor and defenceless Jewish fellow citizens, if the wealthy Jews in the leading capitals of Europe refuse to receive and negotiate the Roumanian bonds, as they are seriously proposing to do. Even bigots may be taught that it pays to observe the principles of humanity and religious toleration.

A striking connection between the prevailing religion of a country and its general morality is shown in the fact that in England there is one murder for every 178,000 inhabitants, in Holland one for 163,000, and in Prussia one for every 100,000, while in Austria there is one for 57,000, in Spain one for 4,118, in Naples one for 2,750, and in Rome one for every 750. In London there are four illegitimate births for every 100 legitimate, in Leipzig 20, in Paris 48, in Munich 91, in Vienna 118, and in Rome 248!

REV. DR. CUYLER, OF BROOKLYN, ON THE PRESBYTERIAN ASSEMBLIES OF SCOTLAND.

GLASGOW, June 8rd, 1872.

A "grand Union debate" is now as much a fixed fact in the Free Church General Assembly as is the presence of a moderator, or of the singing of a psalm. By the way, each meeting of the Assembly, morning and evening, is opened with a reading of God's Word, a psalm of praise (led by a gowned preceptor), and a prayer by the moderator. Dr. Brown is a most fervently godly man, and his prayers are quite remarkable. In one of them he said: "O Lord, we thank Thee that Thou didst teach Luther to say unto Melancthon, 'When will Melancthon cease to govern the world?' So, O God, we rejoice that it is not ours to govern, but to submit in simple trust to Thy most holy will." In America Dr. Brown is known as the editor of Dr. J. Addison Alexander's discourses; and he is peculiarly warm in his affection for our churches.

But to the Union debate. It lasted for ten hours and the vote was not taken until after midnight! During all that time the great hall was crowded almost to suffocation; for a Scotchman relishes a stiff debate as well as he does his oat-meal porridge. I am afraid that this is one of the difficulties in the way of union. "To contend earnestly for the faith" is a prime article in every Scotchman's creed. This year the Union party in the Assembly—determined not to over-bear the powerful and resolute minority—agreed to present only a partial half-way measure of "cooperation." This signifies simply an inter-change of ministers between the Free Church and the "United Presbyterian" and "Reformed Presbyterian" bodies on a mere signing of the "formula" of faith on each side. This very simple step is justly regarded by both sides as the inevitable preliminary of permanent reunion, and so it was opposed by Dr. Begg, who is the Robert J. Breckinridge of Scotland,—a large, portly man, with a keen stomach for a fight, and yet of a most genial and cordial disposition. The other "war-horse" of the anti-Unionists, Rev. Mr. Nixon of Montrose, made a speech which was a perfect eruption of red-hot lava, yet he is said to be one of the

most lovable and benvolent men in Montrose.

The debate opened with a workman-like speech in favor of "co-operation" by Dr. Adam of Glasgow. After him came Mr. Balfour, Dr. Miller of Glasgow, Mr. Mearns, the veteran Sir Henry Moncrieff, and several others of less note. The brilliant Prof. Rainey did not speak until ten o'clock, and then very briefly. He is a youthful, handsome, fair-haired man,—speaks with great fluency, and is as polished as a scimitar. Dr. Arnot spoke too with characteristic *unction*. The rear of the discussion was brought up by Dr. Begg, who was not in one of his happiest moods, and his speech carried less metal than usual. Soon after the clock struck twelve the house divided. For the motion of "co-operation" three hundred and sixty-nine voted; and against it one hundred and seventy-two. Among the latter stands Dr. Horatius Bonar. Compared with last year, the Unionists have lost slightly in numbers; and I must sorrowfully admit that the prospects of a speedy union of the non-established churches of Scotland are by no means flattering. The opposition is so powerful that an attempt of the majority to force an incorporation with the "U. P.'s" and the "Reformed" bodies would lead to a new disruption in the Free Church ranks. The Union *will come* inevitably; but time and tact and patience and the leadings of Providence may be trusted to bring about by and by this most desirable result. The Union party is not only the strongest in numbers, but also contains nearly all the most celebrated and powerful men of the Free Church body.

On Thursday morning I attended a most delightful Sabbath-school breakfast. There is a growing interest in Sunday-schools among our brethren here, and a great desire to learn all about our American methods, and to adopt them. Rev. Mr. Campfield of Newark, N. J., made a capital speech. In the evening the Free Church Assembly received our deputation;—and most handsomely they did it. The Hall was filled, and the galleries crowded. Dr. Guthrie's tall form and genial face were visible on the front bench; and beside him sat the old hero of foreign missions, Dr. Alexander Duff. Dr. Buchanan of Glasgow—one of the foremost leaders of the house,—introduced us in a few courteous words; and the reception by the audience was as enthusiastic as feet and hands could make it. Brother J. B. Dunn—who is doing yeoman's service in pulpit and platform—introduced our General Assembly's deliverances on *temperance* into his excellent address. Our lay-delegate, Elder Edwin S. Wells of Chicago, concluded with a brief but beautiful and effective speech. He has spoken at many of the public breakfasts very happily.

Good Dr. William Arnot, whose name is so fragrant on our side of the Atlantic, moved the vote of thanks, and the Moderator addressed us with great fervor. He then proposed, though he said it was out of the usual routine, that the whole Assembly should join with him in a *prayer for America*.

I wish that all of my countrymen could have heard that prayer! They would have loved all the more the man who uttered it, and the noble body whose heart-utterance came, I verily believe, from his fervid lips.

On Friday we were received by the Established Church Assembly. Although the atmosphere of this Assembly is quite a different one from that of the Free Church, yet we are welcomed very courteously. Dr. Pirie moved the vote of thanks, and the moderator, Dr. Jamieson, made a happy speech of salutation. In all the addresses made in each of the religious bodies, no name has called forth such universal applause as the honoured and beloved name of Dr. Charles Hodge. His new volumes of systematic theology are circulated widely, and a deep desire is expressed on all sides that he should soon visit Scotland. He is universally pronounced here the first of the living theologians. In the Assembly I met my old friend Dr. A. K. H. Boyd (the "Country Parson"), who is now settled at St. Andrews.

I find Glasgow wonderfully grown in size, and the new portion of it exceedingly beautiful. The University-buildings, on West End Park, are magnificent. On Saturday Mr. John Anderson, whose store is the *A. T. Stewart's* of Glasgow, gave us a charming excursion in his fine steam-yacht down the Clyde. Yesterday brother Dunn preached for Rev. Mr. Borland. In the morning I heard Rev. Andrew A. Bonar (the biographer of McChesney) preach on the Crucifixion of our Lord. His manner was somewhat *Scottish*; but his matter was heavenly. In the afternoon I occupied the pulpit of Rev. H. Sinclair Patterson, who is one of the most popular and effective pastors in Glasgow. In the evening I preached a discourse to young men before an audience of 8,000 people in the City Hall, by invitation of the Scottish Temperance League. To-night we go to the Irish General Assembly. Farewell to glorious old Scotland! If I were not an American, I should pray to be a Scotchman.



OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES. The following Presbyteries will meet at the places and times specially mentioned...

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Presbytery Clerks will please address all communications on business connected with the Home Mission Co. to Mr. J. L. to the Rev. William Cochran, Brantford, Ontario.

TORONTO MARKETS.

The quotations previously noted in breadstuffs continue, if anything on an unsettled scale. Flour—Ordinary No. 1 superfine could have been obtained at 75, but there did not seem to be any...

Travellers' Guide.

Table with columns for departure and arrival times for various railroads including Grand Trunk East, Grand Trunk West, Great Western Railway, and Toronto and Mississauga Railway.

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