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VOL. I.

TORONTO, CANADA, FRIDAY, APRIL 18 1872.

No. 9

Contributors & Correspondents.

NEW BRUNSWICK.

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

Irom Our Own Correspondent.

About a year ago, on the first Sabbath of April, one of the congregation of this city known as the Calvin Church had the misfortune to get their house of the communion was to be held, a ciroumstance 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 \$4000 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 posession 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 a abiding nature

This congregation is the newest four ed in connextion with the denomination in the city proper. It is almost entirely composed of the working classes therefore it may easily beimagined 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 hope ful 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 most of them have gone to that land contributing to the schemes of the

It may interest your readers to know that we have in this province some families who claim to be literally descended from John Howethe auther of "Scots Worthies ". They live in and near to the city of Frederictown. 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 Past. Are we to perpetuate the distold me that he had, a few days before that attended the funeral of an aged ministry? Union is strength, our foes woman who was a direct descendant of cheuldant the far famed John. I know that there | shoulder to shoulder, to stand by one ere 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 al ways heard it pronounced as one sylla-

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 diseassed 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 chuch and incidental expenses being raised otherwise, in somethe weekly collections are intended to meet all demands made on the people. All that have tried this mode are delighted with it, and, the succoss attending it has been beyond all expectations. How the old pew systom held its ground so long soems wonderful, or it would be so in anything election where mency is concerned. The

that a vestige of pow rent now remains To suppose that the working man who has a family to support by his toil should of his pastor as the rich man who has his thousands or tens of thousands per the Institution, and in the event of the annum is to absurd to argue about. Nay contemplated union being consummated. the working man might have more sti-pend to pay for the size of his family may need more new accomodation. And then the complacency with which I have known and do knowmen who drive their earriage and pair to give their twenty or thirty dollars per annum, putting on such a self satisfied air, as if they had worship utterly destroyed by fire. It done something that deserved the everwas the morning of the day on which lasting praise of the church, at the ed 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.

St. Johns, 26th March, 1872.

THOUGHTS ON THE UNION MOVEMENT.

Editor BRITISH AMERICAN PRESBYTERIAN.

all alike admit. "Behold how good and how pleasant it is for brethern 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 mound I in thee, that they may be one in us, that the world may believe that Thou hastsent 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, divisious arose.

The church that should be one is divided. We pass no censure on the earnest man who toreour Canadian Church in twain 28 years ago. Good men and true differed from each other. The 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 country and the church have changed since 1844. We the ministers of to-day area new generation, and have little sympathy with the disputes of the putes introduced by our fathers in the ministry? Union is strength, our foes another rather than keep up divisions for which now at least there is no ne cessity?
That union is desirable all admit.

That the divisions of the past are not to be perpetuated, is the general feel mg 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 feel ing against Queen's and Morrin college: 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 Quebcc. 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

creditable to us as a church of Christ port Morrin College. All that we as a They may call him but cannot hear him. that a vestige of pow rent now remains church have to do is to receive her stu- | In this three parties are wronged. dents for the ministry when they come up to our standards. The church with which be asked to pay as much to the support | Morrin College is connected is not many way responsible for the maintenance of 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

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 feel in good standing ready to feel them ings against this now venerable Institution? At the present time it is en-1 dowed 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 No burden is to be imposed on the United Church by its continuing 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 Sin: That union in itself is desirable life under influences fitted to foster the religious impressions made in the Chris Were the United church tian home. called on to lay ancw 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 atention to some featurciof 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 cagrum. So far it 18 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 puting all on the same list and on the same footing, which would befair if they were all sunilar, 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 profit able 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 compeer. 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 mod standing in our church. He eannot and will not abandon his family for months together, and therefore will not go on the list of probationers. Pres byteries 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 Preshy-

1. The minister. The reason that prevents him from giving las 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' bread, while there are at hand ministers with the word of life? Besides a con gregation may wish to call such a mini ster and should not be refused a hear mg of him. I know one instance at least, in which this injustice actually occurred. Some say a session may cm ploy 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,

8. The Presbyteries are avronged. They are in duty bound to provide, as far as possible, the ordinances of grace for all their vacancies. When no probrobations can be had vacant congrega tions must either have silent Sabbath's or the members of Presbytery must leave their own pulpits to supply them. That no minister either withor 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 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 com-

It is unfortunate also that necording to the present management of the scheme probationers are sent so estensibly as candidates to preach one or two Sabbaths only, in each congregation. 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 didate 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 hus 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 callingo 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 It is desirable to get rid of 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 mutter 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 of't repented. 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 orght to be. $\mathbf{I}_{\mathbf{S}}$ it wise to shake a rod in the face of such, to prevent their resignations, winle the interests of the Church and their own need that coarse? 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 encl. 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

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. 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 They cannot see why they should not have the services of manisters without charge when no probationers can be get. I hope the next Assembly may see fit to modify these rules to secure more liberty and do justice.

Yours truly, JUSTICIA.

MEANS OF REVIVING VITAL RE-

LIGION. Editor British American Presbyterian

Su,-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 connection with the important subject pro-

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 take charge of the flock and do the power to the doctrines preached. We duties of the paster, but more as a can-did so under the impression, right or wrong, that the latter doctrine, although possessing a prominent place in our val.gelical 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 cheifly 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 prectical ritualism union seriously fostered when perhaps least intended. Multitudes become somnammuzed 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 jine 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 ex-labition 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 seriaon, 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 mo simply add, we have work to do, for wo are fallow labourers with God. Let us then do it in a norkmanlike manner. Ho 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, miutime will come when such a mode of giving to the cause of God will seem utterly incredible. It is anything but done some good work for the church and church is not in any way bound to supADDRESS ON THE BEST MEANS OF

reference to Sabbath School work, called by the Presbytery of Toronto, the Rov. R. Wallaco introduced the subject by the following address:-

by the following address:—
The great ultimate end of Sabbath School instruction, as of all instruction in connection with the Church of God, is the satelation of sout. I think it will be generally admitted that the Sabbath School is a part of the maximury of the Christian Church for the religious fraining of the young. Whother we hold with most Preshyterians, and as our Synod several times declared, that the Sabbath School should be under the care of the Church; or that it should be managed as a superato organization, at least all Christians are age, ed that the great end of Sabbath School instruction is to unfold the way of salvation before the among of the School should be under the care of the Church; and to do all that human instrumentality can do, the did then to receive by faith the Gaypel message of parlies and reconculation to God through the atnonement of his Befored Sou. loved Sou

loved Sou."

This is the great end God had my iow in sotting up 11s Church in our world, and in giving a 11s Holy Word to make known II is anyung health in all nations. This is the end for which the Son of God was manufested in human nature, and for which Ho I rid down His life, that He " might relecent us from all injuity, and purify nuto Himself a pecular people, realous of good works."

The great out, then, that we should

The great ond, then, that we should laws in view in all r ligious instruction is, the promotion of the divine glay in the conversion of sinners, and the upbuilding of believers in all the graces of the Holy Spirit, and thus their ultimate salvation.

DDILESS ON THE BEST MEANS OF RECOUNTS OF THE SHOULD SHOULD

2. Having chosen the best man

where they can do so it is very iterrable.

2. Having chosen the best inan you can as superintendent, the next thing is to select the best teachersyon can obtain. British writers such as Dr. Blankie of Ediuburgh, and Rev. James Wells, of Glasgow, have noticed the rendmess of the lending men of the Dinted States to ougage in the Sabbath School work. Statesmen, bankers, lending merchants, and lawyers, esteem it essential to the welfare of the country, that the youth, both of native and foreign origin, should be imbued with the principles of Christianity.

This is indeed one of the country, that the youth, both of native and foreign origin, should be imbued with the principles of Christianity.

This is indeed one of the chief elements of their success as a nation, lappy would it be for our New Domition if leading men of ability, tact and carriestices, would make Sabbath school teaching a specialty as in the United States. Our leading business men, as well as the Elders and other collide-bearfers in out Churchies, should exteem it an bonor and a duty to engage it so glorious a work. As a general tust teachers should be members of the Charch; —that is persons who have at least made a profession of their faith in the Lord Jeans Christ, —who can speak from personnel experience of the grace of God and of the blessedness of an interest in Jeans and his love. Wellwoold it be for the Chiratian Church, if all her mombers were truly converted persons—while it is demand for workers, "Hurn are we, send ut."

Yet as we are not a theys able to get such teachers. I would not decline the second of the characters will be the tother the second of the second of the chief and the second of the second of

Church, which is in some respects the Christian family on a larger scale. Appart allogother from the neglect of paronts, we believe the Babbath school to be necessary, or at least festrable, in the present day, when children mingle early and extensively with colors and especially because of the advantages, in some especials of an organized class or school over family instruction. But as many parouts do not frum thefrechildren, the Sauday school was instituted to do the work of such parents, and be in general an auxiliary to the family in the unstruction and training of the young. The principle of Subbath eshools, is, I be heave, authorized in the great commission, "Go loads all already commission," Go loads all after the schools of the Saviour Limself who showed such a deep interest in children, and said word such as the street of the soung, by the Christian Church, existed from the beginning, and earnest ministers of Christ in Scotland and other lands, occasionally gathered the children together for instruction in divine truths.

