



# British American Presbyterian.

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## Contributors & Correspondents.

### THE ASSEMBLY'S RESOLUTION ON COLLEGIATE EDUCATION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Thanks for giving us the explanations of "Aliquis" regarding the resolution of the Assembly. How far your "younger correspondents" may be profited by his lucid exposition I do not pretend to know; but I, who am not of that number, confess to a feeling of complete bewilderment. The explanations of "Aliquis" have only shown the resolution to be more utterly indefensible than I had supposed, and make me sympathize more with the opinions and feelings of the minority than I did when I penned my former communication. Allow me a place for a few words expressive of my embarrassment. 1. I am to understand that although it was supposed that three years would elapse before the endowment of the colleges could be effected, and although the ordinary course of Church procedure would require that time before the union could be consummated; nevertheless the idea was conveyed that neither of these things was to be "considered a condition of union." Surely this means (if it means anything) that union may be consummated at any time, first, before our colleges are rendered safe by permanent endowment; and, secondly, by some extraordinary course of procedure.

I may also note that though "Aliquis" was present at the Assembly, there are some younger as well as older men who were not present, and those men, in forming their opinions, are guided by the printed resolutions, and not by ideas conveyed by irresponsible individuals, but which the Assembly in no way endorsed. 2. I cannot comprehend the assertion "The Assembly did not draw up a basis of union," when I read the following, on minutes of November meeting, page 12: "It was moved in amendment by Dr. Tapp, and duly seconded, that the four articles already agreed to, be adopted as a whole, and shall form the basis of union for the united Church;" and on page 21 it "was moved by Mr. Thomas McPherson, duly seconded, and agreed to, "That the basis of union, and the resolutions on the subject of union as a whole, be sent down to Presbyteries, &c." Nor do I feel that the "absence of more distinct statements, and of anything like an authoritative tone in said resolutions," requires to be "accounted for." The statements are distinct enough, and the tone authoritative enough to satisfy the minority, they even feel them oppressive. What I complain of is, a contradiction between the statements, or rather a fusing into one self-contradicting resolution of opposite sentiments.

3. What does "Aliquis" mean when he says, "The subject of Union will clearly not be before the Assembly in June," while at the same time he knows that (see Minutes, page 21) the inferior courts, after maturely considering the Basis and resolutions, are required "to report to next Assembly"? The course of procedure which "Aliquis" indicates as the one which may be taken, is clearly an after-thought, the consequence of the Kirk's having delayed action on the report of the Joint Committee. No one in the Assembly ever dreamed of such a course. It was understood, and it is so understood now, that the Union will be discussed in June next. It is true that the last clause of the resolution cannot be carried into effect until the other synods have taken action; and now it is manifest that the Assembly blundered in agreeing to it, as action must be postponed for a year at least, in order to carry it out; but this was not the intention of the Assembly, no matter what individuals may now think as their light increases.

4. I have already referred to "Aliquis'" extraordinary statement as to the possibility of a departure from the "ordinary course of procedure" in this matter of union. My alarm is increased when I read also that the report of the inferior courts may, if favorable, be "of use in confirming informally the Assembly's action;" and again the Assembly "may informally receive the reports," &c. Mr. Editor, we have had too much informality already. The matter was initiated by an informal letter from our Moderator; the first report of the Union Committee was informal, as they had gone far beyond their instructions in

drawing up the draft of a basis; the action of our Committee was informal, as they held no meetings by themselves for consultation, but were satisfied with the action of the joint committee; the proceedings of last November were in some things unquestionably informal. All these things the minority has borne with. And now we are deliberately, not in the heat of debate, told by one of our experienced leaders, that the Assembly may still further depart from the ordinary course of procedure and act informally. No wonder that a cautious minority hung back. Who can forecast the end? A most important and delicate question is before us, when, if ever, the observance of forms is a duty, and yet the leader of a majority who have, in a manner confessedly informal, so far conducted this business, tells the minority that that majority may force the thing on by further informalities. A minority has its rights; the maintenance of forms is essential to the preservation of those rights, and if an overwhelming majority, trusting to its power of numbers, disregards these rights and crushes the minority by informal measures, Mr. Editor, who will be held responsible for the consequences?

5. One thing more. "Aliquis" says, "Surely we may trust in one another, and above all trust God's guidance." In the latter clause I fully agree; but God will guide us when we use reason and common sense, not when we shut our eyes and blindly leap into difficulties. He will guide us in duty; but in union in present circumstances and on the conditions proposed a duty? As for the first clause I reply "cursed is the man that trusteth in man, or maketh an arm of flesh his confidence." Let us trust to no man, but use our own God-given powers, as we must give account.

Mr. Editor, let trust who will the minority seem to me to be in the right, when they wish to see a little into the intentions of those wise, far-seeing men, who are negotiating for the Kirk, and refuse to follow men who may be great in faith, but professedly abjure experience as their guide, nor ask counsel at common sense and ordinary prudence. If "Aliquis" really has a majority of young men as his following, I would beseech that majority to respect the gray-headed men who have borne the battle for the last quarter of a century, and those who think with them, and if they must be out-voted and the union be consummated against their opposition, let it at least be done with due regard to the feelings of those who are in the minority, and to the constitutional forms which protect their rights.

Yours, &c.  
CUNCIATOR.

