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NEW BRUNSWICK.

Policy not Principle the ruling motive among Politicians,-Meetings of Synods-Local Union-French Colpor-

/ From our own Correspondent, /

said and written about school matters 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 any line of policy is welcome in order to gain sup-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 anent 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 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 the spirit of pleasure and illicit enjoy-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 sliaken. 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 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 affectthe 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 negociating 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 as pect 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 | pedestrians thronged the side-walk. But ought to be always and everywhere utterly groundless one, I am convinced, worse than this, I soon noticed adverof the policy that may prevail with the tisements about excursions down to ministers and people of the larger Long Island and other places by steamer, 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 ing the recommendation with which the the respective supreme courts of all the advertisements invariably closed, to get negociating bodies is not known as yet, away from the heat and dust of the city I will not say what course I will be in-clined to take if it appear that no union Atlentic. can be consummated for some years to

correspondent makes as to my statement tion to go to church, and resolved to postures, except the sermon, which eviabout the French colporteurs. I was comply with an invitation to hear the dently depicted the evils sapping the about the French colporteurs. I was comply with an invitation to hear the mistaken I see as to the source from Rev. Dr. Webb, in whose church I which the young men came. He has could not fail to listen to an excellent mistaken me as to the other point I sermon and and splendid music. The

James Bearing

tion once with the correspondence who corrects me, on the general principle at issue, namely that referring to local de-Notwithstanding all that has been rection. We agreed perfectly on the principle then, and we agree still. I in New Brunswick, our friends in the lave never seen cause to depart from Upper Provinces still persist in misrethe opinions I held then. But enough presenting the question at issue. They of that which is largely personal in his

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 brirf 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

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 descerations would be the exception rather than the rule. We may easily understand how in Chicago and other western cities 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 wellnigh 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 four performers and the organ. The wondered whether Dr. Webb had been intimations were then read and an exabroad before church time as I was, or whether he had ever seen a real Subbath ially guilty cities of the West, but to the this victory through the death of Christ. proverbially stand and puritanical city of | He described the aspects which this

was silent except in the vicinity of the wield intellectual weapons against chris-railway stations. Soon, however, the tunnty. He pointed out the dangers street cars commenced to run; and when arising from a sense of security, and I was making my way, an hour or two still more from the growth of prosperity later, towards the rooms of the Young in the community, the last being de-Men's Christian Association, I found the scribed as of three kinds, a disregard of streets crowded with pleasure-seekers in every direction. Every car and cab appeared to be in requisition, and hosts of

So far my impressions of a Boston Sunday were far from favourable. Tired I accept the correction which your as I was I could not resist the inclinathink, viz., as to the amalgamation of hour for service being 10:30 a.m. I judging from the criticisms I heard to Belshazzar after his feast! Dan. v. ; our mission here, with the mission arrived a little late, and found that prowhose head-quarters are in Montreal. | ceedings had commenced by singing the

Contributors & Correspondents. He thinks the proposal would be unwise | Doxology. To my great disappointment were going on all the time for the more because of the absence which that would the chor, consisting of four surgers and row's concert, and the of bond instru cause of local supervision. Now that is an immense organ, were the only per-oments, violins, and characters was only the very point which I was careful to formers, absolutely not a single voice, so too apt to greet the car wherever one guard most sedulously. I never meant, far as I could detect, joined them chose to stay. This state of things was that we should give up the local super- throughout the whole of the large con- of course exceptional, but much less so shipboard, the day and night are divided vision, I was not so foolish as that. I gregation. I must confess that, though was the crowd gathered on the commons, anto watches of four hours each. This think I reserved that point in the remove unit willing to see unnecessary restriction a piece of ground which would be called was a common practice in ancient times. marks I made-it is certain I intended ! tions placed on the use of instrumental a Park anywhere else, but which still Matt. viv. 21; Ex. viv. 24. Why does to do so. I suspect I had a conversa music in the church, my prepossessions retains the less ostentations made in the third conceal the hour of his attack? have always been against its introduction as tending to injure congregational like to get rid of the Sunday Park mais singing; and I can assure you my Boston experiences have not done much towards making a convert of me. After a tew words of prayer, Dr. Webbread a chapter from Luke. He is a fine looking man, Common and as a preacher is immeasurably more pleasant to listen to than Dr. Blaikie, whose efforts in Toronto a few months ago, I am afraid, left but an indifferent impression respecting American pulpit eloquence. Almost everything in the rest the attention of a frequenter of apparently soler, industrious, and pros-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 riband depending from the top of the pulpit Bible, and bearing a yellow cross surmounted by a crown; the other was an immense boquet 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 vigble above a wooden screen in front of the organ where they stood, and who, with both organ-player and bellows-blower were entirely obscur-ed from view during all the rest of the service. The exquisitely humourous 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 scated during both singing and prayer. Another hymn was given out and when I saw the congregation rise to their feet I was in hope

> intimations were then read and an excellent sermon preached from the text:
> " He that hath no bood, let him sell his 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 Sanday descration and the spent of the world, and the spent of the world in spent o the best means of putting a stop to it; the best means of putting a stop to it; and the spirit of the world, and the prometer died, and the spirit of the world, and the prometer died, and the spirit of the world, and the prometer died, and the spirit of the world, and the prometer died, and the pr conflict is assuming at the present day, I arrived in that city at 6 o clock a. Laying stress more especially on the lief, sinful pleasures of all kinds, these m., on Sunday morning when everything terrible skill and subtilty of those who are our dangers, Prov. vi. 27, 28; 2 Pet. religious denominational distinctions,

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

political corruption, and individual disregard for the laws of morality, which 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 lant from the pulpit, some few voices here and there were heard joining with the quartette and the

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 organ in praising God by proxy for the silent brethren at their sides. I must as at the great day of account. He confess that I came away from the church dissatisfied with almost every. as a thief, Rev. xvi. 15. He may come unfruitful. thing, organ, singing, and especially at any hour. If he shall come in the foundations of religious life in Boston, and as evidently listened to a more intellectual or aesthetic performance, Nabal after his surfeit! 1 Sam. xxv.; In some parts of the town rehearsals down his barns! Luke xii. 20.

like compared with what may be will nessed any Sunday evening on Boston

I have not time to dwell upon any of the qualities of Bo ton character, in Hun non, and so be saved now. which I consider redeening, and therefore I may perhaps be regarded as disposed to be consorious. I may say, however, that the Boston people are perous; 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 trespossed sufficiently on your space.

Yours de.,

ON THE WING.

Boston, June 17th, 1872.

Subbuth School Teacher.

SABBATH SCHOOL LESSONS.

Watchfulness .- Matt. xxiv. 12-51. Prove the evil of anger. Repeat Psalm 111. 1-2; Lord's Prayer; Shorter Catechism, 82.

VLB. 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. exli. 8, 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. 28. "He that rusteth in his own heart is a fool. "Search me, O God, and know my heart." Ps. exxxix. 23, 24. (3), Our lives. "He that keepeth his way preserveth his soul," Prov. xxviii. 26.

II. What are we to watch against. Canaanites; this was their temptation. look at them, and stop their growth-Ex. xxxiv. 12 : Deut. vii. 25. Falsehood, fraud, enmity, blasphemy, unbe-

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 devoue," 1 Pet.

Who is the goodman of the house? The owner of it, the master of the house. What is mount by "in what watch?" The meaning is, at what time? On Boston. Most Christian people would like to get rid of the Sunday Park mas ance in Toronto, but the scenes enacted there are quite, decorous, and Christian 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 non , repent non; believe

VER. 15-17.

What post has this servant? What are his duties? Hew does he know his daty? 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.

2. Each has his own work to do. A child mas his lessons to learn, and his parents to obey. A servant must obey

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.

4. Fuithful 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. six. 11; Hos. x. 12; Col. iii. 21.

Ven. 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."

8. Our sins, if not forsaken, will be terribly punished. "There shall be weeping and gnashing of teeth."

Apostacy begins with littles; it is called draing back, not running back; beware of "an evil heart of unbelief."

I think half the troubles for which men go slouslang in prayer to God, are caused by their intolerable pride. Many (1). The evils of our own nature. Weeds of our cares are but a morbid way of in spring grow faster than flowers, and looking at our privileges. We let our they need to be kept down daily; so the | blessings get mouldy and then call them

If we keep looking at our feelings, and

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 teep and stony, their feet stumble and they faint by the way. Like Peter, they sink when they trend 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 heat, and we should die of that roar which hes on the other side of silence. As it is, the quickest of us walk about well wadded with stubidity.— George Eliot.

Love is a universal master, whether dothed in magnificence or poverty, it is 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

at any hour. If he shall come in the second watch, or come in the third for those about you will fall back upon watch, blessed are those servants whom the Lord shall find watching, Luke xii. the vineyards. What if it is nothing but 37, 38. How suddenly did he come to a kind word to a school boy crying in the street; it dries his tears, and the aching to Belshazzar after his feast! Dan. v.: heart grows light and glad again. Who and to the rich man after he had pulled knows what cloud of darkness one kind word may dispel?

