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# British American Presbyterian.

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## Contributors & Correspondents.

### NEW BRUNSWICK.

Praiseworthy Enterprise—Interesting Personal Item—Weekly Collections Recommended—Increased Liberality Desirable.

From Our Own Correspondent.

About a year ago, on the first Sabbath of April, one of the congregations of this city known as the Calvin Church had the misfortune to get their house of worship utterly destroyed by fire. It was the morning of the day on which the communion was to be held, a circumstance which added to the emotion felt by the members who on that occasion were left ecclesiastically homeless. They had had some struggling to raise and complete the building, in the previous two or two and a half years as much as between \$8500 and \$10000 was spent in finishing it outside and in; and yet to their great sorrow it was utterly swept away in a few hours. In as brief a space as possible [the work of rebuilding commenced. A more favorable site was selected and this time more durable material was employed—brick with stone dressings and cornices instead of wood. In eleven months from the time of the calamity the congregation entered on possession of the basement room of the new buildings. This room which is intended for the use of the Sabbath School and prayer meetings has a ceiling twelve feet high and will accommodate over 500 of an audience. It is neatly finished and well heated, hence the pastor and people feel a satisfaction in being at rest again in a new home, a satisfaction that is of a deep and an abiding nature.

This congregation is the newest founded in connexion with the denomination in the city proper. It is almost entirely composed of the working classes therefore it may easily be imagined what difficulties were to be surmounted in a financial point of view in attaining to the position it now occupies. It may be inferred the rebuilding will leave a pressure that will sit heavily for some years to come. But the members are hopeful and that is much. It is to their credit that though neither as numerous nor as wealthy as their neighbors they are not behind them but the contrary in contributing to the schemes of the Church.

It may interest your readers to know that we have in this province some families who claim to be literally descended from John Howe the author of "Scots Worthies". They live in and near to the city of Fredericton. Meeting a week or two ago with Mr. Stuart who ministers to what used to be called the Free Church congregation in that city, he told me that he had, a few days before that attended the funeral of an aged woman who was a direct descendant of the far famed John. I knew that there were families of that name there, but I did not know before the stock of which they had come. Perhaps the modern spelling deceived me. They now spell their name Howie making a dissyllable of it instead of Howe which I have always heard it pronounced as one syllable.

I am glad to see the question of giving to the Lord's cause and the mode in which it is to be done in supporting the ministry and the schemes of the church discussed in your columns. Nothing short of an entire revolution in the mode of church finance is needed in the present day. Several of the congregations of our church here have adopted the weekly mode of giving, and several others are contemplating the adoption of that plan. In some cases the weekly collections go to the pastor's support alone, the schemes of the church and incidental expenses being raised otherwise, in some the weekly collections are intended to meet all demands made on the people. All that have tried this mode are delighted with it, and the success attending it has been beyond all expectations. How the old pew system held its ground so long seems wonderful, or it would be so in anything else but where money is concerned. The time will come when such a mode of giving to the cause of God will seem utterly incredible. It is anything but

creditable to us as a church of Christ that a vestige of pew rent now remains. To suppose that the working man who has a family to support by his toil should be asked to pay as much to the support of his pastor as the rich man who has his thousands or tens of thousands per annum is to absurd to argue about. Nay the working man might have more stipend to pay for the size of his family may need more pew accommodation. And then the complacency with which I have known and do know men who drive their carriage and pair to give their twenty or thirty dollars per annum, putting on such a self satisfied air, as if they had done something that deserved the everlasting praise of the church, at the same time feeling quite offended if asked for anything on behalf of the schemes of the church. Such notions must be forever swept away. There is an education going on that will raise the church very much out of the position in which a conservative closefistedness has long kept her. The effects of that education are being seen on every side, and felt in every department.

H.

St. Johns, 26th March, 1872.

### THOUGHTS ON THE UNION MOVEMENT.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir: That union in itself is desirable all alike admit. "Behold how good and how pleasant it is for brethren to dwell together in unity." The prayer of the great master for his church was "That they all may be one as Thou Father, art in me and I in thee, that they may be one in us, that the world may believe that Thou hast sent Me." When all are one and not till then, will the world believe in Christ!

Why the disunion among those who, in all the essentials of faith and the forms of Church Government are one? For an answer we have to look to the past. About 80 years ago divisions arose in the Mother Church over the broad deep sea. The evils existing in the father land, did not exist in this land, but so deeply did our people in this land sympathize with the movements of the church in the old country that here, too, divisions arose.

The church that should be one is divided. We pass no censure on the earnest man who tore our Canadian Church in twain 28 years ago. Good men and true differed from each other. The most of them have gone to that land where all are one; and those who in the church below earnest in their convictions, opposed one another now sit together at the same Marriage Supper of the Lamb.

The country and the church have changed since 1844. We the ministers of to-day are a new generation, and have little sympathy with the disputes of the past. Are we to perpetuate the disputes introduced by our fathers in the ministry? Union is strength, our foes are many. Are not we as brethren shoulder to shoulder, to stand by one another and strengthen and cheer one another rather than keep up divisions for which now at least there is no necessity?

That union is desirable all admit. That the divisions of the past are not to be perpetuated, is the general feeling of the wisest and best of both churches. What then are the obstacles in the way?

Let us confine our attention to one difficulty, the colleges. In the C. P. Church there seems to be a strong feeling against Queen's and Morrin colleges, being received into the union. Why this should be a difficulty we cannot say, and to this let us confine ourselves.

As to Morrin College, it is the result of money left by a certain individual to the church of which he was a member. The late Dr. Morrin of Quebec, left money for the endowment of a college for the education of young men for the ministry. Some have doubted the wisdom of forming an additional college in Quebec. Our own opinion is that had Dr. Morrin left the sum bequeathed for the formation of Morrin College to Queen's College and thus had rendered it more thoroughly efficient, it would have been better. But this was a matter over which we as a church had no control. As it is, Morrin College has done some good work for the church and has cost the church nothing. The church is not in any way bound to sup-

port Morrin College. All that we as a church have to do is to receive her students for the ministry when they come up to our standards. The church with which Morrin College is connected is not in any way responsible for the maintenance of the Institution, and in the event of the contemplated union being consummated, as little would the united church be responsible for its maintenance. Morrin College can do the united church no harm and should be no hindrance to union.

From Morrin we now turn to Queen's College. This Institution is older than the disruption of 1844. It is in a sense the University of both churches. There are in the C. P. Church worthy ministers, who were educated in it before the disruption. Why then any bitter feelings against this now venerable Institution? At the present time it is endowed in such a way that it costs the church nothing. It gives an education equal to the best to be procured in our land and under influences morally favorable to the sons of Presbyterians. No one if he dislikes the Institution, is under any obligation to send his sons to it. No burden is to be imposed on the United Church by its confining to be under the auspices of the church. Surely it is a safe thing for a church of Christ to have under her control an Institution in which her sons may receive an education for the higher walks of life under influences fitted to foster the religious impressions made in the Christian home. Were the United Church called on to lay away the foundations and endow with the treasures of her sons such an Institution, it might be wise at such a crisis in our history to pause before entering on such an undertaking, but the College on entering the Union asks nothing from the church and furnishes an education which, not a few who have a regard for the spiritual welfare of their sons prize highly. Surely then if these things be so, and we speak that which we know, neither Queen's College nor Morrin College should for one day stand in the way of a union so much to be desired. We have more to say but our space is exhausted.

Yours,

AN OLD KIRK MINISTER.

### THE PROBATIONERS SCHEME.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In your excellent paper allow me a corner to direct attention to some feature of the scheme for the distribution of the Probationers in the Canada Presbyterian Church. It has many excellencies. It provides for congregations a hearing of those on the list—secures for probationers an impartial opportunity of being heard, and is intended to supply vacancies in due order and prevent a *ministerium vagrum*. So far it is good, but it is far from perfect. Nor shall I be an enemy to it if I point out what should be amended.

(I.) It professes impartiality by putting all on the same list and on the same footing, which would be fair if they were all similar, but many are very unlike others in almost every respect. Mr. A. is a youth just from the Divinity Hall to whom it is very pleasant and profitable to go from end to end of the Dominion and learn by experience and observation. The scheme suits him well. Mr. B. is an ordained minister of fifteen or twenty years experience and has rendered good service in the church. He has a large family requiring his presence at home, but he must go on the same list, and run as fast and as far as his young competitor. The hoary head and the buoyant youth, the father and the son together. Should not the church of Christ pay some respect to age? Is there not come distinction due to those who have laboured long and well in word and doctrine and made full proof of their ministry?

(II.) Mr. C. is a minister of many years good standing in our church. He cannot and will not abandon his family for months together, and therefore will not go on the list of probationers. Presbyteries are strictly forbidden to employ him at all, under penalty of censure. He is virtually suspended from the ministry. He cannot go everywhere according to orders, he is therefore allowed to go nowhere according to an arbitrary rule. Congregations, through their Presbytery ask for him, their application must, according to law, be summarily rejected.

They may call him but cannot hear him. In this three parties are wronged.

1. The minister. The reason that prevents him from giving his name to the list is right in his view and binding on his conscience, otherwise we shall have to condemn a very large number of worthy ministers now in our church. And if it is a sin that he does not fall in with this particular scheme let him have the benefit of a trial like any other criminal, but let us not depose him and cast him out unheard.