## UNION.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—As a sincere unionist and a lover of unsophisticated truth and downright honesty, I wish to call the attention of your readers to the utter irreconcilableness of a clause in the Basis of Union with a statement in the "Westminster Confession of faith."

The "Confession," chapter xxiii., sec. 3d, says, "The civil magistrate hath authority and it is his duty to take order, that unity and peace may be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

The Basis of Union, article 2nd, says, "It being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion."

Who that knows aught of the meaning of words can help understanding that the Confession, in the paragraph above quoted, sanctions and teaches principles not only inconsistent with, but diametrically opposed to, liberty of conscience? Why! the Church is thereby subjected to the will of the civil power, both as regards her doctrines and duties, her principles and her practice, thus rendering liberty of conscience and of worship utterly impossible. Surely the respective Assemblies will

graze this absurd and insulting clause that blurs a Basis that in other respects might be accepted by intelligent men.

The Presbytery of Ottawa, as appears from your last issue, have done themselves honour by rejecting the obnoxious clause, and have substituted there for a statement that can wound no conscience or insult the understanding of any man.

R. Y.  
ONTARIO, 20th Feb., 1872.

## UNION OF THE FRENCH PRESBYTERIAN CHURCHES, MONTREAL, ADVOCATED.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—There is a subject which I have much to heart, which I should like to be brought forward in your columns. It is that of the union of the two French Protestant congregations in Montreal. I see that the "Craig St. Congregation" has memorialized the Synod of your Church to be received as one of its congregations. Would not this be a good opportunity to see if there is any necessity to have two Presbyterian missions in Montreal, neither of which is self-sustaining. United, they might probably give their minister \$800 towards stipend, besides paying the current expenses, such as gas, fuel, &c. I know that the French Protestants wish for this union, with but few exceptions, and would gladly hail any successful effort to bring it about.

My idea would be to have a French Presbyterian Church, equally supported by the two great Presbyterian bodies, in fact, anticipating the great union. A joint committee of both bodies might be named to manage the business. The choice of a minister could be left to the united congregations. Perhaps, Rev. Mr. Cote, of Chicoutimi, the ablest of our young French ministers, might be induced to accept a call. Being a French Canadian, and married to a Swiss lady, he would probably be the very man to heal the breach, which, as many of your readers are aware, was occasioned by a question of nationality in the Minister.

The division between our Montreal French Protestants has been "a comfort" to the Church of Rome, and has crippled our efforts for French Canadian evangelization. It has led to many disputes between members of the two churches, and occasionally caused a coolness to exist between the two ministers. United they would number about two hundred adherents, and could have a Sabbath-school of forty to fifty children.

I feel the more at liberty to urge this union, that I can do so from purely disinterested motives, being ready to resign my charge and seek for another field, if it can be effected. The land is broad enough for all, and fields are not wanting.

I have had an interview with the worthy Secretary of the French Canadian Missionary Society, to talk over the matter, unsuccessfully. Like myself, Col. Haultain is very desirous that a union should be brought about.

Accept, dear sir, my best wishes for the success of the BRITISH AMERICAN PRESBYTERIAN, and may the Great Master and Head of the Church sustain you in your labours for His cause.—Yours very truly,

CHAS. A. DOUDET,  
French Missionary of Church of Scotland  
in Canada.

Montreal, Feb. 20, 1872.

## A FACT FOR BUSINESS MEN TO KNOW.

—Mr. Whitehead, of a Chicago firm, says that the safe of his concern was removed from the ruins three days after the fire. The account books were found so charred that it was necessary to handle the leaves with extreme care to prevent their crumbling. It was found that their bookkeeper had for convenience marked down the balance with a lead pencil. These balances were perfectly legible, although the entries made in ink were nearly obliterated. The fire by its action on the black lead had made the figures very bright. The firm was able to open new books with little delay by reason of the balances being entered in lead instead of ink. It is well known that writing in lead pencil can hardly be affected by thorough drenching of paper with water, but we believe this is the first time it has been proved that lead-pencil marks will pass through fire and thereby become more distinct. Business men should take the hint and use the pencil more on their books.

## HEAVEN.

For BRITISH AMERICAN PRESBYTERIAN.

O, for the bright celestial land,  
Where perfect saints in glory stand,  
In adoration most profound,  
Before the Lamb with honors crowned.

O, speed me to the happy land;  
In it I long with saints to stand,  
To spend eternity in peace,  
Of Him who is my length of days.

A land of day without a night;  
A land of love and pure delight,  
A land of brightness undecad,  
Where groves of an no noxious weed.

O, speed me to the happy land,  
To join the holy, happy band—  
Who serve the Lord both day and night,  
And sing his praise with all their might

Jehannu's own peaceful land,  
The workmanship of his "own hand"  
No strife of tongues, no battle's roar,  
Is heard upon its radiant shore.

O, speed me to the happy land!  
A prosperous passage Lord command!  
I long to be the best among;  
I long to join the angelic song.

—W. ROSS.