Selected Artiftes.

THE POSTMAN'S BING.

BY MRS. A. D. T. WHITNIN

Of all the parables, das by day That thril, the heart of this life of muce Making strange and beautiful sup-Of gracious meaning in consects way The very blightest and deare at thing. In the sound in the house of the postin in's rin

It tolls a story. Though deep and far Stretch the gapt and the wish of man. Hid in the bud of an infinite plate, All blessed and sure previdings are God's love rings the bell at the door That the postmen stands and wait before

For He knew when He made it centh and sea The world so wide, end his child so so all. From heart to heart that would listening be And so from the first he had anny Soud of purpose that fruits to-day

And because no service of man to man No thought or method that matches need With outward emblem can halfway read The depth divine of the heavenly plen. Almost the dearest and hopefullest thing In the livelong day, is the postmun a ring

It minds me : all if so sure a hand So glad a summore, may tell and send Our earthly tidings from friend to blend, if There cannot be less in the Perfect Land onl-messages may not be stayed or crossed Out of God's mails no letter is lost!

Dear heart! that dwellest I know not where So nonreso distant—I may not see, While I sit below with thoughts of the Is some such usage of gladness there? the the angels come to the door and say Wo have brought thee a word from her to day? -Seribner's for July.

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 quit, without reason, to have lost something more than the mere perception of technical This feeling ran through the whole of society, and pinchbeck was at once considered despicable and discoutable. The successful speculator, sprung from nothing, who had made his fortune during the war, might buy land, build himself a mansion, and set up a magnificent establishment, but he was never looked on as more than a lucky adventurer by the aboriginal gentry of the place, as the blue blood, perhaps nourishing itself on their beer, turned up its nose disdainfully at the claret and madiern which had been personally carned and not lineally inherited. This exclusiveness was narrow in spirit and hard in individual working; and yet there was a wholesome sentiment underlying its pride which made it valuable in social ethics, if immoral on the score of natural equality and human charity. It was the rejection of pretentiousness, however gilded and glittering in favor of reality, however poor and barren; it was the condomnation of make-believes -the repudiation of pinchbeck. It is not a generation since this was the normal attitude of society towards its nonrean riches and Brummagem jewelry; but time moves fast in these later days, and national sentiments change as quickly as national fashions.

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 noureau riche because of his newness. not adopt him because of his riches The whole anxiety now is, not what a thing is, but how it looks: not its quality, but its appearance. Every part of social and domestic life is dedicated to the apotheosis of pinchbeck.

It meets us at the hall door where miserable make-believes of stuccoed pillars are supposed to confer a quasi-palatial dignity on a wretched little villa run up without regard to one essential of home comfort or of architectural worth. It goes with us into a cold, conventional drawing-room, where all is for show, nothing for use; where no one lives, and which is just the mere pretence of a drawing-room, set out to decoive the world into the belief that its cheap finery is the expression of the every day life and circumstances of the family. It sits with us at the table cream color to brown; but antiquity is which a confectioner out of a back not held to weaken the force of grandeur. street has furnished, and where every- The titled card left on a chance occathing down to the very flowers is hired for the occasion. It glitters in the the uppermost place -still represents a brooches and bracelets of the women, perpetual renewal of aristocratic visits and the stude and signet rings of the and an unbroken succession of social men; it is in the hired broughams, the triumphs; yellowed and soiled, it is hired waiters, the pigmy page-boys, the | none the less the trump-card of the list faded paper flowers, the cheap change and while the outside world laughs and pague and the expectation of social con- ridicules, the lady at home thinks that sideration, that meets us at every turn. The whole of the lower section of the middle classes is penetrated through and cepted according to the status of the through with the worship of pinchbeck, and for one family that helds itself in the honor and simplicity of truth, ten thousand lie to the world and to themselves in frippery and pretence.

The greatest sinners in this are women. Men are often ostentatious, often extravagant and not unfrequently dishonest in that broad way of dishonesty which is called living beyond their

of the old Bailey; but, as a rule, they go in for the real thing in details, and than on the surface.

selves up to a more general pretentionsness, 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 base ornamentation and false grandeur, though it lets in wind, rain, and sound almost as if it were made of mud or cenvas, rather than a plain and sub- moral effects, but they are symbols stantial dwelling place, with comfort one side, diligent over the "Battle of blance of savages, by the cheap imita-Prague; a nursery full of crying babies tion of costly substances. on the other-more battles of Prague opposite, diversified by a future Lind ter-pipes bursting in the frost, walls | them to do-the regeneration of society streaming in the thaw, the lower offices by means of their own energies; the recking and green with damp, and the movement-all these, and more miseries of the same kind, she willingly encounters rather than shift into a locality relatively unfashionable to her sphere, but where she could have substantiality and comfort for the same rent that she pays now for flush and pinchbeck.

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. If they can buy gold, she can manage pinchbeck : glass that looks like jet, like filagree work, like anything else she fancies, is every bit as good to her as the real thing; and if she cannot compass Valenciennes and Mechlin, she can go to Nottingham and buy machine-made imitations that will How poor make quite as fine a show. soever she may be, she must hang herself about with ornaments made of painted wood, glass, or vulcanite; she must break out into spangles and beads, and chains and benoitons, which are cheap luxuries, and, as she thinks, effec-Flimsy silks make as rich a rustle to her ear as the stateliest brocade. and cotton velvets delights the soul that cannot aspire to Genoa. The love of pinchbeck is so deeply ingrained in her that even if, in a momentary fit of aberration into good taste, she condescends to a simple material about which there can be neither disguise or pretence, she must lond it with that detestable cheap finery of hers, till she makes herself as vulgar in a muslin as she was in a cotton velvet.

Another bit of pinchbeck is the visit ing list-the cards of invitation stuck against the drawing-room glass, with the grandest names and largest fortunes tenses. The chance contact with the people represented may be quite out of the ordinary circumstances of life, but same quality; that generals and admirals and sirs and ladies are the common elements of the social circle in which the family habitually moves; that pinchbeck is good gol I, and that stucco means

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 patera 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. The pile gets horribly dusty, to be sure, and the upper layer turns by degrees from not held to weaken the force of grandeur. sion more than a year ago still keeps no one sees through this parrile pretence, and that the visiting list is acfugleman at the head.

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. They set the tone to the world below them, and the small trades-people, and the servants, when they copy the vices of their superiors, do not imitate her grace the

cit in practices which end in the dock duchess, but the doctor's wife over the way, and the lawyer's lady next door, j and the young ladies everywhere, who their pinchbeck is at the core, rather all try to appear nomen of rank and fortune, and who are ashamed of noth-Women, on the contrary give them, ing as much as of industry, truth and simplicity. Hence the rage for cheap finery in the kitchen, just a trifle more ugly and debased than that worn in the drawing-room; hence the miserable pretentiousness, and pinchbeek fine-badyism, filtering like poison through every knows in what grave moral cataclysm, a showy looking house, encrusted with will come to the front and oudcavor to

stay the plague already begun. Chains and brooches may seem but small material causes for important and, as symbols, of deep national value instead of stucco, and moderately thick. No good will be done till we get back walls instead of porches and pilasters, some of our fine old horror of pinchbeck, Most of their time is necessarily passed and once more must on truth as the at home, but they undergo all manner foundation of our national life. Educaof house discomfort resulting from this tion and refinement will be of no avail preference of cheap finery over solid; if they do not land us here; and the structure, rather than forego their "gen- | progress of the art- and society must teel locality" and stereotyped ornament not be brought to mean chiefly the A family of daughters on the travesty of civilized ladies into the sem-

Women are always rushing about the world, eager after everything but their practising her scales unweariedly; was home business. Here is something for bringing people back to the dignity of upper rooms to insecure for unrestricted 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 purchbeck because it count get gold, and which endeavors so hard to hide its real estate and to pas for what it is not and never could be. -F rehange.