2. The congregations are wronged. When there are no probationers to supply them for weeks and months together, are they to be left without the children's bread, while there are at hand ministers in good standing ready to feed them with the word of life? Besides a congregation may wish to call such a minister and should not be refused a hearing of him. I know one instance at least, in which this injustice actually occurred. Some say a session may employ such a minister, i.e., a Session do what is forbidden to the Presbytery. The supply of a vacant pulpit is in the hands of the Presbytery to which it belongs and must in order be supplied through the Presbytery or under its sanction. Therefore,

3. The Presbyteries are wronged. They are in duty bound to provide, as far as possible, the ordinances of grace for all their vacancies. When no probationers can be had vacant congregations must either have silent Sabbath's or the members of Presbytery must leave their own pulpits to supply them. That no minister either with or without charge should be allowed to fill a vacancy when there is a regular probationer available I readily grant, but it seems like the fable of the dog in the manger to compel Presbyteries to keep vacancies without the Gospel lest they should call a minister who is not among the probationers. Where I a probationer I should not covet such a degrading compliment.

It is unfortunate also that according to the present management of the scheme probationers are sent so ostensibly as candidates to preach one or two Sabbath's only, in each congregation. I think this is a great mistake, injurious to vacancies and to many probationers some of whom make the best impressions on the people after they are well known, others before. Some will not give their name to the list because they feel that they are not sent, so much to take charge of the flock and do the duties of the pastor, but more as a candidate for their sufferages. I know that this is not necessary *de jure* but is the case *de facto*.

(III.) In connexion with this scheme another rule has been adopted viz. No minister who resigns more than twice can have his name on the probationer list, except by act of Assembly. It is well intended, to drop out some who have probably mistaken their calling and have not wisdom enough to know it. They get calls and spoil and scatter the flock, resign and go again on the list, and so the error is repeated. Some such may be expected in every large Church. It is desirable to get rid of them. But let us take heed lest in gathering out the tares we root out the wheat with them. There is a certain odium attaches to a resignation. People will ask "What is the matter with him". While it may happen that his very faithfulness and efficiency led to the circumstances that ended in resignation. Two small rival congregations are in the same village. The minister of the larger one, the other being vacant, resigns in order to cause their union. It may be a noble courageous act however oft repeated. Some cannot afford to brave a resignation. They will hold to their pastoral charge and trot thro' all the vacancies in the church, hunting for a call in order to a translation. They dare not let go the rope in the one hand till they have got hold of the other. There are many places where there are two ministers and congregations in distress where one only ought to be. Is it wise to shake a rod in the face of such, to prevent their resignations, while the interests of the Church and their own need that course? I know a congregation which gave, I think, \$50 to the H. M. Fund. A rival congregation right across the street receives the same amount out of the fund. While each of the ministers have to go to other stations. If such charges could be united, we should encourage it, tho' it might involve the resignation of both ministers.

This remark has greater force in view of the union of the Churches when it may be very desirable to have the resignation of not a few, in order to re-

arrange pastoral charges. In any case it is not well to deter a resignation till there be almost no congregation to leave. It is painful for a minister to leave his flock. We are not likely to have resignations without cause, and we had better not impose more penalties to keep a minister in his pastoral charge when his usefulness is seriously barred. Perhaps the Master has work for him else where.

I have no wish to make a wanton attack on the present probationers scheme or the action of last Assembly. I am decidedly of opinion however that some modification of the rule is necessary. It has entailed hardship and wrong upon some, that I know. I do not believe there is any Presbytery that has fully carried it out, and some regularly pass over it. Congregations also rebel against it. They cannot see why they should not have the services of ministers without charge when no probationers can be got. I hope the next Assembly may see fit to modify these rules to secure more liberty and do justice.

Yours truly,  
JUSTICE.

### MEANS OF REVIVING VITAL RELIGION.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In prosecuting our remarks in reference to the most effectual mode of reviving religion in the Church, a number of topics present themselves, and seem to press for consideration.

The object to be aimed at, the difficulties to be encountered, the power of habit and especially religious habit, the means of attaining the object contemplated, is there such a thing as a normal state of religion beyond which advancement is not attainable? If the Holy Spirit be the sole efficient agent, what place does human instrumentality, lay or clerical, more especially an educated ministry, hold in the economy of grace. These are some of the points which now suggest themselves to our mind in connexion with the important subject proposed.

In our last article, our object was to point out the importance of faithfully combining the exhibition of the fundamental truth that a crucified Saviour is the only grounds of the sinner's hope, with that other vital truth, the necessity of the Spirit's agency, to give saving power to the doctrines preached. We did so under the impression, right or wrong, that the latter doctrine, although possessing a prominent place in our evangelical creed, is not sufficiently recognized by a large portion of the hearers of the gospel, and perhaps in many cases not duly pressed on their attention in the ministrations of the pulpit. We wrote, and still write, under the impression that too much reliance is placed on the preacher and his sermon; as if the spiritual benefit depended solely, or chiefly on the visible instrument, or the truths uttered. If the preacher be an acceptable or eloquent speaker, exhibiting the truth clearly and impressively, then the temptation to rely on visible agency is strengthened, and what might be called a sort of *practical ritualism* union seriously fostered when perhaps least intended. Multitudes become somnambulized and the work of the church paralyzed, through—shall we even insinuate it?—what is called fine preaching. Far be it from us to condemn the latter. On the contrary let the preaching be of the highest order. All that we say is, let the people be earnestly warned against relying on *ipse men* and their *fine sermons*. Let them by all means be urged to look to the cross, but also to the Spirit, for spiritual illumination to enable them to perceive the glory of the cross. The conclusion, then, to which these remarks bring us, is simply this; that while the doctrines of the cross are faithfully and clearly exhibited, let there be a not less faithful and persistent exhibition of the nature and necessity of the Spirit's agency. The vast difference between hearing the gospel on the principle of relying on the minister and his sermon, and hearing in a spirit of humble reliance on the Spirit, and prayer for his gracious influence, is too obvious to require to be pointed out. Let me simply add, we have work to do, for we are fellow-labourers with God. Let us then do it in a *workmanlike manner*. He who has called us to work has put implements into our hands, every way suitable, and has moreover promised his Spirit. Are we duly availing ourselves of our high advantages? Are we, ministers, elders, and people, taking God at his word and pleading with renewed and persevering earnestness for his Spirit?





separate division for each book, and each division is numbered as in the catalogue of books. A card is provided for each child, with his name on it, and columns where he can write the numbers of three or four books, any one of which he would like to get. This card is given by the child to the librarian. He glances at the shelves, and sees whether the book is there, gives it to the child if it is, and puts the card in the pigeon-hole where the book was. On the succeeding Sabbath, if the child applies for a book, the librarian sees at a glance whether he has returned the book he had received before. If he brings the book with him, the librarian puts it in its proper place, and gives the boy the book he wants, leaving the card in its place as before.

In some schools the books are given out before the exercises begin. Now the superintendent announces the lessons for the next Sabbath, and questions the school on the lessons of the day; or occasionally gives a short address—after the model of Todd's Addresses to Sabbath School children—or some doctrine or duty, as on keeping the Sabbath holy, duty to parents—the nature and necessity of Christ's atonement, the need of a new heart and how to obtain it, our love to Christ, and the duty of showing our gratitude by keeping all his commandments. Generally the lessons will bring up these various themes and, then questions to the whole school, or from class to class, will interest the children better and fix the lesson more deeply in their memories. Their knowledge of scripture, history and doctrine may thus be tested and cultivated, and much information be given on everything relating to a knowledge of God's word, and the duties we owe to him and to one another. The whole exercises should not exceed an hour and a half.

9. In order to be successful there are certain things requisite for every teacher to attend to.

1. The teacher should carefully and prayerfully study the lesson at home, using all the help he can to ascertain its import and the lessons which should be drawn from it. He should take notes while reading marking whatever will assist him. Ralph Wells devotes 8 or 10 hours to close, earnest study of the lesson, endeavours to master it in all its bearings, and then out of the abundance of the heart it is easy for the mouth to speak. Simultaneous teaching is altogether preferable to individual. Questions may be put round the class and thus keep up the interest of all.

2. The ablest teachers hold that teaching by questions, or catechizing is the best method to draw forth and develop the intellectual and moral faculties. We find many examples of this method in the word of God. "Adam where art thou?" "Where is Abel thy brother?" "The baptism of John was it from heaven or of men?" But let the questions be put in such a way as really to exercise the minds of the children. Thus if the lesson was in 2 Chron. 36, the worthless method which some adopt would run thus, "Was Manasseh the King of Judah? Yes. Was he a good king? No. Did he worship idols? Yes. Did God punish him? Yes." The children will grow languid and careless under such a method, and lose all interest in the exercise. But let the questions be put so as to draw forth the information from the scholars, thus, "Who was Manasseh? King of Judah. What was his character? He was a bad king. How did he show this? He worshipped idols." Frame your questions so that they will be compelled to reflect and reason on the lessons.