## Random Readings.

### EXCEEDING ABUNDANTLY.

Rev. Dr. Merle d'Aubigny tells how the riches of Divine grace reached his heart:—

We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory," etc., this expression fell upon my soul like a revelation from God. "He can do by his power," I said to myself, "above all we ask, above all even that we think may, exceeding abundantly above all." A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn room at Kiel I felt as if "my wings were removed as the wings of eagles." From that time forward I comprehended that my own efforts were of no avail, that Christ is able to do all by His "power that worketh in us;" and the habitual attitude of my soul was to lie at the foot of cross, crying to Him, "Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt do exceeding abundantly above all that I ask."

I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me "peace as a river." Then I could comprehend with all saints what is the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge. Then was I able to say, "Return unto thy rest, O, my soul! for the Lord hath dealt bountifully with thee."

Never dare go where you have reason to question whether God will go with you; a Christian should never willingly be where there is not room for his Saviour.

A worthy Quaker thus wrote:—I expect to pass through this world but once. If, therefore, there can be any kindness I can do to any fellow-being, let me do it now. Let me not defer nor neglect it, for I will not pass this way again.

Never forget the three whats. First, What from? Secondly, What by? And thirdly, What to? What from? Believers are redeemed from hell and destruction. What by? By the precious blood of Christ. What to? To an inheritance incorruptible, undefiled, and that fadeth not away.

Of all the pretty little songs I have ever heard sung, that is one of the best which winds up—

If at first you don't succeed,  
Try, try again.

I recommend it to everybody who is "down in the mouth," and fancies that the best thing he can do is to give up. Nobody knows what he can do till he tries. "We shall get through it now," says Jack to Harry, as they finished up the pudding. Everything now is hard work, but a little of the "try" ointment rubbed on the hand and worked into the heart makes all things easy.—C. H. Spurgeon.

## EUROPEAN CHANGES.

Europe, says a Berlin paper, had fifty-six States before the Italian war, while it has now only eighteen, with a total superficial area of 179,362 square miles, and a population of 800,000,000. Of these the German Empire comprises 1,888 square miles, and a population of 40,100,000 (according to the census of 1847.) The principal States in Europe, with a population of more than 25 millions, are:—Russia (71), Germany (40), France (30), Austro-Hungary (36), Great Britain (22), and Italy (20); their total population is therefore four fifths of that of the whole of Europe. A century ago, before the partition of Poland, the Great Powers only possessed one half of the then population of Europe; thus: Russia 18 millions, Austria, 17; Prussia, 5; England, 12; and France, 26; total, 80. The number of Roman Catholics in Europe generally is now 148 millions; 85½ in France, 28 in Austria, 28 in Italy, 16 in Spain, and 14½ in Germany; of Greek Catholics, 70 millions, 54 in Russia, 5 in Turkey, 4 in Roumania, and 3 in Austria; of Protestants, 71 millions; 25 in Germany, 24 in England, 8½ in Austria; of Jews, 4,800,000; 1,700,000 in Russia, 822,000 in Germany. Dividing Europe into nationalities, there are 82,200,000 of the Slavonic race, 97,500,000 of the Latin races, and 93,500,000 of the Germanic race.

## I'M HIS MAN.

The death of the Rev. Robert J. Breckinridge reminds us of an amusing incident in his life, which we believe has never been printed. Some member of a presbytery—a country brother—complained that the city clergymen dressed too well, and thus made an undue distinction between them and their country brethren. Dr. Breckinridge, always ready for debate, straightened his tall, thin form up, and "indignantly denied the charge." In a burst of eloquent anger he declared that he was ready to change clothes with any brother on that floor. In an instant a short, fat brother—as broad as long—waddled into the aisle, and called out wheezily: "Mr. Moderator, I'm his man!" The vision of Dr. Breckinridge's arms and legs protruding from the baggy clothes of the other upset the dignity of the presbytery, and spoiled the eloquence of the orator.—Exchange.

THE AMERICAN WILD-CAT.—The animal so generally known in this country as the wild-cat, is not a cat proper, but a lynx. Cats and lynxes differ in their teeth, and in a more readily observed character, the length of the tail, which in the lynxes is less than half that of the body and usually not greater than that of the head. Our wild-cat, or bay lynx, as it is sometimes called, measures, inclusive of the tail, not far from three feet in length, and weighs from seventeen to twenty pounds. Its general color is a pale, reddish brown, and more grayish in winter. The sides have indistinct dusky blotches, and it has a collar of pale hairs at the throat. The tail has a small patch of black on the upper surface of the end, and the inner surface of the ears is black, with a white patch.

This animal is found throughout the country, and varies so much in widely separated localities that naturalists are in doubt whether there are one or several species. The wild-cat mainly inhabits dark swamps, and in the Southern States is frequently found in the wild growth that takes possession of abandoned cotton-fields. It lives upon hares, squirrels, partridges, and other small animals. Sometimes it makes a raid upon the hen-roost of a settler, and will occasionally kill a lamb or young pig. In summer, when the streams are low, it varies its food by catching fish. The animal is caught in steel-traps, baited with meat. The wild-cat of Europe is a true cat, and crosses with the domestic cat. We have not heard of any crosses of this kind with our wild-cat.—Hearth and Home.

Wisdom is, I suppose, the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the more fools for what they know. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom.—Spurgeon.

It is said that because the daily papers are so full of the records of crime, some prison authorities keep them away from convicts for the reason they are dangerous reading. Yet thousands of families admit any daily paper into the circle of young people and children, without a suspicion of impending evil.