But to Robert Rankes is due the honor of organizing in 1781, Sunday schools into a system—which has spread throughout almost all Christian lands. The S. School is properly the Church of Christ, fulfilling her commission and doing her appropriate work in that department of it, the instruction and training of the young, in the way that experience has shown to be most efficient to overtake the work devolving on her. The Sunday school teacher is thus an assistant to both parcets and pastors, in the training of the young of the flock, for their future place in the Chirchia Church: and the Sabbuth school should be viewed as the nursery of the Church.

Many receive their first impressions But to Robert Rackes is due the hone

When we consider the tandency of particular and the content in our day to neglect the natures of the service of The great and fluction and which would be a contracted from the contract of the present and the great and the contract of the present and the great and the contract of the present and the great and the contract of the present and the great and the contract of the present and the great and the contract of the present and the great and and the

each division is numbered as in the cutalogue 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 This card which he would like to get. is given by the child to the librarian. glances at the shelves, and sees whether the book is there, gives it to the child if it is, and puts the card in glance whether he has returned the 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 come so. Seize the most favourable p will assist him. Ralph Wells devotes 8 or 10 hours to close, carnest 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 facul-We find many examples of this method in the word of God. "Adam making appeals, lest they harden their where art thou?" "Where is Abel thy hearts against them.

9. Teachers should sympathise with their scholars in their difficulties. Some children. Thus if the lesson was in 2 Chron. 38, 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 has been a good king? The children will grow has been a good king? The children will grow has been a good king? The children will grow has been a good king? The children will grow has been a good king? The children will grow has been a good king? Wes. The children will grow has been a good king? The children will grow has been a good king? Yes. The children will grow has been a good king? Yes. The children will grow has been a good king? Yes. The children will grow has been a good king? Yes. The children will grow has been a good king? Yes. The children will grow has been a good king? Yes. The children will grow has been a good king? Yes. Did God punish him? Yes." the questions be put in such a way as him? Yes." The children will grow his father's prayers led him to Christ. languid and careless under such a 10. Teachers should study the method, and lose all interest in the exercise. But let the questions be put so as to draw forth the information lively, gain the confidence of the evil from the scholars, thus, "Who was Manasch? King of Judah. What was ness, ask their assistance in your work, his character? He was a bad King. show them special attention, and you flow did he show this? He worshipped may thus save their souls. idols." Frame your questions so that they will be compelled to respect that and reason on the lessons.

In Teachers should be persevering. Some are easily discouraged, because certain children are troublesome, they

one of the leading Educationists and Sabbath School men of England, should that converteth a sinner, and saves a be carefully pondered. 1. Never to teach what you do not quite understand. mark of superior character; and no 2. Never tell a child what you could make him tell you. 8. Never to make him tell you. S. Never to teaching. The teacher should hear give a piece of information without asking for it again. 4. Never to use a hard in this work of sowing the good seed in 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 childs own language all you have taught him. 2. Always bend everything during the lessons, singing, praying, teaching, clearly towards the one contral, practical thought of the lesson.

3. Teachers should be familiar. A teacher once had great influence with, He illustrates divine truth by compari-Ralph Welles when a child, because he sons, or by allusions, to objects of put his head on his head, and asked him how he was. When teachers meet day life. Teachers should after his 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 occuring, but also from history, bioby coming down to his level. Some graphy, geography, from maxims, om-find this difficult, they are naturally blems science, ort, manners and customs. find this difficult, they are naturally blems science, art manners and customs, stately, or stiff, or distant. Teachers Bible truth may be illstrated by Bible must use simple short words and sen-fact, as the saying: "Thou God seest tences, and make everthing plain, lively me," by the case of Achan.

children may feel it something different from their ordinary amusement.

5. Teachers shoulbe 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 with saving power the instruction they impart. They should lift up their heart from time to time while engaged in the the pigeon-hole where the book was. On class for divine aid and blessing. They the succeeding Sabbath, if the child ap-should also pray, not only for the whole should also pray, not only for the whole plies for a book, the librarian sees at a class, but for the conversion and spritual welfare of each individually. book he had received before. If he Holy Spirt who has appointed this brings the book with him. the hbrarian | 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 muscuievous. 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 carnest. not let any one say, as the actor di l to the bishop, "You speak truth as fit were fiction; and I speak fiction as f it were truth. Children soon perceive whether their teachers are in earnest. If not you cannot expect them to beportunity of making a lasting in pres-sion. When the heart is aroused with interest, and the mind is anxious and solomnized, 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, lost interest flag and impressions die. Don't be always making appeals, lest they harden their

10. Teachers should study the charact r and habits of the scholars, stimulate the dull, employ and guide the disposed, by patient persevering kind-

The following maxims of J. G. Fitch, give up the class, leave the school, and thus lose the reward promised to him soul from death. Perseverance is a work tests it more than Sabbath school the hearts of the young, and in due season you shall reap, if you faint not.'

"Be carnest-salvation's the prize, Be patient - the cross you must bear Beholy Be gentle-Re wise, Bo constant-Be forvent in prayer "

10. Teachers should illustrate their bject by comparison and incidents, to make divine truths glow and become planer and more impressive; yet illustrations must not displace the lesson, but be held in inhordination to it. The Great Teacher employed this method largely in his Parables and Discourses. nature, or scenes and incidents of every 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 ficts and incidents that are continually

separate division for each book, and language should be dignified, that the this, and is a word picturing or describing the objects, persons or incidents so vividly that they stand out before the mind, as e photograph in a stereoscope. Examples of it are given by Pardee in his 'feacher's Jadox, as David slaying Goliab; David thursting as the hart for the water brooks.

11. Object teaching is another form of illustrative teaching, and is especially needful 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 pouny, and inquired what image it bore. When told was Caesar's, then came the inimitable application "render unto Caesar the things that are Caesars." 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 arefully practice this method, and hould use books with pictures of each Scripture sceno described, such as 'Mamma's Bible Stories. 12. It is very important to retain

oung people over fifteen years of age at the Sabbath School. Earnest teach rs 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 undercy 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 cvil 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 flow-But just as he grasped the flowers his foot slipped, and he was precipitated a mangled corpse, at lausand 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 meeting for them where they can be interested and instructed by lectures and otherwise. Put them in training for be-coming teachers, show them what an honour it is to work for Christ, and ondeavour 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.

18. Teachers, visit your scholars at their own houses 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 be!-and are thus unfaithful to Chrit, and to souls specially committed to their care.

14. Sabbath School children should be taught to tile 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 lan dom on earth; and to make and says 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 dellar-and-a-half proceeds to missions; and for many years has given his \$1,000 a year to the American Board of Forci in Mission. Missionary intelligence should be circulated in the Sabbath School Library, and by addresses and sermon from time to time. Every effort she 'Id be made to impart a missionary spirit to the children of the Church. This is the eminently a missionary age. The King of Zion is everywhere opening door 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 faught the value of money dedicated to Christ, and the power of "littles" when combined, by showing them that missioners ships have been purchased by the contributions of Sabbath School children. Missionary col-

interest in missions. 15. Every effort appearance of partiality, and not to should be made to guard Sabbath school children against the vices by which many are ensuared to their rain, and all the efforts of teachers and parents defeated, such as intemperance, profame swearing, and all those follies which are so seductive to the young, and so rum ous 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 caudid, under this degrading and rumous vice, work as the way of salvation. In this case truly, "Prevention is better than cure." But the only sure pretthis matter of their taching. ventive is to get them to abstain altogether, from everything that intesicates. drunkards. It is affirmed by those who 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 ensure and turn away the children's minds from the truth." Arnot and Blaikie 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 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. New Testament Dispensation was heralded by an angelic anthem. 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 Inther 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 essontially glad tidings of great joy; its usalmody 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. 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 futuro world, we are assurred by Him who cannot deceive nor disappoint, " They that be wise, shall shine as the firmament; and they that turn many to rightcousness 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. tences, and make everthing plain, lively me," by the case of Achan.

And interesting. At the same time their Pictorial teaching is closely allied to ren be practically taught to take a lively ful in giving rewards, to avoid even the

foster the selfish sparit of attending for , the sake of the reward. They should be taught they are debters teachers, and to love the school for it: own sake, and the Jugher benefits to be derived from it. Rewards should be given chierly for some special work done, for fetching others to the school, committing portions of Scripture to memory, or for special attention and paneriality? Every child that can read should have a copy of the Scriptures of carnest Christians will admit, that in- his own, and be taught to read it temperance is one of the greatest evils turough, in course a chapter or more, of our day, that it destroys its the anda, daily, and study the dectrines as systeyea its hundreds of thousands, and that matically set forth in he Shorter Catechevery proper Christian effort should be ism. But in all this, the great aim made to prevent the young from coming must be to set forth Christ and His teachers must imitate the apostles in this matter of their turning. They ceased not to teach and t preach Josus Christ-Act v.-12. Set Jesus in the and that from love to God, their own midst and let all nature, providence and soul and their fellow men, for if they revelation radiate around. In the dols drink at all several of them will become of the Romanists the head of Jesus is always distinguished by rays of light. have examined the matter in England Teachers may crown Him King in that more than a third of the Sabbath another way. Let all the lines of Scripschool children of that land, fall ture, histories, types prophecies, preachby 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 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 Immanual 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 vitnesses, 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 transformedly the renowing of their minds. They wal show them that grace reigns; but also that it reigns through rightcous. ness; 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 catichisms 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 works 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 ripture to memory. No one can have too great a stock of the very words or 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 hife, when the Holy Spirit waters them, especially in time of affliction, and then they often bear fruit in the conversion salvation of the soul. 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 Cospels 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 Di-vino 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 S. School Teachers have had the words of Scripture thus at They command. Yet Teachers should not cultivate memory exclusevely, 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 miury of the scholar, and more memorizing was two "habit" in most of our Sunday Schools. Then the "imagination was pushed in turn, and wonderful stories were in greatdemand. Then ' intellectual" teaching was everything, and commentaries, travols, 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 comprehensively grasp, and rightly use them all. but rely solely upon no one. The "Memory" is the grand storehouse of

(Concluded on sixth page.)