The following maxims of J. G. Fitch, one of the leading Educationists and Sabbath School men of England, should be carefully pondered. 1. Never to teach what you do not quite understand. 2. Never tell a child what you could make him tell you. 3. Never to give a piece of information without asking for it again. 4. Never to use a hard word if any easy one will convey your meaning. 5. Never to give any unnecessary command nor one which you do not mean to see obeyed. 6. Never to permit a child to remain in the class even for a minute, without something to do, and a motive for doing it. Mr. Pardee adds—1. Always call back in a child's own language all you have taught him. 2. Always bend everything during the lesson, singing, praying, teaching, clearly towards the one central, practical thought of the lesson.

3. Teachers should be familiar. A teacher once had great influence with Ralph Wells when a child, because he put his head on his head, and asked him how he was. When teachers meet scholars in the street, they should ask after their welfare.

4. Teachers should be child-like, not childish. A teacher should always remember that he is speaking to children, but at the same time that he is not a child. You cannot teach a child, but by coming down to his level. Some find this difficult, they are naturally stately, or stiff, or distant. Teachers must use simple short words and sentences, and make everything plain, lively and interesting. At the same time their

language should be dignified, that the children may feel it something different from their ordinary amusement.

5. Teachers should be prayerful. They should pray for a blessing on their studies and instructions before going to the class, for the Holy Spirit to enable them to teach aright and to accompany them with saving power the instruction they impart. They should lift up their heart from time to time while engaged in the class for divine aid and blessing. They should also pray, not only for the whole class, but for the conversion and spiritual welfare of each individually. The Holy Spirit who has appointed this method of seeking the good of others has greatly honored it in the conversion and salvation of many.

6. Teachers should be punctual. This is very important for any one engaged in public labours. The devoted John Angell James during a ministry of over 50 years was never late coming to a meeting. Teachers should set an example in this as in other things. The want of punctuality robs God, the Church, and the young of time dedicated and sacred. The want of it often destroys confidence in a man, and may seriously injure his usefulness; and it has caused some to lose situations. Be in your place before the hour, never five minutes late.

7. Teachers need to be patient. They may expect many things to try their patience. Some scholars are dull and careless; others are rude and mischievous. Yet by patience and kindness, you may win their love and confidence, and lead them to the Saviour. Many cases are recorded of persons very unpromising being converted before those that the teachers thought the most of. "In the morning sow thy seed, in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

8. Teachers should be earnest. Do not let any one say, as the actor did to the bishop, "You speak truth as if it were fiction; and I speak fiction as if it were truth." Children soon perceive whether their teachers are in earnest. If not you cannot expect them to become so. Seize the most favourable opportunity of making a lasting impression. When the heart is aroused with interest, and the mind is anxious and solemnized, then press home the great salvation. Urge its acceptance; show the danger of delay, and the duty of the immediate surrender of the heart to Christ. Speak lovingly and tenderly, that you may win the youthful heart. Unfold the Saviour's love, and show that His arms are stretched forth to save them. Be pointed and brief in your appeals to them, lest interest flag and impressions die. Don't be always making appeals, lest they harden their hearts against them.

9. Teachers should sympathize with their scholars in their difficulties. Some are driven into infidelity through want of sympathy with them in their anxieties. A little boy once asked a chaplain: "How do you know that the Bible is true?" He replied, "Oh! you little boy go along." The boy felt that the Bible was not true because of that answer, but his mother's teaching and his father's prayers led him to Christ.

10. Teachers should study the character and habits of the scholars, stimulate the dull, employ and guide the lively, gain the confidence of the evil disposed, by patient persevering kindness, ask their assistance in your work, show them special attention, and you may thus save their souls.

11. Teachers should be persevering. Some are easily discouraged, because certain children are troublesome, they give up the class, leave the school, and thus lose the reward promised to him that converteth a sinner, and saves a soul from death. Perseverance is a mark of superior character; and no work tests it more than Sabbath school teaching. The teacher should hear the Master's voice saying, "Follow me, in this work of sowing the good seed in the hearts of the young, and in due season you shall reap, if you faint not."

"Be earnest—salvation's the prize,  
Be patient—the cross you must bear  
Be holy—Be gentle—Be wise,  
Be constant—Be fervent in prayer"

12. Teachers should illustrate their subject by comparison and incidents, to make divine truths glow and become plainer and more impressive; yet illustrations must not displace the lesson, but be held in subordination to it. The Great Teacher employed this method largely in his Parables and Discourses. He illustrates divine truth by comparisons, or by allusions, to objects of nature, or scenes and incidents of every day life. Teachers should after his example liken the truth which they explain to objects with which the children are familiar, and thus help them to understand it. Illustrations may thus be drawn not only from nature, and the facts and incidents that are continually occurring, but also from history, biography, geography, from maxims, emblems, science, art, manners and customs. Bible truth may be illustrated by Bible fact, as the saying: "Thou God seekest me," by the case of Achan.

Pictorial teaching is closely allied to

this, and is a word picturing or describing the objects, persons or incidents so vividly that they stand out before the mind, as a photograph in a stereoscope. Examples of it are given by Pardee in his Teacher's Index, as David slaying Goliath; David thirsting as the hart for the water brooks.

11. Object teaching is another form of illustrative teaching, and is especially useful in the infant class. Our Saviour practiced this mode. He placed a child in the midst of the disciples when he would teach them the spirit which he required of his children. When asked if it was lawful to give tribute to Caesar. He called for a Roman penny, and inquired what image it bore. When told it was Caesar's, then came the inimitable application "render unto Caesar the things that are Caesar's." So he pointed to the lilies of the field and the birds of the air. Pictures of animals and birds, and other objects, especially those mentioned in Scripture, should be hung round the room where the infant class is taught, as a help to both teacher and children. The teacher of the infant class should have a gift for this mode of teaching, or at least should carefully practice this method, and should use books with pictures of each Scripture scene described, such as 'Mamma's Bible Stories.'

12. It is very important to retain young people over fifteen years of age at the Sabbath School. Earnest teachers are needed for this work who will spare no pains to interest and instruct them, illustrating Scripture from nature, history and everyday experience, from knowledge of mankind, the motives by which they are influenced, and the tendency of certain habits and causes, in order to guide them in the right way and to warn them against the danger that will beset them if they turn aside, and the certain ruin that will result if they indulge in evil ways. Examples should be set before them to show them the presumption of supposing that they can venture where others have fallen and perished. Thus an English gentleman despite the warning of his guide, ventured on the verge of a fearful Alpine precipice in order to gather flowers. But just as he grasped the flowers his foot slipped, and he was precipitated a mangled corpse, a thousand feet upon the rocks below. Thus men often venture to dally with sinful indulgences till eternal ruin comes suddenly upon them. Treat them as friends, invite them to your houses, and hold social meetings for them where they can be interested and instructed by lectures and otherwise. Put them in training for becoming teachers, show them what an honour it is to work for Christ, and endeavour to get them to enlist as volunteers in His service. Give them work to do in bringing others to the school, in distributing tracts, and in other ways. Get them to write short exercises on some doctrine or other Scripture theme, and thus deepen their interest in the study of the Word of God.

13. Teachers, visit your scholars at their own homes as often as you can. If absent, never let a week pass without calling and enquiring the cause. Visitation increases the interest of the teacher in the scholar, and of the parents in both the school and teacher. The children are greatly pleased with it, and become more attached to the teacher, and more susceptible of good impressions. Deserters have been restored, and parents have been won to the Lord and the Church by the Christian visits of the children's teacher. Many scholars in cities and towns are drawn from families that do not attend public worship. When the teacher visits the homes and speaks for Christ, he acts as a city missionary. Teachers who are careless in this matter often lose the precious opportunity of directing the children to the Saviour, on their sick and dying bed—and are thus unfaithful to Christ, and to souls specially committed to their care.

14. Sabbath School children should be taught to take a deep interest in the cause of God at home and abroad. They should be trained to work for Christ by their own personal efforts, in order to advance His kingdom on earth; and to make and save money for this object. Examples should be given them, such as that of the H. N. Wm. E. Dodge, of New York, who, when the son of a poor widow, raised onions and sold them, and gave the dollar-and-a-half proceeds to missions; and for many years has given his \$1,000 a year to the American Board of Foreign Mission. Missionary intelligence should be circulated in the Sabbath School Library, and by addresses and sermons from time to time. Every effort should be made to impart a missionary spirit to the children of the Church. This is pre-eminently a missionary age. The King of Zion is everywhere opening doors before his people, and calling upon them to enter in; and we cannot be faithful to our Great Leader if we draw back or refuse to do the work thus placed before us. Children should be taught the value of money dedicated to Christ, and the power of "littles" when combined, by showing them that missionary ships have been purchased by the contributions of Sabbath School children. Missionary collections should be taken up, and the children be practically taught to take a lively

interest in missions. 15. Every effort should be made to guard Sabbath school children against the vices by which many are ensnared to their ruin, and all the efforts of teachers and parents defeated, such as intemperance, profane swearing, and all those follies which are so seductive to the young, and so ruinous to the human soul. Many think that youths Temperance Societies, and Bands of Hope, should be formed under the auspices of the Sabbath school teachers. At least all candid, earnest Christians will admit, that intemperance is one of the greatest evils of our day, that it destroys its thousands, you its hundreds of thousands, and that every proper Christian effort should be made to prevent the young from coming under this degrading and ruinous vice. In this case truly, "Prevention is better than cure." But the only sure preventive is to get them to abstain altogether, from everything that intoxicates, and that from love to God, their own soul and their fellow men, for if they drink at all several of them will become drunkards. It is affirmed by those who have examined the matter in England that more than a third of the Sabbath school children of that land, fall by intemperance, and are lost to their God and their country; and many of them are thus led to commit crimes that bring sorrow and suffering upon them and their friends. Many a father would rather see the shackles of the bond-slave on his children, than have them enslaved by this fearful vice, so ruinous for time and eternity.