THE BENEFITS WHICH MAY ARISE FROM CONFERENCES ON SUBJECTS CONNECTED WITH OUR WORK AS MINISTERS OF THE GOSPEL.

We will not attempt to enumerate all the benefits which may arise from conferences on subjects immediately connected with our work as ministers of the Gospel.

It may be sufficient to point out some of the benefits which are likely to arise from a prayerful consideration of the many important subjects which might be brought before us. We have long felt persuaded that such conferences are required in order to obtain more of each other's minds on the various features of the chief work in which we are engaged from January to December. Some of us feel ourselves isolated and seldom have an opportunity for brotherly conference on many important matters connected with our work, which matters may not be regarded subjects of judicial investigation by the Presbytery, as have been nearly all, which have formed the substance of our business in the past. I believe all of us have felt that, however necessary it has been to consider and discuss the things which have come under our consideration in Presbytery, the discussion of them, generally, has not been efficient, in sending us home highly stimulated to greater developments in winning souls to Christ. They generally have been the outside things of the Church—the scaffolding—which have occupied our attention, and though closely connected with the spiritual, they are apt to be secular in their influences on minds not entirely holy, harmless, and undefiled. So we return to our respective fields of work, it may be a little sharpened in logic and dialectics, but not feeling the warm glow which should arise from the contact of Christian Soldiers, who have met for consultation regarding the best way to advance our Lord's Kingdom.

We do not disparage discussion regarding the external things of the Church—the internal. We believe them healthy, and well fitted in helping us to feel that all things are God's, and in delivering us from the delusion, that Christianity consists in a simpering modification, and a professed despite of all things earthly. Yet there may be a danger of running to the opposite extreme, when the only opportunities we have of meeting together are occupied almost exclusively with the externals.

We have had our to-go-machines of longer duration, and the sharp rapier thrust with more deadly intent, than the importance of the occasion demanded, and a brother wounded in, rather than strengthened for his work; these have something of a secularizing influence on the mind, and to keep the thoughts from the matters more immediately bearing on the spiritual. Were we to have a larger infusion of the spiritual in our meetings, the external would suffer no loss, and we might be great gainers, in a variety of ways by the Conferences proposed.

We might have intellectual gain.

It may be thought we have a sufficient intellectual stimulant in the study of the sermons we have to prepare for the people of our respective charges, and in the books where many different kinds of subjects are discussed by men of the highest talent and greatest learning. We believe that the study of the Word is well fitted to keep the students mind healthy, and that it shall ever be the source whence the intellect of man has its most powerful stimulus and strength in presenting old truths with spring like freshness and youthful vigor. Yet we are persuaded there is an intellectual stimulant in personal contact with living minds which cannot be obtained in any other way than by personal contact.

The information and mental culture to be gained by the study of books are very important in furnishing the mind with fresh thought and argument regarding the truths most surely believed among us; but which of us does not feel that, the amount of travel, of visiting, of public speaking, is physically exhausting, so that when we sit down to get the contents of a book into our mind the strongest impulse we are sensible of is a desire to have a physical rest. We feel it needful to enter upon a process of preliminary mental discipline in order to get the mind into a state capable of receiving the contents of a book, and after before this preliminary process is completed some other duty calls for attention, and the book has to be laid aside before the argument has got a place among our mental furniture.

If we have not some pressure from without; if we have not some definite object to push us to strenuous exertion, the inward desire of improving our gifts may be too feeble to lift us up from our physical languor.

In personal contact with living men there is a stimulus which is not to be found in a book, and a more powerful

lover to lift us out of a "brown study" than is to be found in volumes of profound learning. That solitary effort has accomplished much is abundantly evidenced by the achievements of those who have labored, and those who will not stop the earth, but those who have been few compared with those who have been multitudes. A great thing by being habitually brought in contact with their fellowmen. Biographies of modern times indicate that many of those who have risen from the ranks of the common laborer and mechanic to places of influence in the Church and State, found much of their stimulus to intellectual attainment in the Young Men's Christian Association, Literary Society or Debating Club. There they were brought into frequent contact with living minds, with congenial spirits, having aims similar to their own, where a mutual impulse was felt by all constraining and cheering them on to further effort in order to reach a higher point than they had yet attained. In their experience they have proved the truth of the proverb, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," Prov. xvii. 17.

Everywhere a similar argument is used for gathering young men together for study into our Colleges and Universities. On the grounds of economy some may plead for this; but the weighty argument for this we believe, is to be found in the mutual influence of numbers pursuing together similar branches of study. Satisfaction with one's own attainments is diminished when those of others are found to be at least equal. The spirit of emulation receives an impulse when placed side by side with a company of students. The narrow views common to the private student give place to those which are broader and more comprehensive, so that he becomes more cosmopolitan and better fitted to act more harmoniously with others in general pursuits of the human family.

We believe these associations have been good for us in our student days. We believe something like them would be good for us yet, though we have grown gray in the work of the Gospel ministry. With the vigour, the buoyance and the poetry of youth, healthy emulation is apt to pass away when we are placed without the range of that intellectual impulse which arises from habitual contact with fellow students. Isolation is apt to put us out of sympathy with other minds, and naturally we get more limited in our views regarding the general claims and necessities of our race.