British American Bresbyterian.

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British American **P**resbyterian

TORONTO, FRIDAY, APRIL 13. 41872.

TO OUR READERS.

The non-appearance of the PRESBYTER IAN 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. The importance of this question can scarcely be over-rated, and the manner in which it is determined will have a very important influence upon the material well being and social condition of great numbers in this and other, lands. It is greatly to be desired that some amicable arrangement between employers and employed should be come to. To speak of labour being oppressed in this country is very absurd. Instead of that, it is very much master of the situation, and is therefore tempted sometimes to act unreasonably and foolishly.

In the States, the Presidental 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, soirces held, presentations made, and quiet church work proceeded with. But there has been nothing which the most eager hunter for ecclesiastical intelligence would care to record. The session at Knox College closed on Wednesday, and the student are about to proceed to their various fields of missionary labour for the summer. Not a few of these young gentlemen write, as well speak effectively. We trust they will show their faculty in the former respect and give the readers of the PRESBYTERIAN the benefit of their observations on men and things, whether religiously or socially considered.

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. If this were done in a sensible comprehensive manner, the whole church would feel the advantage.

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 ions of our country. Short pithy letters on such subjects, going right to the point at once, and stopping as soon as the writers have nothing more to say, will always be acceptable to us and repeive our best attention and thanks.

THE KEITH CASE

A good deel 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 Junder 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 discovor 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 upbring ing of their children. Knowing as she has all along known that her husband desired to have them educated in the Protestant faith, she has systematically set herself in direct antagonism to his wishes, has opposed him in sending his daughter and boys to any Protestant day or sunday school and has in short done every thing to bring his authority in the family into contempt and to make all his religious instructions abortive. Successful with her two eldest children, but only by disregarding her solemn matrimonial engagements to recognize and respect her husband's authority in the family. Mrs. Keith it, appears, resolved to withdraw her three youngest children from her husbands house altogether for fear, as she alleges, that he might send them to some Protestant boarding school where they would be away from her influence and where the fatner's wishes might be carried into ef-

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 con-

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. Kenth 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 Jamest 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. Keithavors,

Keith now expresses her willingness to allow her children to attend Protostant 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 husbandsknowledge or consent, and endevoured 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 intereourse 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 husband's 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

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 fyled 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. Keith's lawyer moved for permission to controvert the return to the writ and to examine them on eath 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 it it to be bringing up their children in an injudicious or sinful fashion, slie 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. In every household there must be some one decisions are final. and law of God and man has awarded that to the husband. If a mother is wise and prudent she will have always alargo amount of influence both with her husband and children but such an insane struggle for supremacy as in this Keith case, is calculated to destroy the very idea of the family and make the whole

relationship a curse and not a blessing. 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 vere married. She made no bargain about the training of the children and that the boys were to be educated as Protestants and the girls as Roman Cahave covertly sought to counter-work all her husbands instructions to the 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 husband's dispo-

We shall not now say what we think of the conduct of Archbishop Lynch and Father Jamot in this matter as well i the same and the amount recovered, as as others whose names will come up byand by. We nly record the statements of parties as the case is still sub indici.

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, were ever with his consent haptized by as a good many are finding ever and Roman Catholic priests; and while Mrs. anon-to their sorrow and their cost.

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 quarrols were settled, the demand for a larger amount of internal freedom and popular influence be successful. This anticipation has so far been already realized. Whether he will or no, Emperor William if he lived long would be a constitutional monarch and "Our Fritz" certainly will. 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. Now when that great work has been completed and war has ceased, he addresses himself to another work. Whether this movement is prompted by conviction or policy we shall not say. Bismarck, at any rate, reads very shrewdly the signs of the times, and he means to rise on the crest of the rising wave. His new scheme of school management which takes the education of the country out of clerical hands, whether Romanist or Protestant, and hands it over to local or lay direction, is causing a great amount of excitement. The clerical and old conservative party in all its sections is indignant at him though he has hitherto been their oracle. The great body of the people on the other hand, especially those in cities and towns, among whom liberal ideas prevail, are delighted with one whom they both hated and feared as an oppressor.

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 Stendal by an en-raged med incited and led on by the clergy, because that gentlemen had established a school from which he excluded all clerical interference.

ILLINOIS TEMPERANCE LAW.

The General Assembly of the State of Illinois passed, and the Governor approved, in January of the present year, i 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 that very fact lest the matter in her two good securities, to repay all damhusbands hands. Had the bargain been ages that may arise from either selling or giving away such liquor. (2.) No liquor shall be sold to minors or to persons either intoxicated or in the habit tholies it would have been a breach of of becoming intoxicated. (8.) All plachonour and honesty in the wife to es where intoxicating liquors are sold contrary to law shall be shut up and abated as public misances. (4.) Any man who causes the intoxication of anboys. It is equally so and more so other, with or without license, shall pay when she sets herself to destroy all her, a reasonable compensation to the person who takes care of the inebriate, to be recovered in an action of debt. (5.1) Every person who is injured, in any way, by any intoxicated person, shall have a right of action against any man who caused the intoxication in whole or ments, still they can r on the work with of the building in which the sale took spirit. Contributions for church purpoplace; a married woman having the same right to bring suits, and to control a feme-sole. The remaining provisions relate mainly to the operation of those we have given, and "eed not be alluded to beyond the fact that one of them declares the giving away of liquors to evade the provisions of the act shall be held to be an unlawful selling.

There is in this law the fullest recognition of the right of men to sell urdent spirits, and of other men to buy and contributions should be sent to Rev. W. drink them. The law insicts, powever, Reid, office of Presbyterian Church Torthat only proper persons shall drink and that they shall drink only in moder-

THE SCHOOL QUESTION IN PRUSSIA. ate quantities. No minor shall have the privilege of buying an article whose dangers he does not understand, and no man who tag roved, by getting drink that he could take liquors with safety to himself and, others, shall have the privings of bring 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 experwould be put forward, and would speedly has proved that they will sell unless restricted, without reference to the dainage 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 responsi-ble for all the evil consequence 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.

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We are not sufficiently familiar with the temperance legislation of the different States to knew whether this law is a transcript of others already in existance, though we believe a law like this has been enacted in Ohio. It is, howover, 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 respec-table 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 loave this question out of politics entirely, and unito 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 communi-"The people of the State of Illinois" simply say to dealers: " We will license you to sell liquors, but you shall not sell to our boys, or our unfortunates whom you have already rumed; and you shall make no man drunk. If you do, we will hold you and your and your landlords responsible for all the damages, of every possible kind; and if you cannot find bondsmen who will be responsible for your loyalty to the law, then you are not good enough to sell liquors at all trample on no man's rights and We purpose to maintain our

Let the people of Illinois stand squarly 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 respondible 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 bein a most flourishing condition. The congregation is getting fairly established, The attendence 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 \$225 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 ex-pense of which will fall lergely on our people. The College prospers. Since January seventeen students have been in attendance. The fees are set at \$15 per anm. and from this source about \$225 will be realised, from which expects for next year are very much better as many promace of support have been given. Churche will be erected this year at Little Bream, Mr. McNabbs sta-tion: Portage L. Prarie, and High Bluff in which place Mr. Fletcher labours. The expense of building will be a great and ses 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 brothren in the for west are anxiously and hopefully looking for accessions to their numbers. Two labourers are imperatively required and a Franco-English Presbyterian to labour at Penibina is carnestly desired. Members of the Church who feel interested in these operations may aid ma-

Ecclesinstical.

CHATHAM PRESBYTERY.

This Presbytery met in Wellington Street Church, Chatham, on Tuesday and Wednesday 26th and 27th March.—Mr. Forrest, Moderator

The attendance of members was large. The following were the more important items of business before the Presbytery :-

Mr. Walker reported that in accordance with Mr. Walker reported that in accordance with the instructions of last Presbytory, he had by by circular, called the Sabbath School Superin tendents and Teachers, within the bounds together in conference; that said conference was held in Wellington Street Charch, Chatham, on the 20th of February, and although the attendance was not large, the meeting was interesting and profitable. Mr. Walker also reported that the conference recommended the Presbytory to held similar meetings twice a year. The to hold similar meetings twice a year. The report was received and the recommendation adopted so far that one such conference be held each subsequent year in the month of Soptember or October, and that Messrs. Walker, Becket, and Coulthard, were appointed a committee to arrange for the next conference, to report at the Jane meeting of Presbytory.

Messrs. Milligan and Forrest reported that they had attended and addressed missioners.

they had attended and addressed missionary meetings throughout the bounds, the one in the eastern and the other in the western sections; and that on the whole the meetings were suc-cersful. The reports were received and the thanks of the Presbytery tendered these brothern, as also Messrs. McQuarrie and McKinnon, the representatives of the Foreign Mission Com-mittee, for their dilligence.

The clerk reported that he had written the Rev. W. Reid and Dr. Jonnings in regard to the position and relationship of the congregation of Kankakee. Illinois, and had received a reply to the effect that the Kankakee committee had under instruction from the Assembly, transferred the said congregation to the Chicago Presbytery of the American Presbyterian Church. On motion of Mr. Warden, the name of the Kaukakee congregation was crased from the Presbytery's Roll.