16. Arnot says to teachers, "Dress plainly. Gaudy dress in any circumstances is not like a Christian, but in the Sabbath school it is peculiarly injurious. It both proclaims the teacher's vanity, and impedes the progress of the scholars. Those who are given to the putting on of apparel make a great mistake when they suppose themselves called to be teachers. They may teach, but at the same time they lay a trap to ensnare and turn away the children's minds from the truth." Arnot and Blake and other British visitors, notice that the children in American schools are too well dressed. The Sabbath school children in British cities are more plainly dressed than in the Sabbath schools of our cities and towns. This fosters a spirit most injurious to the highest interests of the children, and leads them, in after life, to spend on vanity and display money which should be employed to honor the Lord and aid Him in the great work to which He has called His people, the work of converting the world to Himself, and which can only be done by His people imitating His own self-sacrificing spirit. This, I believe, is the reason why British artisans and labourers give far more freely to the cause of God, even with smaller wages, than the same class among us. Here, so much is spent on unnecessary finery and display in dress, that money cannot be had to aid Christ's work; and mean expedients are adopted to evade a generous liberality, altogether unworthy of those bearing the Christian name.

17. The children's service of praise should be carefully cultivated. The New Testament Dispensation was heralded by an angelic anthem. Its glad tidings of great joy have been the songs of Zion. The early Christians were distinguished for this service of God. And when the spiritual life of the Church was revived at the Reformation, it found expression in appropriate songs of thanksgiving. The hymns of Luther and others were only second in their influence to their preaching. The same occurred in the revival of last century, under Whitefield, Wesley, and Newton. It is a rule of Church history that earnest evangelical religion ever improves the service of song. Praise is one of the chief expressions of gratitude for redemption, as well as of faith in the Redeemer. It is one of the essential parts of the worship of the Church. The youth, who are the Church's hope, should be trained to sing the praises of God, and be thus fitted to take part both in domestic and public worship. Praise is essentially gladness and gratitude; the music of the sanctuary should therefore be joyous. The Gospel is essentially glad tidings of great joy; its psalmody should therefore be lively, and children be taught to delight in it.

18. The teacher's reward. A glorious reward is promised to all faithful workers in the Lord's vineyard. They have the present happiness which result from conferring the best blessings on others—making them acquainted with Christ and salvation. The writer can say that some of his happiest hours were spent in imparting instruction in the Sabbath School.

And with reference to the future world, we are assured by Him who cannot deceive nor disappoint, "They that be wise, shall shine as the firmament; and they that turn many to righteousness as the stars forever and ever."

1. Rewards.—Pardee is opposed to a system of premiums and rewards as needlessly expensive, and because it is almost impossible to administer the system impartially and so as not to discourage some that are deserving. Teachers, however, should be very careful in giving rewards, to avoid even the

appearance of partiality, and not to foster the selfish spirit of attending for the sake of the reward. They should be taught they are debtors to the teachers, and to love the school for its own sake, and the higher benefits to be derived from it. Rewards should be given chiefly for some special work done, for fetching others to the school, committing portions of Scripture to memory, or for special attention and punctuality. Every child that can read should have a copy of the Scriptures of his own, and be taught to read it through, in course a chapter or more, daily, and study the doctrines as systematically set forth in the Shorter Catechism. But in all this, the great aim must be to set forth Christ and His work as the way of salvation. The teachers must imitate the apostles in this matter of their teaching. They ceased not to teach and to preach Jesus Christ—Act v.—12. Set Jesus in the midst and let all nature, providence and revelation radiate around. In the words of the Romanists the head of Jesus is always distinguished by rays of light. Teachers may crown Him King in another way. Let all the lines of Scripture, histories, types prophecies, preaching, sufferings—let all converge in Him and form a halo of real glory round his head. If you will have a child understand the solar system, you must teach him that the sun is central and the planets revolving round it. In like manner, you must teach a child the central place of Immanuel in the word and works of God. You should not teach the several portions of the Bible as so many isolated lessons, but as so many witnesses, each set in its appropriate place, and all saying, as with one voice, "Behold the man!" The creation, the fall, the first promise, the flood, the call of Abraham, the deliverance from Egypt, the Passover, the temple, the Kings, the Baptist, the Apostles, the Evangelists—all are "looking unto Jesus." The matter of your teaching is Christ revealed. In presenting that object, teachers will need, each in its own place, every portion of the Bible. And if, like Paul, they unfold to the children the free grace of the Gospel; they will like him too, beseech them "by the mercies of God," to be not conformed to the world, but to be transformed by the renewing of their minds. They will show them that grace reigns; but also that it reigns through righteousness; and that faith fully establishes the law. As oft as they tell them that there is "no condemnation to them that are in Christ Jesus," they should also tell them that they who are justified in the righteousness of Christ, "walk not after the flesh, but after the spirit." Arnot says, that the principal lesson should be a portion of Scripture. By all means let catechisms and hymns be introduced, as additional and subordinate exercises, but keep the Bible always in its own place of supremacy before the children's minds. Let all the words of men bear upon the Word of God, and all the Word bear upon "God manifest in the flesh."

3. Committing to Memory.—Children should be taught both by parents and teachers to commit certain portions of Scripture to memory. No one can have too great a stock of the very words of Scripture stored in memory either for his own use, or for the instruction of others. It is ready to be called forth when needed for use. Great is the difference between those who are familiar with the Scriptures and others who are ignorant of the truth of God. These pure words of God come to mind in after life, when the Holy Spirit waters them, especially in time of affliction, and then they often bear fruit in the conversion and salvation of the soul. The portions committed should be the most spiritual and instructive portions, such as the Psalms, portions of the Prophets relating to the work of Christ, the Sermon on the Mount, and the Gospels generally, the Acts, and the more prominent passages of the Epistles. This practice should be begun early, and should be continued all through life. It is one of the greatest helps to the Minister of the Gospel to be thus familiar with the Word of God, and to be ever ready to prove or enforce his instructions with the sayings of the Divine Book. His teachings then come with authority and power, such as mere human reasoning, apart from God's word, never can possess. The most useful Ministers and School Teachers have had the words of Scripture thus at command. Yet Teachers should not cultivate memory exclusively, nor encourage the children merely to commit very large portions at a time. A few years ago "Memory" was crowded to its utmost extent to the injury of the scholar, and mere memorizing was the "habit" in most of our Sunday Schools. Then the "imagination" was pushed in turn, and wonderful stories were in great demand. Then "intellectual" teaching was everything, and commentaries, travels, histories, &c., were ransacked. This was succeeded by mere "exhortation" and sympathetic appeal under the specious name of heart or spiritual teaching. While now, the best teachers have found that they must comprehend fully, and rightly use them all, but rely solely upon no one. The "Memory" is the grand storehouse of

(Concluded on sixth page.)

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British American Presbyterian.

TORONTO, FRIDAY, APRIL 13, 1872.

TO OUR READERS.

The non-appearance of the PRESBYTERIAN for the past two weeks, was due to the Printers "Strike". We trust to be able to issue regularly hereafter.

The report of Synod of Toronto proceedings will appear next week, along with several articles and communications which should have been published before now but for the reason above mentioned.

TOPICS OF THE WEEK.

The past week has been one of great general quiet. The one agitating question in Canada, as in many other places, has been that of how many hours should constitute a standard days labour.

In the States, the Presidential struggle is almost the only thing thought of; while in Britain, the discussion of the Cabinet about the Washington Treaty has been most eagerly expected and speculated upon.

In the religious world there has been the same uneventful news. Churches have been formed, soirees held, presentations made, and quiet church work proceeded with.

What the Presbyterians of Canada need is information about what is well called the "home field," and information, not in the shape of dry statistics merely, though these are good in their place, but of picturesque well written accounts of the various districts, their material progress, their diverse population, their general prospects and their spiritual position and necessities.

No one can be expected to have an interest in undertakings about which he knows next to nothing; and at present the most of our churches are in this condition with reference to what is needed and what has been done in the newer portions of our country.

THE KEITH CASE.

A good deal of interest has been awakened in both Protestant and Roman Catholic circles, by a case at present pending before the Court of Common Pleas in Toronto; in which the father of a family who is a Presbyterian, seeks to recover three of his children who have been removed from under his roof and authority by their Roman Catholic mother and so securely hid away that for nearly a year the father has been unable to discover where they are secreted.

Unable by any other means to discover where his children are and to educate them in the way he thinks best, Mr. Keith has called in the assistance of law, and has sued out a writ of Habeas Corpus against his wife and others who, he alleges he has good reason to believe have been aiding and abetting her in this very reprehensible course.