We believe that frequent conference on subjects connected with our work would tend much to keep our intellectual powers in more vigorous exercise, and help to make the composition of our sermons—shall I say brilliant, no—fresh as in the days of youth, so that the young would find in our sermons, composed in advanced life, the same geniality of thought which found a response in the hearts of the young, like to that which met us in the early days of our ministry.

We might gain spiritually.

We believe comparatively few, on this side the river, reach that spiritual purity which enables a man to feel a sacred reverence to all external things, as things of God, similar to the reverence commonly felt regarding the Word and the ordinance of prayer. They are few who can feel themselves as naturally drawn to the Saviour in thought, when they speak about the external things of the Church, or when they are receiving or disposing of dollars and cents, as they feel drawn in thought to Him when they hear of His love and suffering. The most of Christian men are apt to think and speak about outward things of the Church, exhortations, and prayer. Of the one class we are apt to feel and speak as the man of the world. Of the other we feel and speak as the devout Christian. Of the one we feel as if they belonged to man. Of the other as if belonged to God. When speaking of the one, all the feebleness incident to our fallen race may be allowed to intermingle without any consciousness of incongruity. We do not now say anything regarding the propriety of this distinction so often made. Of it we only say, "Let every man be fully persuaded in his own mind." It is on the fact we found an argument for Conferences on subjects bearing on the internal things of God's house.

We claim not to be among those already perfect—but would follow after. We confess to a tendency towards secularism when dealing with outward things. We acknowledge a power in them which draws us towards themselves, and away from reverential thoughts of God, or rather a weakness in us which keeps us from making them rounds in the ladder on which to get nearer to Him who has been lifted up to draw all men unto him. In other words, they have not the same direct and powerful influence in leading us to suppress the activities of the old man as have the considerations of those things connected, more specially, with the internal things of the Christian faith.

We are persuaded that these things, more powerful in lifting us spiritually,

should have a larger share of our attention when we meet together as members of Presbytery. It would tend to fill our minds with clearer views concerning the nature of Church machinery, and our heart with more fervent feelings regarding things sacred, which are often treated as secular. The man who objected to take a collection for the edification of a church, because it was bringing the secular into too close connection with the Gospel, had need to learn that making the collection should have been an act of worship as sacred, as singing and prayer. More frequent and sincere contact with the things of God, in praise and prayer, would have done much to have stripped the collection of that profane covering, his forgetfulness and ignorance of the owner of silver and gold, had led him to throw over it.

More mutual contact will the deeper things of the Gospel might be useful in abridging discussion regarding minor points, and in making us feel more the gravity of outward things as well as inward. We are persuaded that not having such conferences as is proposed, we lack one of the valuable means by which a deeper state of spirituality might be obtained. We sometimes hear complaints that all which is commonly done at our meetings, as done by a few and the rest sit as dumb spectators. This has been given as a reason for non-attendance on meetings.

We have not much sympathy with this complaint. Whether we be the individuals who initiate, or execute the resolutions of Presbytery, or only give a silent consent, we should all be interested in that which is designed to advance the cause of our common Master. Surely our hearts should be large enough to feel interested in that which concerns any brother in Christ, even though we may not see any personal advantage arising to ourselves from the resolution. We have not much hope of silencing such complaints by instituting the Conferences proposed; but they will afford opportunities of getting and giving personal benefits to all who will attend and take interest in them.

We might gain ministerially.

However well qualified any one of us may be for the work of the ministry, all of us are capable of improvement, and we think if we learned under the teaching of men of like passions, with ourselves when young men we are capable of doing so still, perhaps some of us would be more apt students now, than we were then, at least we know our ignorance better. The younger may learn of the more experienced, and the older may learn of the less experienced regarding many things closely bearing on our work, such as how shall we best deal with the young who are hearers but delay decision for Christ.

How shall we best deal with backsliders?

The necessity of personal dealing with parents regarding their making efforts for the salvation of their children. The propriety of lecturing in order through a book of Scripture. The propriety of giving a series of sermons on the same or cognate subjects. The best time and method of preparing discourses. The propriety of keeping up a system of critical study of the scripture. Is the study of science needful to give freedom and breadth to the mind?

How may the knowledge of modern science help us to preach the Gospel better? A brotherly conference on such subjects might be accompanied with profit.

We have felt with many that our early education did not bear sufficiently close upon the difficulties of our work as preachers and pastors. The work was entered and difficulties met for which we had no preparation. Having no hint of the experience of others in like circumstances, the difficulties were met, sometimes they were overcome, sometimes we were overcome, but in most cases there have been many blunders which a little experience might have avoided. The men of experience have possessions which they have acquired in the pastoral work, and which, we believe, they not only should be ready, but are standing willing to bestow them all on their brethren. The acquisition of it by many of us would be valuable, and we do not know any better way in which it could be given and obtained than in conference.

The officers of an army are not satisfied with the training of the military school, nor with the individual training they get in the field of conflict. They consult at every opportunity how they may most successfully meet the enemy. If we may so speak, they cast their experience into a common treasury of which all may become sharers, so that the end they all have at heart may be reached.

From this wisdom of the men of the world the office-bearers of the Church may learn much. Were the example more followed, there would be more unity of purpose and more success against the cunning of the foe.