Messrs, McColl, Beckett, and McLaren were appointed a committee to prepare a minute as to the death of Mr. Robert S. Lochore, a stuto the death of Mr. Robert S. Lochore, a stu-dent from this Presbytery; and at a future Sederant the committee reported the following, which was unanimously agreed to as the find-ing of the Presbytery;—"The Presbytery hav-ing heard of the sudden death of Mr. R. S. Lochore, a student of Knox College, while prose-cuting his studies with a few to the Holy Min-istry, recognizes the hand of God in removing by death one who gave promise of rendering much useful service in the Master's vineyard, and records its due appreciation of Mr. Lochore's labours in the mission field within the The Presbytery also expresses its with the widowed mother and the family of the deceased, and commends them to the covenet mercies of God, with the prayer that they may find comfort in the bounteous provision of the riches of grace." The clerk was instructed to forward a copy of this minute to the family of the deceased.

The following minute was also unanimously adopted with reference to a late-bereavinent in the family of Mr. A. McColl, of Adelaide Street Church, Chatham:—" Resolved, that inasmuch as it has pleased Almighty God to visit our brother Mr. McColl with a sovere domestic affliction in the removal suddenly by death of one of the members of his family, this Presby-tery take the present opportunity of tendering their heartfelt sympathy to their brother, Mr. McColl, and to his family under their painful bereavmont; addressing also their carnest prayer, that the God of all Grace might comfort both him and them in the time of their affliction and enable them to experience that this is another illustration of the divine statement whom the Lord leveth He chasteneth.' and that though "no clasticement for the pre-sent seemeth to be joyous but grievious; never-theless afterward it yieldeth the peaceful fruit of rightconsness unto them who are exercised

The following members were elected Commissioners to the General Assembly to meet in June next:—Ministers.—Messis. Waddell and Beckett, by rotation, and Messis. McColl and King, by ballot. Elders—Messis. McLaren, King, by ballot. Elders-1 Sumpson, Long and Webster.

Messrs. Gray and Stainforth were appointed members of the Synod of London's Committee on Bills and Overtures; and Mosses. Beckett and Webster on the General Assembly's Com-

Mr. William Reid, M.A., of Toronto, was unanimously nominated as Moderator of the

General Assembly.

Mr. Warden was instructed to procure supplys for the Mission Stations in the Presbytery for the cusning summer; and other routine mission work was carried through the Presby-Anctition was laid upon the table and read.

from Sutherland's Corners, signed by 91 per-sons, praying for connection with Bothwell under Mr. Warden's pastoral ca s. Mr. Warden reported to the Presbytery that he felt it necessary that his present charge should now be divided, it being to large for efficient working, and suggested the prepriety of a regular station in Dawn to be worked along with Florence; and to expedite matters, he, at the suggestion of the Presbytery, tendered his resignation of the Florence branch of his charge. It was agreed to hold a special meeting of the Presbytery it Bothwell, on Tuesday, 9th April, at 11 a. in the consider the resignation and petition to which all mattice interested are to be duly large for efficient wor to which all parties interested are to be duly tied. It was also agreed to take up then the deferred oursiness of this meeting. The Preshytery, on polition of the members and atherents of the church in the neighbour-rood of Durat, appointed a committee to organize a congregation, there is connection, with

ze a congregation there in connection with

The Presentery considered the remit as to Atternates, and agreed to recommend the Assembly not to sanction the principle of electing

The following resolution was unanimously adopted in regard to the Remit on Instrumen-tal Masic, approve in the circumstances of the Interior Act, and recommend its permanent adoption.

Moses. Walker, Wurden and King were appointed a computing to mature a plan, to be presented as the meeting in Bothwell, for pro-moting the initial edification of the members in the convious questions of the day.

The Prosbytery agreed to defer the consider-

ation of the Renation "Union with other Presbyterian Chuishes," as also their report on the State of Religion till the meeting in Bothwell on the 9th April. R. H. Warden, Presbyters Chef.

PRESBYTERY OF SIMCOL.

This Prosbetery met in the Barrie Presby-ferian Church, on the 19th March. Eight min-lsters and five elders were present.

Among the large amount of busines transacted w. to the following items:—The remaining Missionary reports, except number five, were read and considered.

ter Wright of Muskoka for re-admittance into the ministry of the Canada Prosbyterian Church a'dhiding was adopted to the following offect.

That the case of Mr. Wright, from the poculiar circumstance connected therewith, be re-ferred simplicitor to the Synod of Toronto, and that Mesers, Rogers and M. Fraser be appoint ed to set forth the facia before the Synod.

The special application made to the General Assembly at the adjourned meeting in November last, for leave to take Mr. Luke G. Henderber last, for leave to take Mr. Luke Gr. Henderson on trial for license not having been laid before the Assembly, it was agreed to bring his case before the Synod of Toronto, and renew the application for his license, though he is mable to pass an examination on all the subjects prescribed for license. Messra. Rogersand D. B. Cameron were appointed to present the special aspects of the case to the Synod.

A unanimous request was made by the congregation of Stayner and Sunnidale to be disjoined from that of Dantroon. The applica-tion was ordered to lie on the table till the meeting of Presbytery that may take place during the meeting of Synod.

Mr. G. Burnfield gave notice of a motion respecting an additional Professor for Knox College.

The answers to the questions on the state of religion were read and the following deliverance come to:—That having heard read the answers to the questions on the state of religion, and held a conference on the subject, the Presbytery have reason to believe that the majority of the congregations within the bounds enjoy a fair measure of external presperity—that the attendance on ordinances was encourthat the attendance on ordinances was encour-aging—that in some cases there is good evi-dence of a growing interest in the truth—that the people in many instances contribute liber-ally of their means and labour zealously to ad-vance the cause of Godliness—that in connoction with Sabbath-schools, much is done to in-struct the young in the knowledge of divine things, and that on account of all these mercies, we humbly desire to thank God and take courage to persevere in the work of extending the kingdom of Christ, that, on the other hand, not a few reasons exist for lamenting that per-sonal piety and family religion as well as the spirit of entire consecration to God of selfdenial in the matter of giving and of devoted working for Christ, have not reached that high standard, to which duty and Scripture point as necessary, and that as office-bearers a solemn call is addressed to us more especially to seek a higher type of spiritual life in ourselves and congregations—to be more zealous and devoted in our labours, and to urge our people to exercise more fully the gift of exhorting and editying one another, and to speak more freely about their spiritual interests to those who are yet without the pale of the church. Further that that the Prophytoxy desires to express their that the Presbytery desire to express their great gratification, that answers to the ques-tions have been received from all the charges which have pastors settled over them, and hereby instruct the clork to prepare an abstract of the answers, and transmit to the Synod of Toronto, to meet in Toronto on the third day of April next.

A call, signed by 120 members and 59 adherents was handed in from Innisfil, in favour of the Rev. W. McConnell, of Orangeville. The tipend guaranteed is \$700 per annun and a Manse.

The call was sustained, and will be prosecut-The call was sustained, and was be prosecuted before the next meeting of the Toronto Presbytery. Mr. Fraser was appointed commissioner for that purpose by the Presbytery, and Messrs. Freeman, Goodfellow and McCraw by

(We have been informed that Mr. McConnell nas excepted this call.)

Mr. R. Modie handed in his resignation of the 1st and 2nd congregations of Tecumseh, and it having been found that he had already called meetings of the congregations on the subject, and that commissioners therefrom, Messrs. McGinnis and Allison, were present, it was resolved to waive the irregularity and to proceed at one, with the resignation, which the court decided in completing as soon as possible Mr. D. B. Cameron, was appointed to declare the pulpits vacant.

The Presbytery parted with Mr. Moodie with very great regret, and he leaves, as the following resolution shows, carrying with him the affection and esteem of his co-presbyters.

The Presbytery, further, would embrace this occasion to place on record an expression of their cordial respect and esteem for their Roycerend brother—of their high appreciation of his ability and faithfulness as a minister of Christ, their very sincore regret at parting with him, as a co-laborer in this portion of the Lord's vineyard, and their most carnest desire that he may soon, in the good providence of God, be provided with a suitable field of labour for the exercise of his superior gifts and graces.

Mr. W. Fraser, was appointed to act as Mo-derator of the Session of Tecumseh, as soon as Tecumseli, as soon as Mr. Moodie's resignation has been completed, For various reasons it was agreed to work the Tecumseh congregations as a mission, during the ensuing summer, and to apply for the

services of a sendent. The congregations of Esson and Willis Mr. G. Gras appointed in lerator of the Kirk Session thereof, and authorised to moderate in n call when deemed advisable.

A petition from Collingwood for the continu. ance of the supplement of \$100 was favourably entertained and recommended to the General csembly's Home Mission Committee.

Mr. J. Gray was authorized to organize missions of Wanbashene, Port Severn, and Stur-geon Bay, at such time as he may find conve-

Messrs, R. Rodgers and M. Fraser were apinted by rotation, and Mossrs. W. Fraser and Gray by election, as commissioners to the General Assembly.

The following Elders were also elected com--Messrs, Richard McKee, Androw McNab, R. G. McCraw, and George Bor rowingh.

Mr. W. Fraser, was nominated as Moderator of the General Assembly.

INTERESTING REPORT.