From the affidavits lodged it appears that Mr. and Mrs. Keith were somewhere about twenty years ago, married by a Roman Catholic priest in Dundee, Scotland: but without any understanding or bargain either expressed or implied as to the faith in which the children who might be born of the marriage were to be educated.

As a zealous Roman Catholic Mrs. Keith has used every means in her power to counteract any religious instruction imparted by her husband or at his request; and has so far been successful that the two eldest children have become Roman Catholics in feeling and by profession.

Well aware that as the father of the family, her husband had a right according to the laws both of God and man to regulate his household and to determine the extent and character of his childrens education Mrs. Keith has for years done her very utmost to thwart him in all his efforts, and in the carrying out of all his plans for the religious upbringing of their children.

This she accomplished some time in April last, and, as Mr. Keith alleges, assisted and abetted in her proceedings by Archbishop Lynch and Father Jamot of this city. From that time the father has never seen two of the three children and the third and youngest one who was brought home for a few weeks when sick, was removed again as soon as convalescent.

Diligent enquiry has been made for the children at all the Roman Catholic institutions of Toronto, but without success although traces were found of their having been in one or other of them during part of the time.

Shortly after these children had been spirited away Archbishop Lynch sent for Mr. Keith and told him that if he would consent to allow their mothers influence and instruction to continue they should be immediately restored to his jurisdiction. Father Jamot on three different occasions made a similar proposal but upon the suggestion being rejected both the Archbishop and Father Jamot refused to say where the children were, though they never alleged then that they did not know.

Mr. Keith alleges upon oath his conviction that his children are hidden away in some of the Roman Catholic Institutions of Toronto or at least, of Ontario, though to all his enquiries he has only received evasive answers or insulting abuse and scorn.

None of the children, Mr. Keith avers, were ever with his consent baptized by Roman Catholic priests; and while Mrs.

Keith now expresses her willingness to allow her children to attend Protestant places of worship and Protestant schools she has all along opposed their doing so in every possible way, while she put them into Roman Catholic institution without her husbands knowledge or consent, and endeavoured systematically to prevent anything that might have been heard in Protestant Churches and Schools producing any effect.

Without her husbands knowledge she induced her sons to go to confession and carefully concealed this and kindred facts; she encouraged them in intercourse with Roman Catholic priests though she knew this was contrary to her husbands wishes, and was done clandestinely; she often locked the doors of the house to prevent her husband taking the children to a Presbyterian place of worship; and in short acting in such a way as to set her husbands authority completely at defiance, and to make it appear to her children that she was determined to have things entirely in accordance with her own wishes.

Of course, from her non-production of the children in court, Mrs. Keith is liable to be committed for contempt. The Archbishop and Father Jamot have filed short general affidavits that they have not the custody or charge of the children nor ever had; that it was not by their connivance or advice that they had been removed from their fathers house, not answering the particular charges in Mr. Keiths affidavit of actual interference by them in the matter of the children after their removal and not denying the charges of knowledge on their part of the place of concealment.

When the Archbishop and his colleague had given the affidavits to the effect mentioned, Mr. Keiths lawyer moved for permission to controvert the return to the writ and to examine them on oath as he deemed their answers insufficient. This application has been refused and so this curious case is we suppose for the present at an end. Of course it is not by any means likely but that the father whose rights have been thus interfered with will make further efforts to obtain redress. It can never be tolerated that whenever a husband is thought by his wife to be bringing up their children in an injudicious or sinful fashion, she should be allowed simply to take them away from his house, and hide them from his knowledge, under the care of persons in whom the father has no confidence.

It is not alleged that Mr. Keith has been an unkind husband and father. The notorious fact has all been in the opposite direction. It has been well known that he was always a Presbyterian. Mrs. Keith knew that when they were married. She made no bargain about the training of the children and that very fact left the matter in her husbands hands. Had the bargain been that the boys were to be educated as Protestants and the girls as Roman Catholics it would have been a breach of honour and honesty in the wife to have covertly sought to counter-work all her husbands instructions to the boys. It is equally so and more so when she sets herself to destroy all her husbands influence upon the minds and hearts of her children though she knows that she left at her marriage the question of the religious education of their children entirely to her husbands disposal.

We shall not now say what we think of the conduct of Archbishop Lynch and Father Jamot in this matter as well as others whose names will come up by and-by. We only record the statements of parties as the case is still sub judice.

In due time we shall be able to treat it fully and with perfect freedom. In the meanwhile, we doubt not, Protestants will watch the various turns in the proceedings with great care, and with very strange feelings.

"Be not unequally yoked" is still a very wise and much needed direction, as a good many are finding ever and anon to their sorrow and their cost.

THE SCHOOL QUESTION IN PRUSSIA.

Every one who has given much attention to the movements in Germany during the last few years, has felt quite convinced that though absolutism apparently was all powerful, as soon as external difficulties and quarrels were settled, the demand for a larger amount of internal freedom and popular influence would be put forward, and would speedily be successful.

Of all the curious things, however, that are transpiring in that land, perhaps the most remarkable is that Prince Bismarck is putting himself at the head of the party of progress, though he has been looked upon always as the very incarnation of conservative and tyrannical ideas.

When he used to brave the popular indignation and scoff at the weakness and absurdity of constitutionalism, he once and again predicted that he would be the most popular man in Germany. How he has made this prophecy good, has been shown during the past few years. He has been his country's representative man, and with a fearless indomitable energy has gathered the scattered members of the Fatherland into one united whole.

Bismarck has become the popular standard bearer, and cities and towns are showing their appreciation by presenting him with the freedom of their various corporations. Not only so, they find another subject for remark and glorying for they have discovered that one of the chancellor's ancestors, about five hundred years ago was expelled from England by an enraged mob incited and led on by the clergy, because that gentleman had established a school from which he excluded all clerical interference.

THE ILLINOIS TEMPERANCE LAW.

The General Assembly of the State of Illinois passed, and the Governor approved, in January of the present year, a law for the regulation of the sale of ardent spirits, which seems to us to be so eminently wise that we regret that a lack of space forbids us to present more than an abstract of it. The essential provisions are these: (1.) No man may sell liquor without a license, and no man shall have a license who will not give a bond in the penal sum of \$8,000, with two good securities, to repay all damages that may arise from either selling or giving away such liquor.

There is in this law the fullest recognition of the right of men to sell ardent spirits, and of other men to buy and drink them. The law insists, however, that only proper persons shall drink and that they shall drink only in moder-

ate quantities. No minor shall have the privilege of buying an article whose dangers he does not understand, and no man who is moved, by getting drunk that he can take liquors with safety to himself and others, shall have the privilege of buying again. Ardent spirits are fully recognized as dangerous articles whose sale cannot be intrusted to irresponsible parties; and as those who sell them make all the money there is to be made on them, and as all experience has proved that they will sell unless restricted, without reference to the damage they inflict upon the community, the law declares that not only they, but the owners of the buildings they occupy with their traffic, shall be held responsible for all the evil consequences that follow a disregard of its requirements; and that they may be proceeded against by any husband, wife, child parent, guardian, employer, or other person who shall be injured in person or property or means of support.

We are not sufficiently familiar with the temperance legislation of the different States to know whether this law is a transcript of others already in existence, though we believe a law like this has been enacted in Ohio. It is, however, worthy of a fair and full trial. Of course, all the low elements of society will go against it, as they would against the Maine law; but it ought to command the firm support of every respectable and responsible member of society, of all political parties. The good people, and the people who do not even pretend to be good, but who do pretend to be lovers of order and of the public prosperity, ought to agree to leave this question out of politics entirely, and unite upon it for an experiment that shall last at least ten years. Let no obstacles be thrown in the way of its fullest execution. There is no oppression in it. No man for whom two good men are not willing to be responsible has any right to deal out intoxicating liquors. It oppresses nobody to keep such men out of business; and it oppresses no landlord to deprive him of tenants who are pests to the community.

Let the people of Illinois stand squarely up to the position they have assumed in this case, and it will drive liquor out of every small town in the State, and confine its sale in large towns to quarters that will give very little inconvenience to the public. It will take pluck and persistence to do this, but the law is thoroughly defensible on every ground, and ought to be maintained. If the good and respectable people of the State unite to stand by it, it will be maintained.—Dr. J. G. Holland, in Scribner's for April.

MANITOBA.