Consultation regarding the duties of our office would be a power by increasing our knowledge of things connected with our work which are not to be learned in books, by making us feel more interested in one another by binding us more closely together as brethren,

and cheering those who labour under a sense of their isolation.

Such conferences would do much to send us home from our meetings of Presbytery to our respective fields of work with renewed zeal and increased hope of attaining great success in all the branches of his duties. They should be honestly tried.

OPINIONS OF GREAT MEN ON THE SABBATH.

"If Sunday had not been observed as a day of rest during the last three centuries, I have not the smallest doubt that we should have been at this moment a poor and less civilized people than we are."—Lord Macaulay.

"There is no religion without worship, and no worship without the Sabbath."—Comte Montalambert.

"The more faithfully he applied himself to the duties of the Lord's day, the more happy and successful was his business during the week."—Sir Matthew Hale.

"A corruption of morals usually follows the profanation of the Sabbath."—Blackstone.

"The Sabbath, as a political institution, is of inestimable value, independently of its claims to divine authority."—Adam Smith.

"Sunday is a day of account, and a candid account every seventh day is the best preparation for the great day of account."—Lord Kaimers.

"Give to the world one half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church, and the evening, according to your taste or rank, in the cricket field or the opera, and you will soon find thoughts of the evening hazards and bets intrude themselves on the sermon, and the recollections of the popular melody interfere with the Psalms."—Sir Walter Scott.

"I feel as if God had, by giving the Sabbath, given fifty-two springs in the year."—S. T. Coleridge.

"A Sunday given to the soul is the best of all means of refreshment to the mere intellect."—Isaac Taylor.

"Where there is no Christian Sabbath, there is no Christian morality; and without this, free institutions cannot long be sustained."—Justice McLean.

"The religious character of an institution so ancient, so sacred, so lawful, and so necessary to the peace, the comfort and the respectability of society, ought alone be sufficient for its protection; but, that failing, surely the laws of the land, made for its account, ought to be as strictly enforced as the laws for the protection of person and property. If the Sunday laws be neglected or despised, the laws of person and property will soon share their fate, and be equally disregarded."—Attorney General Bates.

"We are to account the sanctification of one day in seven a duty which God's immutable law doth exact forever."—Richard Hooker.

"The very life of religion doth much depend upon the solemn observance of the Sabbath; consider, if we should but intermit the keeping of it for one year, what a height of profaneness would ensue, in those that fear not God!"—Archbishop Leighton.

"We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day to keep it holy."—Dr. Chalmers.

"The Sabbath must be observed as a day of rest. This I do not state as an opinion, but knowing that it has its foundation upon a law in man's nature as fixed as that he must take food or die."—Willard Parker, M.D.

"As a day of rest, I view the Sabbath as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. One day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system."—John Richard Parre, M.D.

"So far as my observation extends, those who are in the habit of avoiding worldly cares on the Sabbath are the most remarkable for the perfect performance of their duties during the week. I have a firm belief that such persons are able to do more work, and do it in a better manner, in six days, than if they worked the whole seven."—John C. Warren, M.D.

INDUSTRY.

Man must have occupation or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world does not contain a briar or a thorn which divine mercy could have spared. We are happier with the sterility, which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar. No wealth can purchase them. No indulgence can last them. They flow only from the exertions which they repay.

THE JEWISH PEOPLE.

The *Allgemeine Zeitung* gives some interesting particulars as to the dispersion of the Jews over the world. In Palestine they have long been reduced to a very small proportion of their former number. They are now most numerous in the northern part of Africa, between Morocco and Egypt (where, especially in the Barbary States, they form the chief element of the population), and in that strip of Europe which extends from the Lower Danube to the Baltic. In the latter region there are about 1,000,000 Jews, most of whom are of the middle class among the Slavonic nationalities, while in the whole of Western Europe there are not 100,000 of them. In consequence of European migrations, descendants of these Jews have settled in America and Australia, where they are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing so much that they constantly spread farther to the South. Timbuctoo has, since 1858, been inhabited by a Jewish colony of traders. The other Jews in Africa are the Falashas, or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Yemen and Nedjran in Western Arabia. It has long been known that there are Jews in Persia and the countries on the Euphrates; in the Turcoman countries they inhabit the four fortresses of Scheresebs, Kitab, Sonamatan, and Urta Kur-an, and thirty small villages, residing in a separate quarter, but treated on an equal footing with the other inhabitants, though they have to pay higher taxes. There are also Jews in China, and in Cochin China there are both white and black Jews. The white Jews have a tradition, according to which in the year 70 A. D., their ancestors were 10,000 Jews who settled at Cranganore, on the coast of Malabar, after the destruction of the Temple of Jerusalem. The Jews remained at Cranganore until 1565, when they were driven into the interior by the Portuguese. The black settlers are supposed to be native proselytes, and have a special synagogue of their own.

SIGHT FOR THE BLIND.

A blind man once applied to an eminent oculist to inquire concerning an operation upon his eyes. He had been blind from birth. The oculist, after a careful examination, said to him that if he would submit to a critical surgical operation, there was a bare possibility that for an instant he might see; it would be only for an instant—a gleam—and then all power of vision would be destroyed. He would never see again.