To the Ontario Presbytery of the Canada Pres-byterian Church, met at Prince Albert, March 12th, 1872.

The Deputy appointed by your Reverend Court, to travel with the Deputy appointed by the Foreign Mission Committee, to advocate the cause of Foreign Missions through the bounds of the Presbytery, begs to report:

That in company with Rev. J. B. Edmuuson of Columbus, the first meeting, according to appointment of a committee of Presbytery to make urrangements, was held on the eyening of January 15th, at Dunbarton, when about 100 were present, who were most attentive listeners at the close of the addresses several testifiel their hearty sympathy with the Mission work of the church, and instanced examples of were the following items:—The remaining churches engaging in Foreign Mission work lissionary reports, except number five, were being more abundantly blessed in their efforts for home evangelization. They have no regular regard to the application of the Roy. Wal-

of their four communion seasons, while seated at the feast commemorating the dying leve of our risen Lord, a collection is taken up for the advancement of His cause, and the amount of meetings at Owen Sound, on the 27th and 28th their contributions compare favourably with days of Pebruary. There was a full arte admice that of much stronger congregations.

On the 16th, had a very good meeting at Claremount, 120 being present, good attention was given while the chims of the Foreign Mission wore being advocated. No very marked feeling has been manifested by this congrega-tion in behalf of Missions. Their upparent liberality in this respect being due, according to the statement of the Roy Mr. Pentis, their Pastor, not to the general contributions of the congregation but to the donation of \$100 each year, for the last two years, from a single individual connected with them. Expressions of a desire to do more for the advancement of Christ's cause were freely made by several of these present, and ere the meeting closed a Missionary organization consisting its Resistance. Missionary organization consisting of a President, Scoretary, Treasurer, and a committee of four, was elected, who promise more vigorously to prosecute the work, by appointing collectors to visit more or tessfrequently those with whom

to visit more or less frequently those with whom they are united as a Christian community.

Owing to a communication from flev. Mr. Douglas, that it would not be convenient to receive us on the following evening according to appointment, no meeting was held at Uxbridge.

On Thursday ovening, 18th, at Wick, there was a middling attendance, about 50 being present no very strong feeling was mentested.

up from those present; a complete Missionary organization effected, and hopes of increased zeal and liberality and in the promotion of Mission Work amongst this people may confidently be anticipated.
Friday, 19th, at Cannington, the evening was

very stormy, and the attendance small, only about 20 present, this part of Rev. Mr. Currie's congregation is comparativly young, but grow-ing in numbers, influence and energy, and their liberality is said to keep pace with their grow-ing power. On account of the thinness of the meeting, a full musionary organization was not entered into, but collectors were appointed and good accounts may yet be expected from

Saturday forenoon, 20th, at Beaverton; only Saturday forenoon, 20th, at Beaverton; only about 50 present, no enthusiasm manifested; could not succeed in gotting a full organization. Some of those present promised to endeavour to stir up the people, and we trust that in their own way, they will contribute to the fund for sending the Gospel to the heathen who are perishing for lack of knowledge.

Salhath 21st at Woodville, said to be about

Sabbath 21st, at Woodville, said to be about the ordinary congregation present, numbering some 500. Rev. Mr. Edmunsun delivered an excellent discourse, taking as his basis Paul's vision of the man of Macedonia inviting him to come ever to that country and help them. to come over to that country and neip them. Your deputy followed with a few practical remarks. The large audience were very attentive, and evidently in sympathy with the sentiments uttered. This numerous and wealthy congregation have manifested more interest in the Home than Foreign Missions of the church. We trust that the latter will henceforth receive

due assistance at their hands.

Sabbath evening at Cambray, had a very good congregation, and very attentive; rather weak in numbers, but spirited, require help weak in namoors, our spirited, require neipthomselves, but promised to do something for Missions. Roy. Mr. Edmanson again preached and your deputy offered a few remarks; think the visat was reliabled, and believe it will be pro-

ductive of much good results.

Monday 22nd, at Landsay, evening rather Monday 22nd, at Inndsay, evening associated to expected formy. Meeting as good as could be expected about 25, present. Monday 22nd, at 14mass, could be expected atorny. Meeting as good as could be expected under the circumstances, about 25 present. Those present wished Mr. Hoskin sottled amongst them before entering on a full missionary organization, appointed collectors in the mean time to take up collections, and from the spirit manifested, hope to hear a favourable report from than.

Tuesday 23rd, at Port Perry. Meeting rather small. About 25 very attentive, and apparently interested; organized with President, Secretary and Treasurer. There were promises of

retary and Treasurer. There were promises of activity which we doubt not will be realized.

Wednesday 24th, at Ashburn, 52 present, meeting rather dull but succeeded in organizing with President, Secretary, Treasurer and Committee; think this people will be stirred up to more activity and diligence in seeking to promote and contribute to Westewset tupes and promote and contribute to Missions at home and abroad.

Thursday 25th, at Orono, about 50 present. The roads were some drifted which prevented a larger attendance. The practice here is to take up monthly collections for the different schemes of the church; endeavoured to show that subscriptions would probably be more productive, but there was an evident disclination to organize, and none was effected. A desire to assist in developing the missions of the church was expressed by several of these pre-

Friday, 26th, at Newton, drifts hindred some from attending, about 50 present, very attentive, seemed desirous to do more for missions, but in the absence of so many wished to defer organizing till the annual meeting, which was soon to take place. Information has just been received that at the annual meeting a Missionary Society was organized, and have no denote the control of th

this congregation with sustain its provious good reputation in contributing towards missions.

Monday 29th, at Unniskillen, between 60 and 70 present, have already a full missionary organization, subscriptions called for twice in the year, have been active, but the Secretary reported a falling off for the present year, cry good attention was given to the addresses of the deputation and parts of the adversaria and deputation and pastor of the congregation, and from the spirit manifested, missionary work will eceive both countenance and assistance

Tuesday 30th, at Columbus. The largest week day meeting during the tour, very good attention given to the addresses of the deputation and Rev. Messrs. Douglas and Thorn, and a full organization effected, with President Secretary, Treasurer and Committee, Contributions for the present are in advance of last year, but still not what might be expected from the congregation reporting the largest number of r embers in full standing in the Presbytery

We inesday 31st, at Brooklin, previous meeting having been thin on account of storm on ing naving been thin on account of storm on the 19th, there was now a pretty good attendance, over 70, very good attention, and though thore is not a separate organization in Church matters, it was thought best to organize a Missionary Society, which was done by electing a sionary Society, which was done by electing a President, Secretary, Treasurer and Committee by electing a It is hoped that the separate organizations will have the effect of stimulating to greater effort in the spread of the Gospel.

In conclusion, your Deputy has great pleasure in testifying to the uniform kindness and consideration with which the deputation was received by God's people among whom they went, and trust that the cause of Foreign Missions—so ably advocated by the Foreign Mission Committee's Deputy, and to some extent seconded by your Deputy—a labour of love that brought with it its own reward, may, by God's blessing, receive more liberal gitts from the hands, and more carnest prayers from the hearts of all his people in this Presbytery.

All of which is respectfully submitted.

PRESBYTERY OF OWEN SOUND

This Presbytery held its regular quarterly

The session records of Lake Shore, Montord, St Vincout, &c., were examined and attested The call from Amabel to the liev. A. C. Cities, which had been sent back for additional signa-tures, was again presented, sustained by the Presbytory, and ordered to be sont forward to

deciaro the pulpit vacant. The name of Sal livan Congregation was changed to Chatsworth, and that of Glenck to Latona. Mr. Cameron

was appointed Moderator of Latona Session.

The reports of sessions and congregations, on the Remit of the General Assembly, on the minor of the churches were read, and Messer.

Tolmie, Straith, and Frazer appointed a committee to tabulate these reports and send them sont, no very strong feeling was manifested, forward to the General Assembly. The articles nor could any very decided expression of opinion be elicited. A liberal collection was taken sidered Section No. 1 was agreed to unani-No. 2 was read, when it was moved Dewar, seconded by Mr. Straith, that the Westminster Confession of Faith, with the the Westmaster Contession of Latth, with the larger and shorter catechesias are received by this Church as two superdinate standards. It was moved in amendment by Mr. Brown, seconded by Mr. Tolmie, that the first part of the second article of the basis be adopted as it stands, down to the word "people," After several numbers had sucken on the participant several members had spoken on the motion and amendment, the arguments were summed up by Mr. Dewar, as mover of the first motion by Mr. Dowar, as mover of the first motion. The vote being taken, the motion was carried by the casting vote of the Mederator. The remaining part of the second article was then read, it was moved by Mr. Tolmie, seconded by Mr. Brown that this latter be adopted as it stands in the basis. It was noved in amendment Mr. Dowar seconded by Mr. Stewart, that the research of the part he salt he not almost a maining part of the article read be not adopted but the following substituted instead .whereas certain sections in the said confession of I aith which teach of the power or duty of the Civil Magistrate have been objected to" &c.—The same as in the former basis of Union as adopted in 1861. After discussion, Mr Tolmic as mover of the first motion summed up, when thervote being taken, the amendment was carried by the casting vote of the Moderator.