The work of the church in the town of Winnipeg seems to be in a most flourishing condition. The congregation is getting fairly established. The attendance is up to 100, a large proportion in a population of about 500. An active church feeling is showing itself and a creditable liberality, some even speak of a new church. Since Professor Bryce took charge of the congregation the debt of \$325 has been paid off; \$250 have been paid for improvements and current expenses and it is expected that \$400 will be raised during the year for the Pastors salary. A higher school for Ladies; though not in connection with the church, is projected, the expense of which will fall largely on our people. The College prospers. Since January seventeen students have been in attendance. The fees are set at \$15 per ann. and from this source about \$225 will be realized, from which expenses are to be deducted. The prospects for next year are very much better as many promises of support have been given. Churches will be erected this year at Little Britain, Mr. McNabbs station; Portage La Prairie, and High Bluff in which place Mr. Fletcher labours. The expense of building will be a great and a heavy burden on these new settlements, still they enter on the work with spirit. Contributions for church purposes are something new for the natives as the Church of England missionaries have hitherto required nothing and time will be needed to educate the people in this direction. The brethren in the far west are anxiously and hopefully looking for accessions to their numbers. Two labourers are imperatively required and a Franco-English Presbyterian to labour at Pembina is earnestly desired. Members of the Church who feel interested in these operations may aid materially by contributing to this end. All contributions should be sent to Rev. W. Reid, office of Presbyterian Church Toronto.







the mind, and it should be well filled; but it is folly to overstock it, and overwhelm the brain. The "Imagination" is God's great medium of worship and communion with him and the whole spiritual world. We cannot worship God without it; we should therefore cultivate it carefully, but not abuse it to purposes of superstition or the mere love of the marvelous. The "Intellect" is God's great gift, which distinguishes man from the brute. But let us never do it, nor give to it that honor which truly belongs to God and goodness. The "Heart" is the soul of man; and unless it is gained all is lost. Yet if we appeal to the heart alone, we shall develop only the puny Christian. The true teacher will appeal to and use all these various faculties, but without making a hobby of either, and neglecting none, for all are conjoined in the great work of life. "What, therefore, God has joined together, let not man put asunder."

4. Teachers must put themselves in the children's place, enter into their feelings, and show a real, living interest in their happiness, if they would influence them for good. They should aim first to win the confidence and love of the children. Don't expect of them anything but the spiritual experience of a child. You cannot put old heads on young shoulders. "When I was a child, say Paul, "I thought as a child." Even the Christian child will feel and act as a child. Hence probably the quiet unexciting instructions of the Sunday School class and the family, will promote a more healthful spiritual growth in the young, than the more exciting method adopted by some of encouraging children to form prayer and other meetings of their own; these children are addressed by children, and those who are only learning to walk, attempt to lead others into the way. Teachers should study the character and conduct of Christ, the Perfect Teacher, his patience with the twelve, notwithstanding their waywardness, his tenderness, his love to souls, his methods of teaching, illustrating his subject, making everything plain, explaining his own parables or discourses. They should try every time to lodge some seed thought of divine truth in the minds of the children, that they may ponder and enquire about, till they understand it.

5. The teachers' motive—This should be two-fold, the glory of God and the salvation of the children. Every Christian should feel that he is bound to work for Christ. When called and renewed by His Holy Spirit, He says to each disciple, "Go work to-day in my vineyard." Yea, every truly converted person says with Paul, "Lord what wilt thou have me to do?" He does not feel that it is conferring a favour upon pastor, or parent, or superintendent, but that he must work for Christ. As Paul said, "Woe is unto me, if I preach not the Gospel." So every living Christian feels that he must do what he can for the glory of his Lord and the salvation of others. The love of Christ constrains him to consider how he may best honor his master and show his gratitude for redeeming him, has delivered him from going down to the pit. He feels that he can never do enough to manifest his gratitude to that dear Redeemer who bought him with His precious blood. He sees that Sunday School teaching is one of the ways in which he can thus work for Christ, and he engages in it not as a matter of merit, but constrained by love. Let the teachers then look to Jesus and hold communion with Him, and he will be blessed in his work. But he must also look to the children, and seek their good for time and eternity—seek to fit them for the duties and trials of this life—but above all, earnestly desire and seek to lead them to Jesus, as their own personal Saviour, and to accept of the great salvation freely offered to all who believe in Him, or take Him at his word, who put credit upon God's record that He has provided for us eternal life, and that this life is in his Son—John v. 11, 12. Ask for the children nothing less than life from the dead. Beware of substituting the means for the end. Your teaching is nothing, except as a means of setting before them the Word of God; and even that word is but a dead letter, it is of no avail, except in so far as it is the Spirit's instrument to enlighten the mind and convert the soul. In so far as his own instrumentality is concerned, the teachers' strength lies in the possession and enjoyment of the salvation himself. The children will be far more likely to be influenced by him if he can say, "Come to my Saviour," rather than virtually saying, "Go to one Jesus." Sunday School teachers and parents, who seek to instruct and train the young for God and heaven, are only following the example of the Saviour Himself, who took up little children in his arms, put his hands upon them and blessed them. In view of this example, well may the Christian poet sing—

I think when I read the sweet story of old,  
How when Jesus was here among men;  
He once called little children as lambs to his fold  
I should like to have been with them then.  
I wish that his hand had been placed on my head,  
That his arms had been thrown around me,  
And that I might have seen his kind look when he said,  
Let the little ones come unto me.

6. Depend for mercy on the Spirit's

power.—When Christ ascended to the Father's Right Hand, He committed the application of the great redemption which he had purchased, to the Holy Spirit. This is the ministration or dispensation of the Spirit, and if we expect success in God's work we must have the Holy Spirit. If over an epistle of Christ it is to be written on the children's hearts ministered by you teachers, it is the Spirit of the Living God who writes it—2 Cor. iii 8, 18. Realize that your entire success in seeking the conversion and edification of the children depends on the Holy Spirit's presence and power, for it is not by might nor by power but by my Spirit, saith the Lord. Earnestly plead for the Holy Spirit to guide your efforts, and bless your labours, and make them effectual. Honor the Spirit and He will honor you. "Them that honor me I will honor."

7. Parents and Pastors should take a deep interest in the Sabbath Schools, They should view them as training Schools for the Church, from which chiefly we are to expect additions to its membership. It has been said that "the Sunday School is the workshop of the Church for all working Christians." Here she trains her members for personal service, and leads the lambs of the flock into the true fold. Parents should see that the children attend regularly, and that they learn the lessons prescribed. And Pastors should preach occasionally to the young. Dr. Newton's sermons for children are admirable models, and also Dr. Edmonds' Children's Church at home.

8. Sunday School Teacher's Library.—In addition to the Books I have already named, I would recommend the Comprehensive Commentary. It contains nearly all of Hensy, with Scott's Observations and many notes from other writers; Cobbin's Condensed Commentary; Bagster's Treasury Bible; Smith's Smaller Bible Dictionary; Kitto's Daily Bible Illustrations, new edition by Professor Porter; the Critical, Experimental and Practical Commentary, by Jamieson, Fawcett and Brown; Ryle on the Gospels; Arnot on the Parables; McClintock and Strong's Encyclopedia of Religious Knowledge; Nicholl's Introduction to the Study of the Bible, Dodd's Science and Christian Thought; Christian's Astronomical Discourses; Coleman's Historical Text Book and Atlas; The Land and the Book, by Thompson; The Book and its Story, by Mrs. Banyard; Books on Teaching; Gall's End and Essence of Sabbath School Teaching; Stowe's Bible Training; Memorials' Works; Fitch's Three Lectures on the Art of Questioning and Securing Attentive Memory; Groszer's Lectures on Illustrated Teaching and Training Classes; Prudee's Teacher's Index; The Teacher in the Sunday School, by Steel; Todd's Sunday School Teacher; Packard's The Teacher Taught, and Teacher Teaching; Tyng's Forty Years' Experience in the Sabbath School; Inglis' the Sabbath School; Taylor's Sunday School Photography; The S. School Teacher's Treasury, one of the best Sunday School periodicals, by London Sunday School Union.

There is nothing terrible in death but that our life hath made it so.

A "girl" recently died at Portsmouth, N. H., who had been in service in one family sixty-nine years.

Are you good at arithmetic? I will give you some losses to add up and calculate how much they come to. It is a good sum for the boys. They are losses made by strong drink.

- Loss of money.
- Loss of time.
- Loss of health.
- Loss of business.
- Loss of character.
- Loss of friends.
- Loss of good conscience.
- Loss of feeling.
- Loss of mind.
- Loss of life.
- Loss of the immortal soul.

It is a long and terrible account to run up; but is an easy one to begin, and I see even boys beginning at the beer-shops—young men adding to it at the tavern and billiard-saloon. Stop, stop! and reckon up all the losses before you go further. Can you afford such losses in the long run of eternity?

WAY TO TRAIN FUSHIAS.—When a slip has grown six or eight inches high, nip out the top down to the last set of leaves; it will then throw out branches on each side. Let these grow eight or ten inches, then nip them out as before; the tops of each branch, when grown the same height as the others, nip out again; then procure a stick the size of your finger, eighteen inches in length; take hoopskirt wire, twine back and forth alternately, through holes made in the stick equal distances apart; place this firmly in the pot back of the plant, tie the branches to it, and you will have, when in flower, a beautiful and very graceful plant. Having one trained in that way last season, it was the admiration of all who saw it.—Small Fruit Recorder.

Scientific and Useful.

THE ANSWER.

FROM THE GIBBERN OF GIBBERN.

Darling child you ask me why,  
While I sing, I still must sigh—  
What can grieve me so?  
Fair spring was mine, but would not stay;  
Bright youth was mine, and I dreamed it away;  
To love love came to me one golden day—  
Smiling, I let it go.

The morn'g hour was sweet and cool;  
I had no thirst when my cup brimmed full—  
Careless, I put it by.

Laden boughs were over my head—  
Clusters golden, purple, and red;  
Summer's glories all around me spread;  
Yet nothing held my eye.