The blind man desired that the oculist should undertake the operation. The question now to be decided was, what objects should he place before him, so that if that thrilling moment came, he might gain his first and last view of them. He could at once decide. He desired that the dear friends who ministered to him in all those years of darkness should be seated in chairs while the oculist was engaged in the operation.

For a long time the blind man submitted, in the patience of hope. At length that moment came! it was only for a moment; but he saw his dear friends! What a look that must have been! Now their image would be indelibly impressed upon his heart; and that thrilling moment's view would be his constant solace in all his remaining life of darkness!

Look at another fact which the above illustrates. If you are still without Christ, you also are in darkness. Your soul is blind. You have never seen Christ as your Redeemer, "the chief among ten thousand, and altogether lovely." He is able and willing to open the blind eyes of your soul. Yes, the Divine oculist is himself your dearest friend, whom you have never seen. He offers to dispel your darkness and heal your blindness.—*American Messenger*.

THE REASON WHY.

Infidels should never talk of our giving up Christianity till they can propose something superior. Lord Chesterfield's answer, therefore, to an infidel lady, was very just. When at Brussels, he was invited by Voltaire to sup with him and Madame C—. The conversation happened to turn upon the affairs of England. "I think, my lord," said Madame C—, "that the Parliament of England consists of five or six hundred of the best-informed, and the most sensible men in the kingdom." "True, Madame, they are generally supposed to be so." "What, then, my lord, can be the reason they tolerate so great an absurdity as the Christian religion?" "I suppose, Madame," replied his lordship, "it is because they have not been able to establish anything better in its stead. When they can, I do not doubt that in their wisdom they will readily adopt it."

DE CONTENT.

How far is a lonely land,
The night is so dark and wide,
The stars are so bright and true,
The moon is so pale and blue...

WHY PUT OUT THE LIGHT?

BY REV. J. D. SETON, D.D.

The gospel furnishes the only light
shed on the country beyond the river of
death. Bright and glorious are the
prospects which it holds out to the
sinner in that land. Thousands have lived in
hope, and died in triumph, under its
inspiring light. If the gospel is not
true, the light of heaven is extinguished,
the consolations of hope are abolished,
and the mystery of existence is unpenetrable
and bewildering. If the gospel is
false, man, with all his powers and
immortal aspirations, is reduced to the
condition of a brute, a degraded man,
a race, drunk, and slothful, to propagate
his race, to toil and suffer, to die and
rot. It cannot be unreasonable to demand
that men who have made
appalling such discoveries shall be
punished at their own choice. Not to be
graced at the extinguishment of the
light, and hence, and comfort of the
world would indicate a want of reason,
of sensibility, or a bias of mind unfavorable
to the truest, truest, and successful
course after truth.

A clergyman now deceased once told
the writer that he had the distinguished
and eloquent John Randolph, of
Roanoke, say that he was in his early
years inclined to infidelity. At that
time, through the influence of Mr. Jefferson,
and the purveyors of the French
Revolution, it was common for well-
educated young men to avow their want
of faith in the Bible. Mr. Randolph
said that, seeking to adopt opinions
without examination, he resolved to
investigate the claims of Christianity to
divine inspiration. He deemed it fair,
as the Bible was a record of the Christian
religion, to read this record. He
announced a careful and searching
examination of it, not doubting that
he should find the proofs of its falsehood.
He had not read through it, he
stated, before he was convinced that
a man might have composed the
Principles of Newton as easily as un-
inspired men could have written the
Bible. His conduct was not always in
harmony with his convictions, but subsequently,
through all the vicissitudes of his
remarkable and somewhat eccentric life,
he was an open, earnest defender of
Christianity. Such, we judge, would
be the common, if not the universal,
result of an intelligent and honest exami-
nation of the Scriptures. The intellect
would be convinced, if the heart were
not won. This is usually the first step
in the process of conversion.

We commend, then, to you, students
of every class and grade, a thorough
investigation of the claims of Christianity
to your belief and reverence. It invites
demands, challenges your scrutiny.
Look not to yourselves, to society, to
truth, and to God, to examine it, with
a scrupulous and unflinching gravity
of the subjects which it treats. Its
falseness that can be wiped by in-
dignation, interest, or pre-conception;
a thoroughness, that will leave no
material witness unquestioned; and a per-
sistence, that will not stop short of a
full and free conviction, and reaching
the conclusion that Christianity is true,
to embrace it heartily, adorn it by your
lives, and commend it to the attention
of the world; or, finding it to be a
delusion, to clothe yourselves in sack-
cloth, and to weep and lament that
the only light, solace, and hope of the
world are gone for ever.

A QUESTION WITH ONLY ONE ANSWER.

A young man from the Province,
who was sent to Paris to finish his edu-
cation, had the misfortune of getting
into bad company. He went so far as
to wish, and finally say, there is no
God; God was only a word. After
staying several years in the capital, the
young man returned to his family: One
day he was invited to a respectable
house where there was a numerous com-
pany. While all were entertaining
themselves with the usual amuse-
ments, two girls, aged respectively
twelve and thirteen, were seated in a
lady's window, reading together. The
young man approached them and asked,
"What beautiful romances are you
reading, so attentively, young ladies?"
"We are reading no romances, sir;
we are reading the history of God's
people."

"You believe, then, that there is a
God?"
"Of course! at such a question, the
girls look at each other, the blood
mounting to their cheeks.