ON EDUCATION BY NUNS.

uns, and the guilt and folly of those spread of education? Let the whole a sermon forthwith on the Christian's history of Rome-let the condition of victory over death, founded upon a sim such a country as Spain, throughly harpassage to the one in 1st Counthians, Romish, answer the question. Rome is 15th chapter-The last enemy, &c .wonderful organisation the world has the 25s, upon recept of which you can ever witnessed. Political as well as re- | send as soon as possible three more on cussion, she mets with crushing defeat. Luther, Knox, Calvin, Crammer, have taught a lesson that she is wise enough to profit by. She has changed her tactics. She attempts to do, by ser-pent-like craft and stealth, what she could not do in these days by fair discussion or cruel presecution : and of all the weapons she uses most sedulously and with most success, upon none does she place more value than upon that which enables her to throw around the daughters of Protestants an influence as deadly as it is fascinating. When a put forward, irrespective of dates and Protestant father or mother, with culpable simplicity, places his daughter in the hands of these ladies, and expresses his hope that no attempts will be made their names are paraded as if an acci- to influence her in religious matters, he dent, which has happened once and meets with fascinating smiles and earnmay never occur again, were in the daily order of events. They are brought tants, how often are you the subject of tants, how often are you know ceive yours until this day. Approve the whole social thickness is of the that Rome holds that you have no religion? Their theologians have styled your religion simply a negative, or nothing; and hom can the polite priest or smiling nun-interfere with nothing? Alas, Protestants, you are doing your best to build up that system that your forefathers spent blood and treasure to assail and pull down! Do you think that a female who continually kneels at the feet of an unmarried man, pouring out her thoughts, her desires, the whole of her conscious being, can be as pure as one who kneels only at the feet of Jesus; Do you suppose that women doomed to perpetual celibacy, cut off by a dreadful vow from all participation in the ordinary duties of wife and mother, are best fitted to teach and influence your daughter, whom you hope to take her part in life's battle? Deluded and faithless Protestant fathers and mothers! How many have had to curse the day that witnessed their credulity and their sin! Your daughters are surrounded by those whose caseless object and highest ambition is to undermine and to destroy your daughters' faith, and to bring them within the embrace of Rome. When will Protestants awake to a sense of their folly? Rome is active at the polls, in the parliaments, and in the councils of the nation. She ever presents an unbroken front, whilst you Protestants play into her hands and to her power. -The Ballyshannon Herald.

> LASK you solemnly, in God's name, not to let the sun go down to-day till you have spoken to one man or women 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 in-

series of letters which passed between a sage runs something after the following to have been opened by the sormon days, when please enclose account tiser. To this the clergyman replies, asking what the terms are, and intimating that, as he is not blessed with a "long purse," there will be no trade done "unless the price is very low indeed." The sermon-writer replies that his " usual terms are a guinea per sermon;" but that if the clergyman "is likely to become a regular customer " he will " put them in for half a guinea each. The clergyman writes back that he is likely to become a regular customer; offers to take twelve sermons a month, "if he can have them at the rate of three for five-and-twenty shillings;" and states, finally, that " if these terms are accepted, the sermon writer may at once send the first 'on The sermon writer replies approval." that he will do the work for the sum stated, on condition that no MSS, are to be returned if the first three are ac-"The Peterborough Examiner gives a cepted. The clergyman assents, the report of a lecture on Education by sermon-writing begins, and the correspondence occomes more interesting. It Protestants who hand over their child- would seem that two of the sermons ren to such an influence. What did have been delivered, and the writer of Protestants suppose was the object of them, being either distrustful or "hard-Rome in multiplying those conventual up," has applied for something on acestablishments for the education of their count. At all events, he gets this letdaughters? Was it its anxiety for the ter :- "Dear Sir,-If you will send me Rome acts through the most and I approve of it, then will remit you ligious-in fact, more political than starting subjects suitable for Sabbath religious—her first object is power, evening uses. The sermon goes, and in dominuey. She has found, from bitter, reply comes this letter: "Dear Sir, experience, that, in fair and open distance of the control of the c it to-morrow. Approve of it with one exception, which I should like you to remedy. Willthen remit you. Having given then a description of man when death entered into the world, I think in as glowing language as possible a description should be given of Christ's resurrection from the dead, when death was conquered and the devil defeated. Let me have this appendage as soon as possible. Will then fulfil before-menfroned agreement, upon recept of which you will please send two more at once on | bring out and enforce the whole subject striking subjects dressed in as glowing thonery (italies in original) language as At this point the correspon dence, except so far as it relates to remittances, breaks off for a month, from which we judge that the writer laid on the colour with a sufficiently unsparing thoughts and an easy way of filling up until this day of it, if you will please append a graphic or for Sabbaths when the preacher has description of God's love manifested in not had time to think or write out a the death of His Son for sinners, sermon in good logical and rhetorical coupled with a glowing description of christ's dying on the cross, the consummation of love. Was too late this evening for P. O. O. Will send it on Monday." The next letter sets forth that "one of the last sent (that on wheat and tares') could not be used, having taken the very same subject only a few Sundays before. "Can you take this back," the clergyman proceeds, "and send me two, one on the nature and advantages of faithful prayer, founded on such a subject as the Syro-phanician woman-should like that subject—the other on the rewards of a holy life, founded on such a passage as Say ye to the righteous, Ac., or There remains, therefore, a rest for the people of God. Your attention will oblige. The sermon-writer replies that he is quite willing to write on either of the subjects suggested, but he declines point blank to take back "Wheat and tares." "The compact was that no MSS, were to be returned if the first three were no cepted." What became of that unhappy sermon, therefore, must remain a mystery. Perhaps it was "saved up" for future use. After this, however, the clergyman is prudent enough to furnish his own texts (which he seldom did before), and even to sketch out the form of treatment to be adopted. For instance -" Please send me a sermon on the words, . Work while it is yet day.' First, the introduction; then on 'the Secondly, on the nature of the day.

work'- firstly, the sinner s work, sal-

vation; secondly, the Christian's work, to aid in mending this bad world, in dif-

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 to our possession, for the authenticity of course, from these words—'And yet which we can vouch. It consists of a there is room?' My idea of the pas-

person who made it his trade to write . First, introduction. Bring in forcibly so mons and a Church of England clergy and clearly the reason and occasion of man, who made it his business to preach; the words. First division, the gospel them in a church some forty or uity provision in the Church of Christ, with pore of our society, to result God only miles from Liverpool. The sermon a bold and striking glance at the numthe four surfaces they will sacrifice the knows in what grave moral cataclysm, writer would appear to have been an ber of believers of every cast and charachole internal fabric. They will have unless women of mind and education obscure newspaper reporter out of work, acter who have been admitted into its writer would appear to have been an ber of believers of every cast and char-The clergyman, who carried on the corpale. The church on earth compared respondence under a feigned name, and to a railway train, passengers of all had his letters and MSS, addressed ages, &c. A vessel playing on the under cover to his grocer, was a much waters of the sea, &c. Secondly, the esteemed rector—none of your wild, room in heaven, with a pathetic picyoung curates, but a reputable middle- ture of the saved and yet there is a red parochial personage, with a living of toom room for all room for me, his own to subsist on. The ball seems ac. The third to a will send in a few writer with an advertisement in a Man- The next and concluding letter of chester paper, addressed "To clergy, the series is to long to quote in full. man," and offering "original sermons" i It begins about the ecount" and on terms to be ascertained of the adver- 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, &..." and contrast them with "the great ones, the leading ones, of this day." He is also to "bring in the Reformation, Martin Lather," &c., in "as glowing language as possible," and then to describe "the position of the Church at the present dayperfect 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 vice 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 suddealy ceased, and does not get resumed. Liverpool Mercury.

EXPOSITORY PREACHING.

By expository preaching we undertand 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 of the lecture.

Cuhappily, it does not always receive such care and labour in its preparation. While requiring it as much as any form of discourse proper to the pulpit, it is too often regarded as admitting loose time without much study. By many it seems to be regarded as a form of Approve discourse suited to week-day meetings, esteemed as it now too generally is. The fault is not so much with the people as with the preacher.

It is always to be regarded as an evidence of the decline of the pulpit when lecturing ie disparaged. Simple exposiiton 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 pre-achers, and though their previous training brought into the pulpit much of the learning and thetorical 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 rereligious character by which the people of Scotland are so much distinguished.

If God is your guide, He will be your guard; He always protects whom He fusing and spreading the gospel, with a leads.

-United Presbyterian.

A GRM.

Oh in this mocking world, the fact.
The doubting field d'estables our parties.
Better he rucated to the kind.
Than loss the blessed hope of truch.

DR. HOLLAND ON THE SABBATH QUESTION.

Of the importance of the observance of the Babbath, in the vital economy of the American people, there is no longer any doolt. With all the periodical rest it brings us, we still find ourselves overworked; and the wreckes of paralysis are stream around us on every hand. Without it was a stream around us on every hand. Without it was a stream around us on every hand. Without it was a stream around us on every hand it before the paths of business, enterprise. As a matter of commy, therefore—as a conservative of health and life and the power to work—the Babbath observed strictly as a day of rest from secular labor, is of the utmost importances. We cannot afford to lay and we shall never be spile to afford, to give it up to labor, sinker in oity or counsely. Experience has settled this peigh, and yielded upon every hand its testimonics to the wiselon of the divine institution. As a manure of social, moral, and hypical handled a social, moral, and hypical handled as the measure of industrial commy—the ordination of a day of proiodical rest like that which the Sabbath brings us would come legitimately within the scope of legislation. If we had no Sabbath, it would be the they of the State to ordain one; and as we have it, it is equally the duty of the State to relate one in all as we have it, it is equally the duty of the sloser nance of the Sabbath in America which it is owell calculated to secure. There are certain other facts connected with the observance of the Sabbath in America which the observance of the Sabbath in the scape of the sabbath in the observance of the Sabbath in the scape of the Sabbath in the scape of the Sabbath in the observance of the Sabbath. We do not believe there is a deeply relieues as components in America of any effective there is a deeply relieues.

is, that the high morality and spiritual yof any community depends uniformaly on its observance of the Substht. We do not believe there is a deeply religious community in Amarica, of any manne, that does not observe one day in seven as a day specially devoted to religion. The curronst Christian or Jewish workers everywhere are Subbth keepers, in their separate ways and days. It is very well to talk about an "every-day Christianity", and better to possess and practice it; but there certainly is precious little of it where the Subbth is not observed. The religious faculties, continents, and susceptibilities, under all the schemes and systems of religion, are the subjects of enture, and imperatively need the periodical food and stimulus which come with Subbath instantions and ministries. The prevalence and permanence of a pure Christianity in this country depend mainly on what can be done for them on Sunday. If the comies of Christianity could wine and permanence of a pure Christianity in this country depend mainly on what can be done for them on Sunday. If the comies of Christianity could wine to destroy the power of the religion thry contenn than all the Renaus and Strausses have ever done or can do. They understand this, and their efforts will be directed to this end, through every specious protest, plea and plan.