The third actief of the Basis was read and

adopted unanimously. The Resolutions on Colleges &c. were road, when it was moved by Mr. Tolmie, ecouded by Mr. Cameron, that we adopt the resertions read, as they stund. It was moved in amendment by Mr Dowar, seconded by Mr. Brown: We strongly disapprove of that part of the resolution which provides for the reception of certain Literary and Scientific Colleges with the same relation to the United Church, as they now hold to the Presbyterian Church of Canada, in connexion with the Church of Scotland. It was moved in further amendant by Mr. St wark, seen let by Mr. Gauld, that in as-much as a large number of the office bearers and members of the Church are opposed. me the present circumstances of the Country, to undertake any general classical or philosophical teaching as part of the work of the Church, it would therefore be greatly preferable that the Faculty of Arts, in Queens College and Morrin College, should be placed on such a basis that while preserving them in all their efficiency while preserving them in all their efficiency would at the same time remove them from under the direct controll of the Church. The vote being taken, Mr. Stewart's amendment was carried over the amendment by Mr. Dowar and the motion by Mr. Tolmic. The resolution on the Widow's Fund was read and approved. The resolution on the Temporalities' Fund was The resolution on the reimporanties. Fund was read. It was moved by Mr. Straith, seconded by Mr. Gauld, that we approve of the first part as embraced in Prof. Cavens motion. It was moved in am adment by Mr. Stewart, seconded by Mr. Tolmie, that this Presbytery, in the mean time does not attirm anything in reference to the disposal of the Temporalities' Fund, over which our Church has no controll. Mr. Straith having with Ir with it motion, the resolution by Mr. Stewart was agreed to. The Straith having with reven his motion, the resolution by Mr. Stewart was agreed to. The second part of the resolution was read, when it was moved by Mr. Dowar, seconded by Mr. Tolme and agreed to, that we deem it unadvisable to make any distinction, among the ministers of the Church such as the part of the resolution contemplates. The resolution on Huma and Foreign Museum was read and any resolution contemplates. The resolution on Home and Foreign Missions was read and ap-

It was moved by Mr. Brown, seconded by Mr. Dewar, we have no objection to offer to Union with the Presby terian Church of Nova Sectia, on the ground of principle, but we at the same time thick geographical boundries should be taken into consideration in such a and harmomous action of the Church, in the management of its affors. It was moved in amendment by Mr. Comeron, seconded by Mr. M'Innes, that the Pessylery see no recon, at the present true, to return from the position that has been definededly taken up, in endeavouring to embrace the Churches of the Lower Province in the union. Mr. Brown's motion was estrict by one of a majority.

The result in appending attendes to the tieneral Assembly was a little the principle of alternates approved. In result on Institunen-al Music was read, wheat it was moved by Mr. Stowart, seconded by Mr Brown, that the remit on instrumental Music sent down by remit on instrumental Massic semi-down by the General Assembly be approved of simplica-tor. It was moved in amendment by Mr. Tolmic, seconded by Mr. Ross, that this remit be not approved. After a lengthened discussion, the amendment by Mr. Tolmic was carried

The Rev. W. Finser, of Bond Hend, was nominated as Moderator of the General Assembly. Mes is Brown and Fraser were ap-pointed from the order on the Roll, as members of the General Assembly, and Messrs. Tolinio and Dewar by election. Mesars. Straith, Gauld, and bewar by election. Mosars Stratin, Gauda, MacInnes and Cancera were appointed alternates. Messrs. Mculloch, of Port Elgin, Geo. W. Smith, of Paskey, Wm. M'Nabb, of Sydenham and John Lausden, of Elora, were appointed as Elders to the General Assembly.

Mr. Straith brought forward an overture for transmission to the General Assembly, on the erection of a new Presbytery, to be called the Presbytery of Bruce. It was agreed to transmit the overture.

Messrs, Gauld and Frazer tendered their resignations of their respective pastoral charges, Meaford, &c. and Port Elgin. Their resigna-tions were laid on the table and parties ordered to be cited to appear at an adjourned meeting of Presbytory to be held at Owen Sound, and within the Church there on the second Tuesday of March, at 2 o'clock p. m. At said meeting parties being duly represented and heard, their parties being duly represented and heard, their is both able and willing still to be our resignations were accepted. Messes, Dewarand I hord's vine-yard may be communicated through the Rev. Wm. Reid, of Toronto.

a minute, expressive of the mird of the Presbytory Mr. Quald'sresignation, and Messiz Tolinio and Straith about Mr. Fracers resignation Mr. M'Innes was appointed Presbytory Clerk. The tollowing minute was adopted with reference to the painful becavement of Mr. M. Lennan, Moderator of Prestytery in the union icath of his wise. "The solved that the Tripy large The call from Amabet to the Rev. A. C. Chies, which had been sent back for additional signs, threes, was again presented, sustained by the Presty tory, and ordered to be sent forward to Mr. Chiles, for his accopiance.

It was agreed to unite as one immistered charge Williamston, Collingwood Mt. Revenue and Thornbury. Mr. Brown was appeared to organize them, in accordance with the bass of the Charch. The congrugations of Sallivan and Chenolg having been separated to as to form two pastoral charges, and Mr. Cameron, the pustoral charges, and Mr. Cameron, the pustor having elected to resign the pastoral charges, and Mr. Cameron, the pustor having elected to resign the pastoral charges, and Mr. Cameron, the pustor having elected to resign the pastoral charges and Mr. Cameron, the pustor having elected to resign the pastoral charges and Mr. Cameron, the pustor having elected to resign the pastoral charges and Mr. Cameron, the pustor having elected to treath the pastoral charges and Mr. Cameron, the pustor having elected to resign the pastoral charges are pointed to preach at Glonely on the second Sabbath of March, and declare the pulpu vacan.

The manne of Sallivan with sorrow of the life and the act and the committee of the charge and panches are provided to the care and conference of the master and conference of the master and the master and conference of the master and the most panches are provided to the care and panches are provided to the care of the master and the most panches are provided to provide the master and the most panches are provided to provide the master and the most panches are provided to provide the master and the master and the most panches are provided to provide the master and the most panches are provided to provide the master and the master and the master and the master and the most panches are provided to provide the master and t hears with sorrow of the affliction of their be-

PRESBYTERY OF ON PARIO.

This Presbytery met according to appointment in Peel St. Canada. Pees at run Church, Lindsay, on the 26th March.

The meeting was small, there being but five Ministers and three Elders present.

The special business to fore the Presbytery was the ordination and action and the Rev. R. H. Hoskin, who had been called by the congregation in the place.

The Presbytery proceeded to hear the trials of Mr. Hoskin, which had lald over from last meeting owing to the pressure of business. Mr. MoTavish examined the Cand late on the subject of Personal Religion, Mr. Scott on Systematic Theology, Mr. Cameron on Church Systematic Theology, Mr. Cameron on Church History, Mr. Carrie on Greek and Mr. Douglas on Hebrow. He read a sernion on John 8: 32.—a lecture on Phil 3: 20, 21,—a homily on Matt. 22. 42. The trials were sustained and Presbytery agreed to record their satisfaction with them as a whole. Rev. John Smith of Bowmanville, was nominated as moderator of the Synod of Toronto to meet the week following. Rev. D. Cameron and Mr. John Radeliff Eldor, were appointed members of the Synod's ing. Rev. D. Cameron and arr. sonia Elder, were appointed members of the Synod's The con-Committees on Bills and Overtures. The congregation of Woodville asked for moderation in gregation of Woodville asked for moderation in a call at some early day, and Roy. D. Cameron was appointed to officiate. Further the same congregation make application through the Presbytery to the Home Mission Committee, for the services of a Gaelie speaking student during the summer. A paper was read from Rev. George Jamieson, in which he expressed adherence to his resignation of the Pesteral charge of Prince Albert, and another from the congregation. His resignation was accepted by the gation. His resignation was accepted by the Presbytery. Mr. McArthur of Wick, was appointed to preach the church vacant on 1st Sabbath of April.

Notification having been received by telegram Notification naving near received by telegram that the Presbytery of Toronto had referred the Sandford case to the Synod, the Presbytery appointed Mr. Sunth and Mr. Edmonson, to defond the action of Presbytery in said case.

A'good congregation had assembled to witness the solemn services of ordination. After an impressive sermon by Rey, John (). Calder, the Moderator propounded the usual questions to the Mr. Hoskin and the congregation. These being answered satisfactorily, he by prayer and the imposition of the hands of the Presbytery solemnly set him apart to the effice of the holy ministry. Mr. Scott addressed and Mr. Carrie the congregation. Mr. Scott addressed the Minister

Mr. R. H. Hoskin is received in Lindsay with high expectations. The provision made and support promised to their new perfor, indicates a growing liberality on the part of the people.

A Tea meeting was held in the evening. Addresses were delivered by several members of Presbytery and ministers of the place. A pleaevening was spent and we believe the sum of \$75 00 was realized .-- Con.

PRESBY TERY OF HAMILTON.

[Communicated.]

This reverend court met in Dundas on Wednesday, according to previou arrangement, to take further action in the matter of the call take intrier action in the matter of the can addressed by the Central Church, Hamilton, to the Rev. J. McCall, of Knox Church, Dundas,—In addition to the members of Presbytery and the Commissioners of the respective churches there was present a large number of the private members of the congregation in le and female. An observer could not fail to notice the expressions of anxiety, and in some eases grief, which marked the countenances of the audion-

After the reading of previous painties in the case, the Commissioners from Costral Church were h and. They spoke of the manufacty of the invitation given Mr. McCail, the larger sphere of usefulness presented to a vimiliar of his ability and success, and the prospects held forth that in a more extensive to be his ministry in Hamilton would issue in greater cosults than on m. Dundas. They all the call, that the young men of the congrega-tion of Central Church had draw my adoct-ment should be over a headerd, by Taylor Central Church had draw my adoct-ment should by over a headerd, by Taylor Mc-Call to accept of the call a bire. The bim.