But when the sun sank to his rest  
Crimson glories curtained the west,  
What bitter thirst was mine!  
I seek in vain through hours of night  
What came to me with the morning light;  
Long, long weeping has blinded my sight—  
I mourn my lost sunshine.

My heart is withered and cold and dead;  
Snows of winter are on my head;  
I travel my weary way,  
Fair and sweet were my spring time flowers,  
Rich and full were my summer hours;  
Laden with gold my autumn bowers—  
I have nothing left to-day!

A farm with shade of fruit trees set around the house, will sell for two hundred to one thousand dollars more than if there were none.

UTILIZING SUBTERRANEAN FIRES.

The island of Ischia, off the coast of Naples, has for over two thousand years been a favorite resort of Italian invalids, on account of its hot sulphurous and other springs. This land was evidently thrown up by volcanic agency, and a large proportion of the soil is still kept at an abnormal temperature by subterranean fires. It is proposed to use this heat for the evaporation of sea water and the manufacture of salt, and the project seems feasible and likely to prove successful.

ABSORPTION OF MATTER BY PHOSPHOROUS.

The red amorphous phosphorus (not the red scales obtained by spontaneous sublimation, by the heat of the sun, in a Torricellian vacuum), possess a power, similar to that of porous carbon, of absorbing many substances without acting chemically upon them. Rosanilin, iodine, and sulphur are perceptibly taken up by the phosphorus. The powdered phosphorus, shaken up with the violet solution of iodine in bisulphide of carbon, or of rosanilin in ether, will take up the iodine or rosanilin and leave the fluid colorless; and the rosanilin may be recovered from the phosphorus by treatment with alcohol. Signor Testini recently published these facts as the result of personal investigation.

WASTE PAPER.

After a stove has been blackened, it can be kept looking very well for a long time by rubbing it with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea-kettle, coffee-pot, and tea-pot bright and clean than the old way of washing them in suds. Rubbing with paper is also the best way of polishing knives and tinware after scouring. This saves wetting the knife-handles. If a little be held on the paper in rubbing tinware and spoons, they shine like new silver. For polishing mirrors, windows, lamp-chimneys, paper is better than dry cloth. Preserves and pickles keep much better if brown paper, instead of cloth, is tied over the jar. Canned fruit is not so apt to mold if a piece of writing paper, cut to fit the can, is laid directly on the fruit. Paper is better to put under a carpet than straw. It is warmer, thinner, and makes less noise when one walks over it. Two thicknesses of paper placed between other coverings on a bed are as warm as a quilt. If it is necessary to step upon a chair, always lay a paper on it.

IS HEMLOCK BAY PROOF?

A paper of high authority says:

It is well known by most farmers that hemlock boards make the best material for building graneries and boxes from which it is desirable to keep rats and mice. A correspondent of an exchange gives the following personal experience: "going surrounded by rats, I found it necessary to keep fruits, butter, cheese and other articles in boxes made of hemlock, not in the Conium of the botanist, but the *Abies Canadensis* of the arborist. In these boxes I could keep the most toothsome delicacies in the cellar with impunity, even though the box afforded free ventilation, which, in many cases, is highly necessary. To test the matter still further, I made a box of dry hemlock boards, perforating each end of the box with a 3/4 inch circular hole. Into this box I put a large healthy rat, caught in a hemispherical trap, nailed it up securely, put it in a dark quiet place, and awaited the result. On inspection at the end of 24 hours, I found he had scarcely more than touched the wood. I returned the box leaving the rat to his cogitations, which horn of the dilemma to choose. At the end of 48 hours I made him another visit. He had evidently come to the conclusion that remaining inactive was to strand upon Scylla, while the effort to buy his liberty could do no worse than wreck him upon Charybdis. He had enlarged the hole sufficiently to get his head out in which condition I found and dispatch-

ed him on the third morning of his incarceration.

PAPER HANGINGS.

The *Journal of Applied Chemistry* recommends the use of a small quantity of carbolic acid in paste for laying paper-hangings and in white-wash, and states that it will repel cockroaches and all other insects. It will also neutralize the disagreeable odour consequent upon the decomposition of the paste, which in newly-prepared walls is sometimes very oppressive. The cheapest and best form of carbolic acid is crystal, which dissolves in water at an excess of temperature.

A SUGGESTION.

To clear a well of carbonic acid gas, it is suggested to lower a red hot iron to the water, so as to produce a little steam: The vapor instantly absorbs the gas.

AN ANTIDOTE.

The use of carbolic acid as a disinfectant, now so common everywhere, is fraught with danger, as it is a virulent poison; and if it be accidentally taken internally, an effective antidote will be necessary. Dr. Husemann of Göttingen suggests, for counteracting its effects on the stomach, a new preparation which he calls *calcaria saccharata* (saccharate of lime), prepared by dissolving 16 parts refined sugar in 40 parts of water, and adding 5 parts lime. Digest the mixture for three days, stir occasionally, filter and evaporate to dryness.

HEALTH OF FARMERS.

There are several reasons why farmers are healthier than professional men, viz:

1. They work more, and develop all the muscles of the body.
2. They take exercises in the open air, and breathe a greater amount of oxygen.
3. Their food and drinks are commonly less adulterated, and far more simple.
4. They do not overwork the brain as much as professional men.
5. They take their sleep during the hours of darkness, and do not try to turn night into day.
6. They are not ambitious, and do not wear themselves out so rapidly in the fierce contest of rivalry.
7. Their pleasures are simple and less exhausting.

WILBERFORCE'S RELIGIOUS ZEAL.

If there was any one thing more out of fashion in England at that day than another it was religion. Not its state formalities, for they were guarded with strictest observance of test oaths, and Catholic disabilities and contempt for dissent. But among the higher ranks the form was all—the spirit only a name. It was quite in keeping with the temper of the time that the serious feeling which began to influence Wilberforce even in his twelfth year should have so alarmed his family as to cause his removal from the dangers of incipient Methodism to the distractions of gay society. In London at the opening of his Parliamentary life he was immersed in politics and fashion, a member of five clubs, and, like all the young men—and old ones too—of the day, possessed with a strong taste for play. At their favorite resort Pitt suddenly gave up cards, alarmed by the intense earnestness into which gambling beguiled him, setting an example which Wilberforce soon followed. After gaining a still more distinguished position in Parliament by his election at the age of twenty-five, as member for the County of York, he made a short tour in Europe with the rough philosopher Isaac Milner, which gave an opportunity for much speculative discussion on religious subjects. The following year they renewed their travels and their reasonings, reading the Greek Testament together, while examining its doctrines carefully, with such effect that on his return to England Wilberforce became sincerely and thoroughly a religious man in belief and practice. Serious conversations with his friends among the clergy deepened his impressions, until he made the usual open profession of his faith, continuing thenceforward earnestly and avowedly to guide his life in accordance with the dictates of the highest duty.

His position in the world of gayety and business naturally directed Wilberforce's zeal at first toward the correction of that dissoluteness of morals which shocked his newly awakened conscience by its general prevalence. He believed "that God had set before him as his object the reformation of his country's manners." In this narrower sphere he set himself actively at work to prepare those combinations which were destined afterward to minister so signally to the success of a grander design. Using his influence as a legislator to obtain the issue of a royal proclamation against vice and immorality, he availed himself, too, of his social popularity and winning address to engage the interest of the better classes for his plans. Visiting most of the bishops, besides many

influential laymen, he prevailed upon a number of them to become members of a society formed by him for the reformation of manners, which long continued in actively useful operation, directing legislation with much effect in checking the spread of immoral principles and irreligious publications.

At a later period when the contest over the great object of his life was most vehement, Wilberforce found time and occasion to render another important service to the cause of religion distinctly. Before the year 1808 the difficulty of obtaining Bibles for both home and foreign circulation had been complained of in vain. The subject was quite out of the range of the government's duties; nor could the Church, to which the work properly belonged, find either funds or energy for its discharge. Wilberforce once more applied the plan of combining the scattered energies of Christian men in an association. Little aid for such an undertaking could be expected from his worldly political friends at any time—least of all while Pitt was out of office during his disagreement with the King on Catholic emancipation, and while the preservation of the hollow peace with France engrossed the thoughts of all statesmen. But Wilberforce's connections and influence extended far beyond the mere political sphere. He called all sects and parties, merchants, missionaries; men of rank, Churchmen and Dissenters, to help in so catholic a plan. The result was the formation in 1804, of the British and Foreign Bible Society, the parent of man organizations with the same object.—By A. R. Macdonough, in *Harper's Magazine for April*.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance may cast a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so the kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the turmoils of the world, and home, if it be over so homely, will be the dearest spot beneath the circle of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in her daughters long after she is pillowed in the dust of death and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle, and to fill his place; while, on the other hand, from all unhappy, misgoverned homes, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds, and as doves to their window;" while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the halcyon influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and of trouble to those around them.—*The Christian*.

The contents and cloisters of Brazil are to be turned into free schools. In some cases the necessary changes in the buildings are already in progress.

It seems incredible, but it is confidently stated, that the first Protestant baptism of an infant that ever occurred in the Island of Cuba took place about three weeks ago.

Rev. Dr. Ormiston, of the Reformed (Dutch) Church, and Rev. Stephen H. Tyng, Jr., of the Episcopal Church, exchanged pulpits last Sabbath evening, and their respective congregations enjoyed the services greatly.—*N. Y. Observer, March 7th*.