The most religious and carnest of the Catholic clergy in Europe lament the English and American Sabbath they work for the spiritual benefit of their poople at a said disadvantage. It is this European Sabbath or Sunday, which were told is to come to American that through her foreign population. We hope not. We would hike to ask those who would rejoice in its advent, how much it has done for the countries where the sunday as a religious day; and, 5rd. That citler as a consequence or a conconnent in moral and spiritual improvement goes always with the observance of Sunday as a religious day; and, 5rd. That Sunday sa a religious day; and, 5rd. That sunday sar and yo formulaminal life. and human life.

and human life.

Now the question relating to the opening of parks, libraries, reading-rooms, etc., in great cities on Shunday, are not noral or religious questions at all,—they are pradential, and are to be settled by experiment. It is to be remembered that there are large numbers of the young in all great cities who have no home. They sleep in little rooms, in which in winter they have no fire, and

can never sit with comfort. They have not the cutree of other homes; and they can neves sit with consfort. They have not the entere of other homes; and they must go somewhere, and really need to go somewhere. Christian courtory does much to bring them into Christian association, and ought to do a thousand there more. The least it can do is to open all those door, which lead to purchase and to the entertainment of the better side of human nature. A man who seeks the society of good books, or the society of those who hove good books, or chooses to vanueler out for the one look at nature and the one feast of the one look at nature and the one feast of the one look at nature and the one feast of ours air which the wack can give him, is not to be met by bar or ban. What-seve feeds the man and ignores or starves the bruto is to be fostered as a Christian againcy. The Sabbath was made for man, and not man for the Sabbath. That is not religion, but pages alsaying, which makes of Sunday a penance and as aerifice. It is better that a must be in a library than alone all the time. It is better that he wander in the park than some feel the temptation to make a drinking salloon or a brothen. The Sunday horse-our is justified in that it that wat away houseauds to church who could hardly go otherwise. The open library is justified in that it is a road which hardly go otherwise. The open library is justified in that it is a froad which leads in a good direction. The roads devoted to Sunday amusement lead directly away from the Christian church. All pure ways are ways that toud upward, toward God and heaves.—Scribers' and the sunday and the ways.—Scribers' and the sunday have and the sunday the sunday and heaves.—Scribers' and the sunday ward, toward com-ner's for July.

THE REV. C. H. SPURGEON ON RITUALISM.

at the

In one of his latest sermons at the In one of his latest sermons at the Metropolitan Tabernacho, the Rev. C. H. Spurgeon said—It is universibly anusing to mark the way in which our so-called national Clutter kries to win mon to God. It has recently been stated that meveral of the leading ritualistic churches in London the substration of the foreign ritualistic churches in London the substrations. ritualistic churches in London the sub-scriptions to foreign unissiem only reached the sum of £7 15± 2d for a whole year. It is fair to add that one of them contributed £5 10s 10d to a special fund for Honolulu, but even with this extra effort the total is not raised to £14, and the average is not £2 a piece. These seven flood spostolic churches contributed between them £18

GIVE AND GET.

Two travellers in a mountain pass were overtaken in a snow-storm. As the bright draw might they were still far from their journey's can't heir strength for their paths, and their bourned the snow. They stooped down, and examining it, and is bourned buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow the body of a man. They tonched it, and even they—cold as they were—could feel its icy coldates. Was it a corpete, or a living body? They traised it from the ground, and subtility in their arms; they breathed into its in thier arms; they breathed into its into its motionists lips; they clasfed its frozen limbs, and lot it breathed—it moved—it is eyeliage opened—its eyes looked upon the min wonder, and then in gratitude; it is down an an analytic them in wonder, and then in gratitude; it is the sound of it, they had soot the same them to discuss the sound of the potential warmed and animated them to active ling again. Christian brother, are you, complaining that you are cold and warmed and animated them to active life gain. Christian brother, are you, complaining that you are cold and warmed and animated them to active life gain. Christian brother, are you, complaining that you are cold and warmed and animated them to active life gain. Christian brother, are young in the complaining that you are cold and warmed and animated them to active life the part of the morning and shuts up a time of the morning and shuts up a time of the morning and shuts up a time of the morning and shuts u

THE DRUNKARD AND HIS CHILD.

THE DRUNKARD AND HIS CHILD.

People say to me, "How is it that the Lord blesses your labors so?" Well, I don't know, except it is because I trust in God. There is nothing else. Only believe on Christ, and you will be saved. It depends upon at God has done, and not upon what we le. I tell you he has done it all, and that he can save you. If supposely had tell me years ago that I should have been saved, and should have done what I have, I should not have beine well and should have done what I have, I should not have believed him. When I say to my wife sometimes, "Well, lass, I do not know how it is that people come to hear me, and how it is that people come to hear me, and how it is the Lord blesses my labors, 'abe says,' Well, you know, you sak for it; you know you trust in the Lord, and that is how it is; and he that trustoth in the Lord shall never be confounded." We have been praying for God to make bare his arm in the present day, and I believe he will—

"Arm of the Lord, awake, awake!

"Arm of the Lord, a vake, awake!
Thine own immertal strength put on :
With terror slothed hell's kingdom shake, And cast the for with fury down."

And east the for with fury down."

The blood of Jesus was when for you. You foel yourself perhaps a poor degraded claracter; too balk they, too band to die, too bad to go to shell. The blood cast save you, I knew a poor defined drunkard, who blasphanned God's name, and turnkard, who had the sand, "Give me that monoy. Sile sand, "I want it to buy and children some broad for to-morrow, when I am onto washing. Ho said he would have it, and they began stringgling, and then ho began to beat her; and his little child canne in; and got between her father and medher, and looked at the father, and said, "Oh, father, dun't beet my yoor mother." The father looked at his little child, and pushed her out of the way, and struck her till the blood poured out of her little face, and sho saill cried to her mother, and then she said, "I have some for while they were quark ling in that way, and when I went in the had done. I knew that, that poor woman was a child of God, and that God had given her liberty. Whou I went in, the little girl said. "If we had done. I knew that, that poor woman was a child of God, and that God had given her liberty. Whou I went in, the little girl said. "If we had done it is any, that whatever, we ask it faith, believing, it shall be done?" "Yes, we do, said the p. a 't. other. "Yer, we do, said the p. a 't. other. "Yer, we do, was my father." She prayed, and then her mother prayed; i pushed had, and she said, "On my God, and my father, and and my mother, and the hate one or twenty minutes. At has, the poor little girl put up her hands, and she said, "On my God, and my father, and and we had, and the leaf put her little girl melt down and prayed, it had be one of the prayed, it pleased the Lord to save my father.

INDIRECT DAMAGES

RDIRECT DAMAGES.

We are nous of us over-learned in law, covercharged withcommon-some but whatever of the latter we may possess we may preactive withcommon-some and ask no favors of High Counts.

Jones gots into a little dispute with his sected in line and the load of the latter we may possess we may preactive within his sected in the same of the latter we may possess we may preacted within the section of the latter we may possess we may preacted within the section of the latter we may possess which is sected as last by his being uncoronnois and y may be seen at a subject to the lead and bacton. He would be at last by his being uncoronnois and y favored in the section of the latter we may possess the latter of the latter with the latter of the latter we may be private and bloody condition; and Mar. The latter is prevented in the same possess which is the three dainy to weak and increases and provided to the unitary of the same possess. The consequences of the midnay go our multiplying in various directions, until we can no longer follow the threads of second, third, and fourth canses; and the whole occas of his market of the original disturbance.

Meanwhile the law comes in and the second constructed of the family in various directions, until we can no longer follow the threads of second, third, and fourth canses; and the work of he was the consequences of the midnay go our multiplying in various directions, until we can no longer follow the threads of second, third, and fourth canses; and the work of he was the consequences of the midnay go our multiplying in various directions, until we can no longer follow the threads of second, third, and fourth canses; and the work of he was a second to be described to the consequence of the midnay go our multiplying in various directions, until we can no longer follow the threads of the consequence of the midnay go our multiplying in various directions, until we can no longer follow the thread of the consequences of the consequences of the midnay go our multiplying in var

First, With the ruin of his wife calth, and the loss of her housewifely services.

services.