The Commissioners from Dumins followed. The Commissioners from Dumms followed. They gave expression to their signer content of his character not only as a gimin the at as one of the chizen of the town. The reason are retive of a successful meastry, during which the number of communicative, during which the number of communicative and colleged, and the continuous to all religious schemes produce nor member it. and the contributions to all religious schemes greater per member of those of much larger congregations. They stated at the same time, that however much they were atthe same time, that nowever mental to y were attached to their minister they would not throw any obstacle in the way of his received, provided his own mind inclined him to sace pt of the call so honorably tendered,—in direct the event of his leaning they would runner usly pray " God bless him !"

Mr. McCall, ovidently latern, under deep emotion, next addressed the cont. He referred to the happiness that he content during his ministry in Dundas, his print screw in taking the step he was now about to indicate, and his conviction that in this milton, as in all cases, the feeling mint give var to a sense of duty. Mr. McCall concluded by signifying his soceptance of the fall.

The Presbytery then made arrangements for declaring Knox Church, Durder, Assant on the 7th of April, and for Mr. McCall's melaction in to the Central Church, Hamilton, on Tuesday, the 22rd April, at 2 o'clock, p. m.

WE have been request I to give publicity to the following:

The Roy. Then. Alexander here of Percy, who is both able and willing still to lateau in the Lord's vine-yard may be communicated with

the mind, and it should be well tilled: but it is folly to overstock it, and over-whelm the brain. The "Imagination" is God's great medium of worship and communion with him and the whole We cannot worship spiritual world. 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 doify 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 facilities, 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. Dont 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 not as a child. 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, uotwithstanding their waywardness, his tenderness, his love to souls, his methods of teaching, illustrating his subject, making everything plain, explaining his own parables or discources. 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 un-

5. The teachers' motive—This should be two-fold, the glory of God and the salvation of the children. Every Chris-tian 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 vine-yard." Yea, every truly converted per-son 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 superintendeut, 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 The love of Christ constrains him to consider how he may best honor his master and show his gratitude for redceming 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 Redeamer 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 eternityseek 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 eter-nal life, and that this life is in his Son John v. 11,12. Ask for the children nothing less than life from the dead. Boware 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 Javas was here among men; He once called little children as lambs to his fold I should like to have Leen with them then. I wish that his hand had been placed on my head. That his arms had been thrown around ree, And that I might have seen his kind look whee he said. Let the little eace come unto r.e."

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 succes in God's work we must have the Holy Spirit. If ever an epistle of Christ is to be written on the childran's hearts ministered by you teachers, it is the Spirit of the Living God who writes it 2 Cor. m 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. Earnest-ly 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. "Thom that honyr 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 pres-cribed. And Pastors should preach oc-casionally to the young. Dr. Newton's sermons for children are admirable models, and also Dr. Edmodns' 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 Porables; 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 Astromical Discourses; Coleman's Historical Text Book and Atlas; The Land and the Book, by Thompson; The Book and its Story, by Mrs. Ranyard; Books on Teaching; Gall's End and Essence of Sabbath School Teaching; Stowe's Bible Training; Mem-priss' Works: Fitch's Three Lectures on the Art of Questioning and Securing Attentive Memory; Groser's Lectures on Illustrated Teaching and Training Classes; Prrdee's Teacher's Index; The Teacher in the Sunday School, by Steel; Todd's Sunday School Teacher; Packards' The Teacher Taught, and Teacher Tencaing; 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 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 beershops-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 ride. 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 Re-6. Depend for mercy on the Spirit's | coracr.

Scientific and Alseful.

THE ANSWER.

PROM THE GERMAN OF GRIBEL. 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 True love came to me one golden day— Smiling, I lot it go.

The mornin g hour was sweet and cool I had no thirst when my cup brimmed full— Careloss, I put it by.

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

But when the sun sank to his rost Crimson glories curtained the west, What bitter thirst was mine! Year ditter 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 signt.—
I mourn my lost sunshine.

My heart is withered and cold and dead!

My hoart is winered and cold and access
flows 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 autum 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 Iscria, 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 subteranean 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 PHOSPHEROUS.

The red amorphous phosphorous (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, io dine, and sulpher 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 rosalin may be recovered from the phosphorus by treat-ment with alcohal. Signor Testini re-cently 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 thandry 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 not so apt to mold it 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 ne-COSSESTY VO a paper on it.

IS MEMLOCK BAT PROOF ?

A paper of high authority says: It is well known by most farmers that hemlook 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 followin personal experience: : Geing 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 7 inch circular hole. Into this box I put a large healthy rat, caught in a hemispherical trap nailed it up securley, 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 leavthe 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 liberry could do ro worse than wreck him upon Charybdis. He had enlarged the hole sufficiently to get his head out in which condition I found and dispatch-

PAPER HANGINGS.

The Journal of Applied Chemistry 18commends the use of a small quantity of carbolic acid in paste for laying pa-per-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 acidis crystal, which disolves 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 ANTIDOTEY.

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 antilote will be necessary. Dr. Husemann of Gottingen 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 far-mers are healthier than professional men, viz :

1. They work more, and develope all the muscles of the body.

2. They take exercises in the open air, and breathe a greater amount of oxygen.

8. Their food and drinks are com-monly 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 disacilities 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 immeased 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 distingueshed 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 thence-forward carnestly 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 correc-tion of that dissolutness 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 atwork to prepare those combinations and organize that correspondence 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 migage the interest of the better classes for his plans. Visiting most of the bishops, besides many

ed him on the third morning of his in- influential laymen, he prevailed upon a number of them to become members of a society formed by him for the reforma. tion 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 imporant service to the cause of religion distinctively. Before the year 1808 the difficulty of obtaining Bibles for both home and foreigh 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 Catholicemancipation, 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. Mac-DONOUGH, in Harper's Magazine for Ap-

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glamce may cast a gloom over the houshold; 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 grave, 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 ever 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 cwn early lives so wretched

and distorted.

Toward the cheerful home the chidren 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 hallowed 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 convents 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 infaut that ever occured in the Island of Cuba nok place about three weeks ago.

Rev. Dr. Ormiston, of the Reformed (Dutch) Hev. Dr. Ormiston, of the Reformed (Dittell) Church, and Rev. Stephen H. Tyng, Jr., of the Episcopal Church, exchanged pulpits last Sch-bath evening, and their respective congregations enjoyed the services greatly.—N. Y. Observer,

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

The University of St. Andrew's has conferred the degree of Ids. D., on the Rev. Hugh Mac-nullan, one of the Free Church ministers of Glesgow. The Scotush Universities are very charry in conferring their honors upon dissent-ing 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 Bootle United Presbyterian Church, provious to his departure for America, to fill the pastorate of one of he most important Congressional churchesia New York. Upwards of 161 visitement were present, and interesting an irosses were made on the occasion.

The Presistant Churches of Chicago have

were make on the occasion.

The Presspierian Churches of Chicago bay received only \$30,000 of the \$95,000 for which they asked their intersister churches, as the control of the Presbyterian churches have pertion of the Presbyterian churches have yet contributed to this object, and the wiscommittee of the Chicago Presbytery urge upof their bystiren throughout the land immediate extention to the matter.

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On the morning of the 2sth inst, at the residence of the inther of the bride by the Rev. James Bennet, ess and by the Rev. Alexander Melleod Stavely, Sin I-12am Part. Brunarie Bert, Walkenstein, Hands, Lingland, to Maugik J. second daughter of John Abruason, Fisq. Sydney street, St. John. New Branewick.

MEETINGS OF PRUSBY PLACES

The following Prosbyteries will meet at the places and times severally mentioned, viz :-

Brockville.-At Brockville, on 1st, Monday of May, at 3 p. m.

OTTAWA. At Carloton Place, on ist Lucsday of May at 2p in. Copec ac. At Milbrook, on ist Tuesday of July, at 11 a. id.

FREE 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 Dearons court, the Babbath School Young Meriv Association, the Derece Society the driffind mins son, atc., all showing host accurringing progress. The following items are culled from the printed report of 32 pages, just received. "The Ordinary income derivable from Pew Rents and Sabbath Collections is \$2371, in advance of last year, and \$718. 2) ever that of 1869. The amount unliked for the support of the poor also shows an increase of \$141.87 as compared with the year 1870. The poor fund amounted 19 \$47.47, which with \$120.69, for the Durcas Society, nakes \$30.97, for the poor.

year 1870." The noor fund amounted to \$474 47, which with \$120 60, for the Dorcas Society, makes \$33 47, for the poor.

"The Missionery collectors also have been doing the r duty faithfully and well an increase of \$8 + 97, has been made on the faint and increase of \$8 + 97, has been made on the faint in \$100.

"The namal collections authorized by the General Assembly, as well as for special objects have been teken up during the year and show an increase over former years." The Subbath chool is under the able Superintendence of Mr. Morrice, and is in a flourishing condition. The teachers have not every Sabbath morning for the preplantion of the losson. This meeting is ably prosided 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 losson is read and prayer offered for the Divine blassing. The amount collected this year for missions is \$175 R, being \$58 45 in excess of hast year. Moeting almost been minerally successful.

The Young Men's Society since its organization in December 1870, has gradually increased in numbers and interest. Itsobject is the religious, intollectual and social culture of the members. The number on the roll is 50.