The First Presbyterian Church of Oskaloosa, Kansas, was dedicated on Sabbath, Feb. 11th. The dedication sermon was preached by the Rev. D. M. Moore. The church was well filled. The church has a neat house of worship, costing about four thousand dollars, entirely clear of debt.

The University of St. Andrew's has conferred the degree of LL. D., on the Rev. Hugh Macmillan, one of the Free Church ministers of Glasgow. The Scottish Universities are very chary in conferring their honors upon dissenting ministers, and the honor is, therefore, all the greater.

On the 15th February a dinner was given in Liverpool to the Rev. W. M. Taylor, of Boston United Presbyterian Church, previous to his departure for America, to fill the pastorate of one of the most important Congregational churches in New York. Upwards of 100 gentlemen were present, and interesting addresses were made on the occasion.

The Presbyterian Churches of Chicago have received only \$30,000 of the \$95,000 for which they asked their sister churches, as the amount possible to raise with which to supply their need and repair their losses. But a very small portion of the Presbyterian churches have yet contributed to this object, and the committee of the Chicago Presbytery urge upon their brethren throughout the land immediate attention to the matter.

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BIRTH.

At the Manse, Watford, on the 5th inst., the wife of the Rev. H. Edmondson, M. A., of a son. MARRIED.

MEETINGS OF PRESBYTERIES

The following Presbyteries will meet at the places and times specially mentioned, viz:—

FELIX CHURCH, COTE ST MONTREAL

At the annual meeting, which was largely attended, the pastor, Rev. Dr. Burns in the Chair, reports were submitted from the Session, the Deacons court, the Sabbath School Young Men's Association, the Foreign Society, the Ladies' Society, &c., all showing most encouraging progress.

The Ordinary Income derivable from Pew Rents and Sabbath Collections was \$237 71, in advance of last year, and \$216 00 over that of 1872. The amount realized for the support of the poor also shows an increase of \$194 57 as compared with the year 1870. The poor fund amounted to \$474 57, which with \$120 00, for the Bureau Society, makes \$594 57 for the year.

The Missionary collectors also have been doing their duty faithfully and well. An increase of \$1,297 has been made on this fund in 1873. The usual collections authorized by the General Assembly, as well as for special objects have been taken up during the year and show an increase over former years.

The Sabbath School is under the able Superintendence of Mr. Morrice, and is in a flourishing condition. The teachers have met every Sabbath morning for the preparation of the lesson. This meeting is ably presided over by Judge Torrance.

A well attended meeting is held by the Teachers immediately after the dismissal of the School, when the subject for next Sabbath's lesson is read and a prayer offered for the following week.

The Young Men's Society since its organization in December 1870, has gradually increased in numbers and interest. Its object is the religious, intellectual and social culture of the members. The number on roll is 60.

The Bible class is under the Pastor's Care, and the attendance is at present very encouraging. The class appropriated \$300 out of the Plate collections taken up at each meeting for a French Student's Scholarship.

The sum total of contributions for the year, is \$9,601 49; but we understand that there are some omissions inadvertently made in the Missionary departments which would increase the noble figure of \$10,000. Of this \$5,124 00 comes under the head of the Sustentation Fund. The remainder has been devoted to Missionary and benevolent purposes.

The Deacons court, in conjunction with the Session, have recognized the noble and patriotic formation of a "Missionary and Benevolent Society," which was organized at the annual meeting with the Pastor Ex-officio as President. The Session and Deacons court with 12 others from the congregation are the Board of Management. The Society, we learn is going on favorably and promises to accomplish much good in the way of systematizing the contributions of the Society and developing latent energy.

The Pastor's statistics are briefly as follows: Baptisms, 18; Funerals, 24; Marriages, 11; Communion Roll, 607; Meetings attended, 291; Visits and calls, 777.

ANNUAL REPORT OF KNOX CHURCH, ELMIRA, ILLINOIS, U. S., FOR THE YEAR ENDING MARCH 31, 1872.

Families connected with congregation 45. Communicants 28. Persons in attendance at Church, but are not connected with families or with the Church, 14. Addition by examination and certificate 6. Children baptized 4. Children in Sabbath School 42. Bible class 22. Weekly prayer meetings 3. Pastoral visits 10. Home Missions 15.11. Home Missions 15.50. Foreign Missions 15.11. Widows fund \$7.30. Assembly fund 4.48. French evangelization \$4.08. Kanakoo Mission \$9.15. Sabbath School for Foreign Missions 29.00. In all \$129 for missions, being \$21.88 more than in the preceding year. Total contributions for congregational purposes and schools of the Church \$127.24.

In connection with this Church there is a million-acre tract of land, which is a good piece of land. This tract is 420 miles from Windsor, being the nearest point of Canada. It is situated in the finest part of the State of Illinois. Perhaps no township in the Union can excel this in its advantages. There are extensive stores of coal imbedded under its soil. Hence it is used for fencing, which can easily be raised here. Timber is convenient for building purposes. Abundance of water may be obtained by digging from 20 to 60 feet, near the streams, water which is perfectly pure to meet the wants of the farmer. The soil is of the richest kind, from 50 to 90 bushels of corn to the acre were raised here last year. The winters here were very mild and hardly any snow on the ground. Elmira is conveniently situated to three different lines of Railway. The people are well off here for Schools and Churches. There are 3 Presbyterian Churches in Elmira, each of them keep a pastor all the year, and pay their salaries in advance. Knox Church congregation is nearly all composed of Scotch and their descendants. The Rev. Alexander McEay, their pastor, who is a Canadian by birth, is settled here for nearly four years, and preaches every Lord's day in English and Gaelic. This is the only Church in the United States, as far as is known to the writer, where the Gospel is preached in Gaelic, but in British territory in both hemispheres, there are many large congregations where the Word of God is preached in this ancient language. It is now over thirty years since the first Scotch settlers came into this locality, and the extent there where land was cheap, and others who came at a later period are in very comfortable circumstances. Many of them are liberal in supporting the various Churches here, and their ministers. The Sabbath School is well kept here, at least upwards of 100 people generally attend Church. The children attend Sabbath Schools in the different Churches, and many of them are very familiar with the shorter Catechism.

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BARRE PRESBYTERIAN SABBATH SCHOOL.

ANNUAL REPORT FOR 1871.

As the 18th of the year is now over and we are not only delighted with the beauty of the present year, but also with the prospect of a bright future for the children of the Sabbath School, with which each is loaded, but further we are reminded, that each season suggests duties appropriate to its own. Some of these duties are grave and weighty others pleasant and light and pleasant to the eye, and light and pleasant to the heart.

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

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Politics will be treated with the aim of infusing as much as possible of the historical and philosophical spirit into the popular discussion of political questions. Religious questions, if they form the subject of any papers, will be treated with a similar aim.

Mr. GOLDWYN SMITH has consented both to contribute regularly, and to assist in conducting the Magazine.

Intending subscribers will please send us their names. ADAM, STEVENSON & CO., Publishers, Toronto.

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THE "NEW YORK TRIBUNE," FOR 1872.

The consolidation of Italy, so long fragmentary and impotent into one powerful State, with Rome as its capital; the humiliation of France through a series of crushing defeats, ending with the siege and capture of her proud and gay metropolis; the expulsion of the Bourbons from the Spanish throne and the substitution for them of a union of the most liberal among royal houses, the virtual absorption of the Kingdom of Saxony Wurtemberg, Bavaria, with Prussia, the Hanse Towns, &c., under the leadership of Prussia, into the triumphant and powerful empire of Germany; and the arming of Russia to reassert her preponderance in the councils of Europe, or to "rescuse her often postponed but not relinquished designs on the great city of Constantinople, and the vast but decaying and anarchical dominion of the Sultan, all combine to invest with profound interest the ever changing phases of the Old World. The Tribune, through its long and distinguished career, has been in progress of Europe, aims to present a complete and instructive panorama of events on that continent, and to mirror the prolonged struggle between middle-age feudalism and Reformation on the one hand, and the new and more advanced civilization on the other. Recognizing a Divine Providence in all that proceeds and is, it looks hopefully on the conflict as destined (like our own recent convulsion) to involve from strife, disaster, and seeming chaos, a more happy future for the toiling masses of mankind.

In our own country, a war upon corruption and rascality in office has been inaugurated by our city, whereby the Government of our State has been revolutionized through an initial triumph of Reform which surpasses the most sanguine anticipations. It is an era of the most important and momentous character, and in its progress, but not confined to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, rebuking venality, exposing robbery, wresting power from politicians by trade, and containing the worst elements of the present. To us, as to all, it is a time of the most important and momentous character, and in its progress, but not confined to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, rebuking venality, exposing robbery, wresting power from politicians by trade, and containing the worst elements of the present.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Color has diverted our current politics of half their bygone intensity. However parties may henceforth be, it is clear that the fundamental principles which have hitherto been the basis of the Republic are henceforth to be regarded as practically accepted by the whole country. The right of every man to his own limbs and sinews—the equality of all citizens before the law—the inalienable right of every man to his own property—these are the principles which have hitherto been the basis of the Republic, and which are henceforth to be regarded as practically accepted by the whole country.

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