Second, With the loss of the labour of two boys for a given period of years.

Third, With the cost of the liquor which his demestic trials have induced him to be induced. him to drink.

him to drink. With the value of the labour which his drinking habits have induced him to squender.

Flyth With the loss of the satisfactions that come from sic possession of a healthy and happy wife, and a pair of affectious to and industrious children.

a heathin and happy wife, and a pair of affectionate and industrious children.

Sith. With the loss of his solf-respect and the respect of the community.

Screath—But there is no ond of the last, and no possible footing-up of the figures in the column. It may amount to five the man of the last, and no possible footing-up of the figures in the column. It may amount to five the man of the last increase with the search and ship of age, is told by the furtice that he has no case, that no such thing as an estimate and statement of consequential damages are possible to finite mind, and that he cannot recognize his claims. Perhaps it is not impertiuent to state that he cannot recognize his claims. Perhaps it is not impertiuent to state that M. Errown, who becomes very narry at learning what Mr. Jonathy by simply laughing at a claim wighth it the nature of the case can mover to of the case can mover to of the case can mover to of the case can move the contract of the case can move the contract of the case can move the case of the case case of county.

the neture of the case can never be reduced to figures and never satisfied.

Now if Mr. Jones has sense enough left to comprehend the sitantion, and candor enough to acknowledge his error, there is no reason why he and Mr. Brown may not ait down and smoke many a pipe together in their old conseption of the many appeal of the many and provided in the conseption of the many and the many and common-sense. Jones undoubtedly had had advisers, who ought to have known better than to have put him up to so fooliah a business; and the quicker he gets sit of them the better. There is a principle underlaying this homely illustrative case which governs large things as well as little. No diplomacy can citange it, no petitiogging or appear of the many control of the many

We want more of the Bible in our church life; its knowledge, spirit, and power! Its well-springs of salvation impart a robustness to us spiritually we cannot do without. The church is not a juing in "spirit alors were in your local whose in your local spiritually we cannot do without. The church is not a juing in "spirit for souls whose in valided corps must be treated to the tibutes of delicited faney, and sentiment, and the tortical clap-trap P. Lenars should remember that every childhood a bugbear, even though it has lain claimed for tens of years, yet break loose and grinks us matery over the man see soon as he finds him on a stek-hed. The first fright is the more daugerous, the sooner it happens; as the man grows older hots less and less casely fright: end ; the little cradle of the child is severe early quite darkened than the starry heaven of the man.

THE OLD CATHOLICS.

which the world has need.
Firmly attached to the faili, established in the Church by Christ and Haspottles, we accept, with the holy sarigitures, all the traditions of divines origina and allegitimate decrees of this Calculation. But we absolutly repet the human traditions which have been somingted with the results of revelation, as well as the abuses of authority by which it has been soughts maintain and impose them. We particularly report the Council of the Vatices as deficient in the personal both of the pastors and of all the errors and abuses previously introduced into Catholic Church in the personal both of the pastors and of the fact. We believe that reform do be now more necessary and more urgent than over by the very reason of the obtained refusal to accomplish it, and of the intolerable excessed the orise we enfer in the council of the council of the council of the fact, and that it is on the groundwork of the english countries that the much desired union of the various Christian communities may be affirst prepared and afterward effected.

At no price will we separate lourselves from the Catholic Church to form a new sect we recognize the legitimate authorities that represent it, but we also affirm our rights and our dutlest creamination y state in which the Catholic Church to form a new sect we recognize the sentially transitory state in which the Catholic Church world in right and our dutlest creamination and their sent and reform, and the communical Council, and the communical Council, and the choice of pastors faithful to the antelest inth and to the spirit of charity and liberty that ought to reign in the Church of east Church and Councilial Council, and the close of pastors faithful to the antelest inth and to the spirit of charity and libert

mun ann to no spirit of citarity and liberty that ought to reign in the Church of Jeans Christ."

The committee for the promotion of the objects of the Old Gatholics is numerably of the objects of the Old Gatholics is numerably of the objects of the Old Gatholics is numerably of the objects of the Old Gatholics is numerably of the objects of the Old Gatholics is numerably of the objects of the

the uncasiness it causes their patrons.

Jean Paul F. Richter ways, "You mothers, and especially you in the higher and less busy classes, whose fortune spares you the heavy burdens of eareth house-keeping and surrounds you with a cheerful groen garden for the education of your children—how is it that you can prefer the tedium of solitude and society to the enduring charms of your children—to the sports of the best beloved beings—to the reverse of your children was the constraint of the most delightful and lasting infinesse? That woman is despleable, who, having shildren, eyes feels caust."

British American Presbyterian.

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British American Presbyterian.

TORONTO, FRIDAY, JUNE 28, 1872.

A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synon 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 he rejected AND THAT THE AUGVE-MENTIONED PAPER BE RE COMMENDED TO THE MINISTERS AND MEMBERS OF THE C. P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT .- From Proceedings of Genera

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 | and liberally endowed Institution. Nocordially welcomed. Immediately be- thing could have well been more encourfore leaving England, he was entertained aging than the report of its progress ata farewell banquet, and made a speech | during the past year, which was read at which surely ought to satisfy the most the meeting of the Assembly. Already enthusiastic Canadian.

The shocking accident on the Grand Trunk at Shannonville has been the senbeen given in the daily papers, and these distressing description. More than clares that it is impossible to give any one an adequate idea of the injuries sus tained 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 rathe; 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 be ing 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 1. ing the right to call him to account. No won- tions.

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 decorns and reverential form, is somewhat as follows: The Church of England forbids you to say hoous poons, and you shall not say it; but if you like to say ocus poons we have no objec-tion at all. Nay, if you can show that, though you did netually say hoens pocus, you meant to say ocus pocus, but inserted the 'h by a nat ural or acquired infirmity about aspirates, you are within that broad liberty which the Church of England permits to her ministry, and hocus pocus 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 or the eighth commandment, and were to extenn ate 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 lungic or fools, and "there were present at the deliv erv of its judgment on Saturday an archbishop a bishop, three of the most eminent of the equity judges, an ex-chief justice of Benzal, a former common law judgo, and a distinguished law professor of the University of Oxford."

This is not caricature but a real soberly sad likeness. We shall see how the Evangelicals will take the dedecision which makes so little of their most cherished opinions. Will they seccede? 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 chance. 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 the number of students is large, the funds are ample, the endowment scheme going on prosperously, the bursaries sation of the week. Full details have numerous and likely to increase, while the building of suitable and commodious have been of the most sickening and premises will in all likelihood be proceeded with very soon. Perhaps the thirty of the poor victims are already | most gratifying feature of this College is dead, and several others are not expected the number of French Canadian students to survive Every one who has visited | in attendance as candidates for the the temporary hospital at Belleville de- 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 neverthoroughly 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 the support and extension of Canadian "schools of the Prophets" that what has

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

yet been accomplished will soon be re-

garded as the "day of small things."

THE KEITH CASE.

It will be seen from the following in structions given by Archbishop Lyuch and ather Jamot 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 dignataries 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 abet ting this contempt of Court, and kid napping 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 Jesuistical 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 ARCHDISHOP.

To Messrs. O'Donohoe and Moss, Barristers, de., de.,

GENTLEMEN,—I am summoned by the Jonorable the Court of Chancery to give whatever information I possess, that may lead to the discovery of the Keith children. I request you Court, that this proceeding against no 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 holh parties are living together with and whilst both parties are living together, not-withstanding that their children were held by each party secreted, 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 Cour that I would consider it derogatory to my man that would consider it delegatory to my man-hood, and unworthy of the position I hold in society, and in the church, to reveal secrets, whother 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 inrespect patter and the sacred rights of in-dividuals. 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 placedout 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 sequiter, womb follows the mother." Fructus sequiter, 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 scenify given that both father and mother should enjoy their society as before, the case would be different. If the mother were a deprayed woman, and unfit to live with her children, and thus forfeited a mother's his real master's Court. The Pope carright, 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 lost his cause, for the refusal to receive woman; consequently, I would sin against 10 laws of nature and conscience if I would help Mr. Keith to consumate a greeous wrong on his wife, by depriving her of the society and joint control of the three children she has se-

You will, in fine, inform the Honorable Court that the children were not in this province to my knowledge since Habeas Corpus writ was is-sued 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 Mose, 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 overything I can disclose in this matter.

2. I am the Pastor, the confessor, and spirit-ual director of the defendant. Jessie Edwards

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

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

5. I consider myself bound now as a gentle-mae and a man of honor not to disclose what mae and a man of honor not to discisse 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.

found.