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and interest. Itsobject is the religious, intellectual and social culture of the members. The number on the roll of the control of the interest of the number on the roll is to.

"The Bible class is under the Paster's Care, and the attendance is at present very encouraging. The class appropriated \$30 out of the Flate collections taken up at each meeting for a French Student's Scholarship."

The sum total of contributions for the year, is \$9,501 48; but we understand that 'here are some ountsions inadvertantly made in the Massionary departments which would make it round the noble figure of \$10,000. Of this \$5,124.0 comes under the head of the Sustentation Fund. The remainder has been devoted to Missionary and honevolent purposes. The Deacon's court, in conjunction with the Session, agreed to recommend to the congregation the formation of a "Missionary and Benovelent Society," which was organized at the annual meeting with the Paster Exceptions a President. The Session and Deacons court with 12 others from the congregation as the Board of Management. The Society, we learn is going on favorably and promises to accomplisa much good is the way of systematising the contributions of the Society and developing latent energy.

The Pastoral statistics are briefly as follows. Baptisms, 32; Funerale, 24; Marriages, 11; Communion Roll, 507; Meetings attended, 201: Visits and calls, 717.

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

Families connected with congregation 45. Communicants 68. Single persons who attend Church, but are not connected with families of congregation 14. Addition by examination and certificate 6. Children baptized 4. Children in Sabbath School 42. Hills class 22. Weekly prayer meetings 3. Pastoral visitation 2. Editor 6. Office bentors or managers 9. Sabbath School teathers 9. Volumes in Sabbath School Library 240. Sittings in Church 260.

Pastoral (suitation 2. Edders 6. Office bearors or managers 9. Sabbath School Labrary 240. Sittings in Church 260.

Salary paid to pastor 2700. Amount expended on Church or Manre during the year 828.50. All other congregational and incidental contributions not otherwise reported \$57.26. College 15.10. Homo Missions 18.20. Foreign Missions 15.20. Homo Missions 18.20. Foreign Missions 15.20. Homo Missions 18.20. Foreign Missions 15.20. Homo Missions 18.20. Foreign Missions 260. In all 81.28 for missions, being \$21.85 more than in the preceding year. Total contributions for congregational purposes and schomes of the Church there is a commodional Minister of the Church there is a commodional Minister of the Church there is a commodional Minister, being the magnet point of Canada. It is situated in the finest part of the State on Illinois. Perhaps no township in the Union can excel this in adva. tages. There are oxhaustless stores of coal imbedied under its soil. Heager are used for foncing, which can easily be raised here Timber is convenient for building purposes. Abundance of water may be obtained by digging from 20 to 20 feet, besides streams of water which are acceptable to ineat of the farmers. The soil is of the inclusive thind, from 20 to 20 feet, besides streams of water which are acceptable to ineat of the farmers. The soil is of the inclusive thind, from 20 to 20 feet, which ground the firm as conveniently situated to three different lines of Railway. The people are well of here for Schools and Churches. There are 3 Prosbyterian Churches in Elimire, such of them keep a paster all the year, and pay their salaries in advance. Knox Church congregation is nearly all composed of Scotch and their descendants. The Rev. Alexander MYay, their pastor, who is a Canadian by birth, is sottled nore for nearly four years, and practe as inter when land was cheap, and there when land was cheap, and there when land was cheap, and others who came there when land was cheap, and others who came there when land was cheap, and

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ANNUAL REPORT FOR 1871.

Annual, Report For 1871.

An the deficient actions of the year come and go we are first only delighted at the boarty of fractions to cock, or improsed with a deep sense of greatinate to Gold for the particular bountles of this Providence with which can be louded but further we are reminded, that onch season suggests duties appropriately its own. Some of these duties are give and wonly to there pleasant and light and finite one, that the one new develving upon me be longer to the latter class. As the servant of the Association of Babbath should leaders in connection with this congregation, I have to express the great satisfaction which they always have in mosting with the parents of their schedurs on any occasion furtage failing or gatherings like the prosent and further. I have to present and further I have to present and further. I have to present and further I have to present and further. I have to present and the prosperity of the school during they had been such that we had great reason. I to thank fived and take counge, and the closed 1871 leaves as a the same importing official present anisher. As present anisher we had great reason to thank fived and take counge, and the closed 1871 leaves as a the same importing addition. Numbers the state of a certain, that our school will continue to be successful, not morely. Seeping and even adding to the present number of pupils, but what is infinitely leater proving instrumental in God's hand in ading some of them to decide for theirs in early its This is what we should labora and pray or expectally if we desire our Salbath School to be a success in the estimation of our Tyline Master. Our unatorial advancement, at least, has been very unsked during the past three years. In 162 there were 1870, the past three years. In 163 there were 1870, the past three years. In 163 there were 1870, the past three years. In 163 there were 1870, the past three years. In 164 the country of the substitution of the light of the past three years. In 165 there were 1870, the past thre As the deficient seasons of the year conce and go

Besides the proceeds from the Missionary Boxes just referred to we have collected from the excursions in July war annual Pra Nie in August and leadily from our very fruitful Christinas for in August and leadily from our very fruitful Christinas from all sources of \$196.59. Financially the past year has been the most prosperous one, in our whole history, and therefore, both as a Sabbath school and a congregation, we have just presson both and congregation, we have just presson both and congregation, we have just presson so that following the decing the growing expenses of the School, and ultimatly the whole will be faitfully used for similar purposes. In a short time we will lay out \$50 in the purchase of new books for our Library, already numbering several hundred volumes, and if the selection be a judicious one, the money could not be laid out so better advantage for all concernion.

If read with care they will not only arrest, the attention of our children while perusing them, but we loop the uning nucle needed in this track readily to the property of the control of the selection of the financial provided either in a Christian family or a Sabbath School Library, and should be pinced on the "Index expregatorus" by every one who has the weal of the rising generation at the selection of the selection of the selection of the following the selection of the selection of the following the selection of the selection of the financial provided in the selection of the financial provided the selection of the selection of

JOHN BLACK, Superinterdent. Barrie January 30th 1872.

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The section 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 defeate, ending with the slope and capitalistion of her proud and gay motropolis; the expulsion of the Brombons from the Spanish throme and the subattution for them of ascion of the most liberal among royal houses, the virtual absorption of the kingdome of Saxony Wurttomburg, Bavarta, with Badea, Hosse, the Hanse Towus, &c. under the headship of Prussia, into the triumphant and powerful empire of Gormany; and the arming of Ruezia to reassort her propondorance in the councils of Europe, or to, resecute her often postponed but now relinquested designs on the great city founded by Constantine, and the vast but decaying and anarchical dominion of the Sultan, all combine to invost with profound interest the over changing phases of the fild World. The Trimuxe, through frusted correspondents stationed at all points in Europe where great movements are in progress or imminent, aims to present a complete and instructive panorams of events on that continent, and to mirror the prolonged struggle between middle-age leudaism and Eccessaticism on the one hand, and Ninea-enth Contury skeptiersm and secularism on the other. Recognizing a Divino Providence in all that preceds and is, it looks hepdully on the conflict as destined like our own recent convulsion to envolve from strife, disaster, and accoming chaos, a fairer and happier future for the teiling masses of mankfuld.

a mirror and nappior future for the toiling masses of mankind.

In our own country, a war upon corruption and rascalicy in office has been inaugurated in our city, whereby the Government of our State has been resolutionized through an initial triumph of Reform which surpasses the most sauguine anticipations. Is is norally certain that the movement thus inaugurated cannot, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, rebuking vonality, exposing robberty wresting power from politicians by trade, and condit wit to those worthlest and fittest to wiold it. To. as bynoficent and vitally needed reform. The TRIBUNE will dovote its best energies, regardless of personal interests or party predilections, esteeming the choice of honest and faithful men to office as of all New Departures the most essential and anapple.

of all New Departures the most essential and ausptcious.

The virtual surrender by the Democratic party of
it bostility to Faqual Rights regardless of Colour
has divested our current politics of half their bygono intensity. However parties may henceforth
rise or fall, is is clear that the fundamental principles which have hitherto honorably distinguished
the Ropublicans are henceforth to be regarded as
practically accepted by the whole country. The
right of every man to his own limbs and sinewathe equality of all citizens before the law—the inability of a State to enclave any portion of its poople—the duty of the Union to guarantee to every
citizen the full enjoyment of his liberty until te
forfeits it by crime—such are the broad and first
foundations of our national edition; and passiel be
the hands which shall seek to displace them;
Though not yet twenty years old, the Ropublican
party has completed the noble fabric of Emancipation, and may fairly invoke thereon the sternet;
judgment of itan and the benignant smile of God
Hencefort the mission of our Republic is one of judgment of him and the benignant simile of God Hencefort, the mission of our Republic is one of Pescos'in Prugress. To protect the weak and the hundle from violence and oppression—to extend the boundaries and diffuse the blessings of Civilisation—to stimulate Ingenuity to the production of new inventions for economising Labour, and thus enlarging Production—to draw nearer to each other the productors of Food and of Pabrics, of Grain and of Matals, and thus enhance the grains of Industry by reducing the coat of transportation and exchanges between farmers and arrigans—such is the inspiring task to which this Nation now addressed itself, and by which it would fain tribute to the progress, cilightonnent, and happiness of our race. To this great and good work The Trinuws contribute its grain to president efforts.

Agriculture will continue to be more especially

shis great and good work The Trinums contributes its genous, persistent gots.

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