6. It is a principle of Theology in the Cathlie Church, binding on one as a priest, that what is disclosed to a priest confidentially out of the confessional (which would not have been sor), is to be by him held with as much in violable secrecy as if heard in confession it-

7. In declining to answer questions put to me herein. I am sololy governed by conscientions motives, and not by any desire to treat the authority of the Honorable Comt with con-

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 discloures 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 ponulties rather than disclose what he has heard in confession, or appertaining 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 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 12. Notice bound to communications in a principle admitted in law, as I understood, and consequently, I claim that I am not obliged to disclose any thing which might have attendency 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 Inperial act, all rights and previleges enjoyed formerly in Canada under Freuch rule, by the Roman Catholic Clergy, were guaranteed to them, and I claim that the present is one of

BISMARCK AND PAPAL INFALLI-BILITY.

If the Pope chooses to call himself in-

fallible and people in Germany or else-

where 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 skirmish ing, the contest lately began in earnest by the authorities at the Vatican refusing to receive Cardinal Prince Hohenlohe as Geaman representative at the Pope's mimic Court. The known liber ality 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 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 Ermeland 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 Gov-

Thus the Roman Catholic Church in Germany must either give up any attempt to enforce the dogma of Papul Infallibility or surrender all the support it derives from the State and maintain it-

self, 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 re cognizes fand subsidizes fall religious. But it claims in return for this, a certain measure of control. It would be absurd and suicidal for any State to do 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 super ior to all civil authority.

State ondowed 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 new 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 more stipendiaries of Cæsar. 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 pernctuate 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

University Degree. -The 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.

Messes, James Campbell & Sox, 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

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

The word carat, used to express the fineness of gold, is so called from an Abyssiman bean, which, from the time of its gathering, varies very little in its weig' 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 devided 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.

Ecclesinsticul.

CANADA PRESBYTERIAN CHURCH.

THERE HENERAL ASSEMBLE.

MODNING SEPERUNT

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 desented 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 valu-able services in that capacity. Carried.

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

The report was received.

A motion was passed that the Interim Act for the reception of Ministers be re-enacted for this year, and that the whole subject be referred to a committee to report to next Assembly. The 14th day of November next was appointed as a day of thanksgiving.

The union question was then resumed.

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

Prof. Cavan opposed Dr. Waters' motion. as it was revising the action of last Assembly, and nothing has occured to justify such a change. This motion, it 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 term of Communion, and be offensive to the negotiating Church, and a bar to Union.

Rev. Mr. Ure agreed with Prof. Cavan's re-

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

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

Rev. Mr. McLaren supported Dr. Proudfoot's

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

Dr. McViscar 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 work-The colleges of the two churches are work-ed 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 began under most lavorable chemistances po-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 more about the relation of her colleges to the Kirk. He then dwelt at length on the alleg-ed danger to students attending the National University. That danger consisted more in the large denominational bodies withdrawing their men and moral support from these institut-

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

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

Rov. 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

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 mo-

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

Dr. Proudfoot's motion was carried yeas 73 Dr. Proudfoot moved the reappointment of

the Union Committee. The members of the committee in view of the decision of the Assembly declined reappoint-

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

All other matters respecting the union were defferred until the meeting of next general

EVENING SEDERUNT.

The General Assembly of the Canada Preshytorian Church met and was constituted 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 hun. 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 large of the The people who was the supported to the people who was to specific the people who was to specify the people who was to specif any other. The people among whom we la-bour are, from earnest infancy, under the priestly power of Rome. This work has been priestly power of Rome. This work has been going on among the French for 33 years. Col-portage is the chief mode of carrying on the It is necessary to have a class of mon to go from house to house and from parish to parish. Many thousands tracts and copies parish. Many thousands tracts and copies have been distributed among the people this year. The Church of Rome was never more year, than satisfied. They desire to learn the English language, which is a very encouraging feature. The day seems somewhat dark, but there are rays of light. The people are beginning to throw off the yoke; but this restlessness of the people quickens the vigilance of the priests, &c. The changes which have taken place in the world of late show vs 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 ans-Trembles shall not be known unfil the great day of ac-counts. You may thin! that this work properly belongs to the Mont of Bibb Society, this

they do but little of colportage work, and if we third we 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, by so many divisions in the Protestant. Due, 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, &c.— 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 doep intorest.

Rov. Mr. Ure 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. Monteith.

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 rules the Assembly and the Church. minority ruling the Assembly and the Church.

The Rev. Mr. Cochrane seconded this resolution. He noticed it was too late now to legis-late to keep out the organ, for it is already in muse 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, Now York, have enjoyed a great outpouring of the sprit: yet in both the organ is used.

Rev. Wm. Gregg supported Mr. King's mo-tion, 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 condenued 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 criticise 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 partice led been expressly to hidden in past 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 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 or 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 the insclues to this mode of prisac 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 disfinctly prohibit it, but it gave clear preference

for vocal praise. Rev. Mr. Lowry seconded the motion.

Mr. Murdoch took up the argument, that af-ter 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

Rev. D. Duff said be sympathised fully with those who thought the use of the organ forbidden in Scripture, but the time had now come

Roy. 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 Missianio Psalms, telling of the coming time and positively speaking of the players on in-struments. 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.

Roy 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 farther discussion, Dr. Proudfoct. and Mr. Monteith asked and obtained leave to withdraw their amendment, and it was found, after the vote, that Rev. Mr. kine s motion was carried by a considerable metal six

The Diet was closed with the Apostolic Ben-ediction.

The Assembly met and was constituted, Rev. A. Matheson, of Osnabruck, 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 solaries of so many of the mansters of this church. Thankful acknowledgment was made of a contribution of £100 from the Free Church of Scotland, and from the Irish Prosbyterian Church respectively. Many valuable suggestions were thrown out with regard to the work of the coming year. Roy. Mr. Laing, the retiring Convener of the Assembly's Hem. 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. Arrangaments 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 Kingiton for this field. The Irish Presbytorian Church has appointed a mission ary 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 Benedic

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, Kev. Dr. Topp.

The first recommendation was, that the Pres byteries thall nominate a Professor for Apologetics in Knox College, and report to next As-

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 Rov. 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 buraries be commended to the liberality of the

Sixth, The first Sabbath of October next be observed as a day of special prayer for the Col-MONTREAL COLLEGE.

First—Rev. J. M. Gibson, M.A., was appointed Lecturer in Exigotics 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 Mon-treal College was not adopted, but instead of it, that this proposal be sent down to that Presbytory 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 a mouncing that Rev. J. B. Muir would be pre-sont as a delogate from the Kirk. Is was agreed to hear him at half-past eight o'clock this even-

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 anent the Windel

case, which was agreed to. Rev. Wm. McLaren moved on the Windel case, to instruct the Commission to enquire in-to 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 gave 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

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 Prosbyterian Church of Canada, in connection with the Church of Scotland, briefly addressed the as-sembly, conveying to it the fiaternal 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 from its noble was proud, and he desired creat from its hole 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 evangelnation in Quebec, and they were now sending the Rev.

two ends of a wound beginning to head, which would soon be completely healed. The conclusions of his church in respect to uncor, he was sure, would cratify the church he mes addressed. Queen's today and from placed a such a footing as he was sure as add sate ty on such a footling as he was sare sould sate ty on church, so far as education in the arts (concerned. Their Synod was composed (content) of Scotch but Irid, and he was proud of that element, that, too, was in favor of union Canadians also, who formed a large element of their synod, but the had no old dissensators 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 test resweep away all that is apposed to the best re-ligious interests of this country. We are all descended from a noble religion, and if we did 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 good will 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 queedily 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 manister and no church belind.

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 Endowment Committee, appoint-ted 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 subcommutee at Toronto met again in the latter part of January, but owing to obstacles connected with the state of negotiations for union, activing analysis of foods! This was a matter 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 man nor in which it should be done.

Rev. Mr. Ried 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.

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

Roy Mr. Wardrope, (suelph, deployed that this opinion should be held, or that the two objects should be bound up together.

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

Hon. J. McMurrich 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 endownient.

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

Rev. Mr. Ross, Brucefield, believed that par-tial endowment was indespensible.

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.

Roy. Mr. Ure, Goderich, was sorry that union and endowment should have been brought up together, but believed the best endowment to be putting good men into our college or Descriptor. leges as Professors.

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

Rev. Professor Caven 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 interested to make the presessory arrangements. structed to make the necessary arrangements for his installation into his professorship. It was also moved that should be 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 committee, namely: Home Mission, Foreign Mission, Sabbath School, Sabbath Observance, State of Religion, Board of Knox College, Sonate of Knox College, Board of Examiners of Knox College, Mon-treal College Roard, Senate of Montreal Col-lege, Whows and Orphans, Aged and infirm Minister's Fund, Statistics, Homo and Foreign Record, Finance, St. Anne, s Mission, French Evangelization, Buxton Mission.

Rev. J. M. Gibson, Montreal, read the report of the Committee appointed to define the duties 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 Presbyter's for their mature consideration, and report to next General Assemblies.

Rev. Wm. Reid read the report of the Com mittee on the Kankakee Mission. Part of the mission, hitherto under the care of the Rev. Mr. Chinquy, 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 s pointment of the Union Committee to meet with the Committee on the same subject 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.

of the other Church. On consideration, it was agreed that the Union Committee of last year in not later than the 1st September next.

The Assembly then adjourned at half-past

Friday, June 14. FORENOON SEDERUNT.

The General Assembly of the Canada Presbyterian Church met and was constituted—the Rov. Mr. Chambers, at the request of the Moderator, offering prayer. The minutes of the last sederunt were read,

after a few verbal corrections, were sus tained. A great deal of business came before the Assembly and was despatched with considerable

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 coordenation

Mr. Hunt to unite with the C. P. Church in the of Prosbyteries, was brought before the Assame work in Manitoba. These were like the semunbly by the Report of the Committee on semulty by the Report of the Committee on Remats. From this Report it was found that a large majority of the Presbyteries were in favor of adoption the system. On motion the sub-ject was kild over until next Assembly.

the ausser to the dissent of Mr. Rossigninst the modific of the last to neral Assembly agent the use of instrumental music in the praise of the sunctuary, 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 Cana-da, 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 representative. sentations.

An overture from the Syund of Hamilton ament enlarging the powers of District Synods, a memorial anent 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 amounced 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. He was glad to hear that the branch of the above weath with which he was consistent. 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 be prospered and enjoy over the blessing of God.

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

The Assembly adopted the motion by a

A cordial vote of thanks was given to the pastor, the trustees and the ladies of Knox Church, Hamilton, and to the membra of the other churches and friends in the city, for their abundant hospitality, and unwearied and cordial kindness to the members of this As sembly during it- 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. Ure, declared that this tieneral 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 Witherew, of Londonderry.

JAMIIS 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 Seri turally be administered, in a very able and commeng 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. Witherows, 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 liabit of giving less prominence to their form of Church government-its Scriptural character, and its undoubted and evident adaptedness for securing good order and fair play-than they ought to

do. While the Episcopalians 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 curnest in stating and defending their occlesiastical position, Prosbyterians very modestly in general fare on the even tenor of their way, without saving 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 saving 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. Withorow's little work as a text book. Wellgrounded in that, 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 perpiex, 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 faucied to be "good society," and being able to worthin floa no. so much in account one of myers are exter the manner that fashion might dictate and snobbery

Our Young Loths.

EVENING HYMN.

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

Let us, on thy love seposing, Feel no ovil, feel no ours. But, with wearled cyclids closing. May each conscious thought be prayer! - Child's Companion

"PAPA."

What is so sweat as the baby's voice-'Papa, papa? If of all music I had my choice, I'd choose the pure little ringing voice Calling, cooing, Tenderly woodus-"Рара, рара,"

You wrong it by saying it's like a bird-"Papa, papa."
No soaring lark that you over 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 woolng-

"Papa, papa."

Life and its sorrows,—they're not to be massed Losses and pain.
But when baby puts up his dear face to be kissed There's always a balance of joy in the senie 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 things from his mother—by stealing from the door a drunken man. He had sweetmeats and other nice things that sold him liquor until he had taken from were put away. Next he began to take him his money, his brains, his speech, things from his companions at school. his power of locomotion, his self-respect, He got a going, and couldn't stop till he

Those two boys that you see fighting

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

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 lers? 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 one solid phalanx upon the rum traffic, wages, and wants more money. He cannot resist the temptation when he 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 His hand.

ago in the habit of meeting together in a room, at a publichouse, to enjoy themselves in social hilarity, where the winecup 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 stoptill they landdrunkara s grave.

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

Temperance.

BOKTAL WINE DRINKING.

At an ecclesiastical convention a disnesson on temperance brought up the 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 When he had resumed his custom. seat, a layman, trombling 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 edu-cate 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

"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 reined my son !'

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

RUM SHOPS.

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

and now turns him into the street, incapable of caring for himself.

These things are done every day, in) out on the green began by bantering all our towns and cities. And yet the each other in fun. At length they great body of the people are indifferent began to get angry, and dispute, and to this great evil-have no words of call each other names, till they got condemnation for those who are carrya-going and couldn't stop. They will ing on this dreadful business, and put separate with black eyes and bloody forth no effort to stay this blighting

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 edimarbles in the street, but got a going, tor send forth his sharp editorials See that young man with a dark pulpit sound the alarm? Would not lantern, stealing from his master's the people in a mass meeting drawer. He is a merchant's alark the people in a mass meeting drawer. drawer. He is a merchant's clerk. He the prohibition of the business, and the speedy punishment of the offenders?

Then why this indifference to the work of death, followed by rum sel-

There is a call now for the people to unite all their forces, and march on in and give it no quarter, but demand in the name of God and man, a complete Knows there is money in the drawer and unconditional surrender of the bus-He has got a-going. He will stop in the mess. Shall it be done?

> Ranta, a devout Arabian woman, who, being asked in her last illners how she endured the extremity of her sufferings, made answer, "Those who look upon God's face do not feel

Scientific and Useful.

BUMMER DRINKS.

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

Lomonade is a simple and grateful verage. To make it: Roll the beverage. lemons on something hard till they become soft; grate off the rinds, cut the lem as in slices and squeeze them in a pitcher (a new clothes pin will suswer for a squeezer in lieu of something beied in the ditch, and most of them in a | ter); 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 lomon sugar prepared from citric acid and sugar, a little of which in a glass of icewater 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 Currants and raspberries made ice. into "shrubs" furnish a pleasant and cooling drink when mixed with ice-Pounded ice is also an agreewater. able 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, currents, 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

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 puddles made for this pur-

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

A few pennies' worth of parsley or and dish to assume the air of a A platter of hash may French cutrer. 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 mincemeat, and pressed into form in a wineglass, 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 or-

SCIENTIFIC NOTES,

A fangus which grows on the calcareous rocks of Plorida 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 the albumen is increased. The change occurs in four or five days. caisne.)

The decay of wood is generally sup-losed to be caused by the decomposition of the albumen contained in the in the land.—Hall's Journal.

sap, and from this decomposition results a poison which, being in juxtapo-sition with the heart, speedily induces decay in it. Another cause is a slow oxidation which attacks both the sap and the heart, but particuliarly 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 albumnoid dissolved in the water, converting it into ammonia.

Phosphuret of calcium has been recently employed in the construction of me you began life with nothing? 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 propul-The machine in quession on land. tion 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 Cicala 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. Moggridge.)

Potash salts are essential to the chlorophyll granulel, and the weight of the plant remains constant as in pure water. (Prof. Nobbe.) - Scribner's 10r 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," Who will answer these questions? A few pennies worth or parsies or the who knows now to keep accept the other cress, mingled with small scraps of the understand how to "set a table." police, and sent to the House of Correction, for stealing, began by taking little day, just as the landlord was pushing and the stealing of the day, just as the landlord was pushing and day to be cooked bow beds should be made, how 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, tidness, and the quiet manage ment of children and servants, then she knows how to make a litile heaven of home-how to win her children from the street; how to keep her husband usefulness in whatever position may be allotted to them.

> ange flowers of the trop column, their piquant flavor adding zest to the letto bake a lost of bread, to purchase a Lost Studies in Seribur's for July. to bake a loaf of bread, to purchase a tuce, with which they can be caten.—
> | a roast, to dust a painting, to sweep a |
> | Scribner's for July. | 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 immensurable advantage to make a a dutiful affection. I mean a love every girl's school in the nation, and teous to his mother, saying to every have lessons given daily in the preparabutter, casein, sugar, and salts, while tion 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 com-fort, and higher health in every tamily

SECRET OF SUCCESS.

A few days since I met a gentlemanthe 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 men, and how they sent for United States stocks

fifty and a hundred dollars at a time-every time he went to the city, I

"Will you please, sir, tell me the secret of your great success; for you tell

"I don't know that there is any secret about it. When sixteen years old I went to S —— to work. I was to re-ceive forty dollers 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 ro-mised 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 y ar, much more than a tenth for myself. I then promised the Lord, whether he he gave me more or less, I would never give less than one-tenth to him. To this yow I have conscientiously adhered trom that day to this, and if there be my 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 nie, 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. assimilation of plants; without them starch is not formed in the 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 tuem. It is the blessed age of gifts and the reward of private virtue. And the pre-sentations have a little more variety in them. There never was much sense in giving a gallant fellow a big speakingtrumpet to carry home to aid him in his intercouse 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 cane with the gold head, also, is getting to be recognized as the sign of the immaculate public s want, as the inscription on it testines, 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 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 business success, and to efficiency and business in whatever position may be a mould be greatly to see himself "made the recipient of" this and that. It as the "donation;" and the demoralizawould be much better, if testimonials must be, to give a man a barrel of It may be safe to say that not one flour or a keg of oysters, and let him girl in ten in our large towns and cities eat himself at once back into the ranks 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. 1 do not mean merely beginning by attaching a kitchen to which makes a boy gallant and courbody plainty 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 nover yet knew a boy to "turn out" bad who began by falling in love with his mother .- Anon.

The Rev. Mr. Rac, Gamrie, has been appointed to take charge of the Leb-anon 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 pic-nic 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 begun about a year

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

The Hon. Colonel Grant, M. P., pre sented 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 28th 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 Gryfe water was introduced into Greenock on the 1st inst. The works cost £165,000, and were commenced several years ago.

The brig "Gertrude" has arrived at Green ck with 278 casks of oil fron 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 Kirkcowan.

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.

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

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, Kirkealdy, which is the first Presbyterian Church in the district to use an instrument.

hness the Princess Her Royal H 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 con'ractor.

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

Lieutenaut Campbell Macpherson Campbell of Ballimore has been gaz itted as Captain, in the Inverness &c., Highland Light Infantry Militia, in room of Japtain Reginald Wymer, who has resigned.

At the Wappinschaw of the Glasgow Highlanders, held at Patterton Range, Private A. Macdonald, E. Company— late of the 3rd Argyll (Oban) Artillery Volunteer Corps—gained the first extra prize at 200 yards.

The farm of Lochshu, on the estate of Cadboll, has been let to Mr. J. Young, Cadboll. The farm of Corrychatachan, 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

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

Dr. Walker, who has practiced in Tain since the cath of Dr. Elliam, about two years ago, was entertained to suppor in the Royal Hotel, on the 23.1 ult., previous to his leaving for a more lucrative situation in the district of Echt, Abordeenshire.

The rate of illegitimacy for Scotland is 9.2 per cent. The highest rate of illegitimacy is in Dumfriesshire, where 17.0 per cent of the births are of that character; the next highest being in Banfishire, where the rate is 162 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 friend's 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 Roschaugh, 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 81st 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. Georgo 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 That business was at Peterhead. 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

The late James Gordon Benn ceived 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 clergy man. 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 heavy gracuity claver in Great been especially clever in Greek.

The Edinburgh Courant says a very amusing and somewhat suggestive incident occured 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 anounced to the assembled 'grave and reverand sigmors' the solemn judg-ment 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 Scotlaud, there broke upon their ears the sweet sounds of music, and immediately thereafter the band of the 98 Highlanders marched up 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 unpretentions member of the Court, was convulsed with laughter. Even the gravity of the reverand 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 "claim

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

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

By command of Her Majesty, the largo 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 80th ult., brought before the berough 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 Cummingon, Mass., his native town, for establishing a public library.

A Mr. Justice, of Ironton, Ohio, bough 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. Groesbrek, 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

Henry Bergh, the indefatigable presity for the Prevention of Cruelty to Animals, has sent an appeal to the Governors of 32 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 confectioners 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 new 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

Korcign.

بأناهيك ببسد شاجب إراب سداكا بتنسبسيمي

There is a world of suggestive meaning in the announcment that Francis ant," will probably result in a profit of Joseph. Emperor of Austria, intends, 2100 to the "Defence Fund." his capital in Berlin.

Pere Hyacathe, the drawating Catho lie priest, is engaged to be no ied to the only daughter of Count \ ... Edal, a Bayarian noblemun of considerable wealth. He made the requaintance 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 Brahmo Marriage Bill, permitting those who are conscientiously opposed to the Hindoo, Mahommedan 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 every thing 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-laurente 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 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 168,000, 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 fc. every 750. In London there are four illegitimate births for every 100 legitimate, in Leipsic 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 precentor), 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: didst teach Luther to say unto Melan-ethon, 'When will Melanethon 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 Scotch-man 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 termined not to over-vear the powerful and resolute minority—agreed to present only a partial half-way measure of "coperation." This signifies simply an inter-change of ministers between the Free Church and the "United Presbyterian" and "Reformed Presbyterian" hedies on a more signing of the "formbodies 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 rounion, 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 cor-dial 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 | Scotland! If I were not an Ame lava, yet he is said to be one of the I should pray to be a Scotchman,

most loveable and benyolent men in

The debate opened with a workmanlike speech in favor of "co-operation" by Dr. Adam of Glasgow. After him came Mr. Balfour, Dr. Miller of Glasgow. Mr. Macauley, the votoran Sir Honey Monterieff, and soveral others of les note. The brahant Prof. Raincy 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 than 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 bye and byethis 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 break-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 specia. He has spoken at many of the public breakfasts very happily.

Good Dr. William Arnot, 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 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 Breath") who is now sattled at St. Ang. Purson"), who is now settled at St. Andrews.

I find Glasgow wonderfully grown in size, and the new portion of it exceed-ingly 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 McCheyne) preach on the Crucifixion of our Lord. His manner was somewhat Scotch-y; but his matter was heavenly. In the afternoon I oc-cupied the pulpit of Rev. H. Sinclair Putterson, 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 gloious old Sootland! If I were not an American,

OFFICIAL ANNOUNCEMENTS.

MEETINGS OF PRESBYTERIES.

The following Presbyt-vies will meet at the place and traces are ally mentioned, viz. Toronto, At Toronto, in Knox Church, on first Tuesday in July, at 11 o'clock, n. 10.

Ktyosrov, - At Picton, on second Tuesday in July at H o'clock, a. m. HURON,—At Hoderich, on the second Tue-day of July.

PARIS.—At Paris, in the River Street Church, on first Tuesday of July at 11 o'clock, a. m. Conortha, At Milbrook, on 1st Tuesday of July, at 11 a. m.

ONTARIO. At Prince Albert, on Tuesday, July 6th, at 11 o'clock, 1... m.

Louises.—At London, in St. Andrew's Church, or 2nd Thurseay of July, at 11 a m. Owe 8 SOUND -At Owen Sound, on 2nd Tuesday of July, at 2 o'clock n.m.

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Pre-bytery Clerk: will please address all communications on business connected with the Hoyn: Missiov Co (MITTEL, to the Rev. William Cockrane, Brantford, Distance,

TORONTO MARKETS.

The quietude previously noted in breadstune continues, if anything on an intensified scale

Flour.—Ordinary No. I superfune could have been obtained at 86, but there did not seen to be an buyers in the market; good strong flour would oring 86 or a round lot, but we have not heard of any offering. Fancy and extra, noninally unchanged.

Whilet.—The only transactions reported, was of one or No. I white, at 84-42, in stone. On the stock the 6-4 kirmers loads coming in brought \$1.16 or white \$1.35 for Treadwell, and \$1.35 for spring.

On \$4.—Hellers throughout the country are come.

wint st 35 for Treadwell, and st 34 for sprins.
Ot a.—Hollers throughout the country are somewhat auxious as to the future of this grain, and a inclined to accept present prices rather than our thorisk of a further decline, but there are near the favorable almost impossible. One car said to sure extent would be almost impossible. One car said to say, with no buyers.

Bantey.—There is no special domaind to note. An order for a round lot for shipment, to which reference has previously been made, was filled to-day on terms tot made public. on verms not made public.

Wook.—The market was steady all day, 52c, being the current rate at which several round lets of 2,000 to 4 00 lbs. were taken. 5,000 lbs. were reported at 50c. but this is exceptional. There is very little now to come forward from farmers, but there is a good deal still held on speculation at various points throughout the country.

Travellers' Guide. ORAND TRUNK BAST.

- •		A.M.								
Arrive	9.37		5.57	11.07						
GRAND TRUNK WEST.										
٨٠.٨.	A.M.	1'.M.	P.3f.	I*.3f.						
Depart 12.05		11.45	3.45	5.20						
Arrive 9.20	10.05	12.50		9.20						
OREAT WESTERN RAILWAY.										
A.M.	A.3f.	12 M.	P.M.	P.3f.						
Depart	11.50	4.00	5.30	8 00						
Arrive9.20	11.00	1.15	6.30	9.20						
the Trains on this line leave Union Station five minutes after leaving Yonge Street Station										
			ecception:							
NORTHERN RAILWAY.										
A.M.	P.M.									
Depart 7.00	4.00									
Arrive 11.10	9 10									
TORONTO A	ND NIPIS	SING RAI	LWAY							
16.4	P.M.									
Depart 7.43	3.30									
Arrive10.45	6.20									
TORONTO, GREY, AND BRUCE BAILWAY										
A.M.	P.M.									
Depart 7.10										
Arrivo 11.10	8.10									
=:										
HOUR OF CLOSIN	O MAILS	FROM TO								
			٨,٥							
Por Grand Trunk V	est			0 2.30						
Grand Trunk East			1.0	0 5.30						
Per Great Western	Railway		B.00 10.1	5 8.00						
Per Northern Raily Western States	ray		6.0	0 3,00						
Western States			60	0 3.00						

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I also reconamended it to another consumptive but have not heard from him since, as he lives at a distant part of the 18 daud. Hoping this will give you some encouragement, I remain yours &:

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