"And you, sir, you do not believe
in God?"
"Once I believed it, but after living
in Paris, and studying philosophy, and
theology, and politics, I am convinced
that there is no deity in heaven."

"I, sir, was never in Paris; I have
never studied philosophy, or mathematics,
or all those things beautiful things
which you know; I only know my cate-
chism; but, since you are so learned,
and say there is no God, you can easily
tell me whence the egg comes?"

"A funny question, truly; the egg
comes from the hen."

"And now, sir, whence comes the
hen?"
"You know that as well as I do, Miss;
the hen comes from the egg."

"Which of them existed first, the egg
or the hen?"
"I really do not know what you in-
tend with this question and with your
question; but you that which existed first
was the hen."

"There is a hen then which did not
come from an egg?"
"Beg your pardon, Miss, I did not
tell you that the egg existed first."

"There is then an egg which did not
come from a hen?"
"Oh, if you—beg pardon—that is—
you see—"

"I see, sir, that you do not know
whether the egg existed before the hen
or the hen before the egg."

"Well, then, I say the hen."

"Very well, there is then a hen
which did not come from an egg. Tell
me now who made this first hen, from
which all other hens and eggs come."

"With your hens and your eggs, it
seems to me you take me for a poultry
dealer."

"By no means, sir, I only ask you
to name the mother of all hens and
eggs come from."

"But for what object?"
"Well, then, you do not know you
will credit the first hen, or you will
rather had it, the first egg, if the same
who created the world, and this being
we call God. You, who cannot explain
the existence of a hen or an egg without
explaining the existence of this world with-
out God."

"The young philosopher was silent;
he only took his hat, and full of
shame departed.—Translated from the
French."

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preparation of sermons, the confidence
of village, interests and public
improvements. A pastor must be
a student to keep a steady mind on
his people; he must be a student, that
more than they can, and lead them from
an over-awing mind and an over-
deepening piety.

1. Improve your time. All living
hours, put out your time at once, and
keep it out of the mind, as you may
take a big fish. Hold forth continually
in season and out of season. Only yester-
day a young lady just converted wrote
to me, "Do you remember in your let-
ter to my brother urging him to be a
Christian, that you said, 'I think your
oldest sister is a Christian.' That
sister is the Lord's, and not a Chris-
tian, and I (know that I ought to be-
lieve, and keep out your line."

2. Be sure and keep your heart whist-
ling lively and bright. Make the truth
fresh and attractive. Turn its bright
sides to men's hearts. If you can add
a bright feather from the wing of fancy
it will be all the better.

3. How often over the same ground.
The fish that is not quite ready this
morning is not quite ready the next.
No matter if other more expert fish-
men than you have been over the ground
before you. God may give to those little
or indifferent an eye to your hook.
Be careful about saying, "There are
no fish to be caught there."

4. Be prepared for some disappoint-
ments. Now and then your hopes will
be greatly raised to be gradually dashed.
You may feel a splendid vision to the
Lord's side, and just when you are
about to do it, you will find that you
will lose it. You will sometimes
be sure a man is stepping into the king-
dom, and the next you know he is in
the deep water of worldliness or scepti-
cism.

5. Finally, be patient. This is the
supreme, undeniably quality in a good
fisherman. A fisherman's patience is
prevalent the world over. You must
learn to fish the whole year, without tak-
ing a single fish, or even a few, and
yet consider you are doing a good time,
and go at it again, light and cheerful
the next day. Above all things, be not
weary in well-doing, if you would catch
souls.—Rev. Dr. Hallist.

"NAB STIFFE UP HERE."
It is related that an old Scotch elder
had once a day, was his minister at
an elders' meeting. He said some things
that nearly broke the minister's heart.
Afterwards he went home, and the min-
ister went home, too. The next morn-
ing the elder came down, and his wife
said to him:
"Ye look sad, John; what is the mat-
ter with ye?"

"Ah," he replied you would look
sad, too, if you had such a dream as I had.
I dreamt that I had been at the elders'
meeting, and had said some things
and grieved the minister, and when he
went home I thought he died and went
to heaven; and I thought afterward that
I died, too, and went to heaven, and
when I got to the gate out came the
minister, and put out his hand to take
me saying, 'Come along, John; there's
no spirit up here—I am happy to see
ye.'"

"The elder went to his minister direct-
ly, to beg his pardon; and was well re-
ceived. The elder was so stricken with
the Lord that two weeks later he also
departed."

"And I should not wonder," said he
who related the incident, "if he met the
minister at heaven's gate, and heard
him say, 'Come along, John; there's no
spirit up here.'—British Workmen."

"Whenever your client has no de-
fence," said an old barrister to a young
lawyer, "abuse the plaintiff's attorney."
We should judge that the defendant
certainly had studied this advice. Certain-
ly they met upon it.

We can hardly take up a political
journal that does not breathe with vituper-
ation of some kind against a political
rival. In a number of instances, we met the
same spirit in the religious newspapers.
Eighty years ago, if we may trust at all
the stories which assume to represent that
era, the pulpits were fierce in their
denunciation of antagonistic churches.
The spirit of controversy, banished from
the pulpit, takes refuge in the press.
The church militant is very well, but a
church that is nothing but ill-fated lack
of the spirit of Christ. In those news-
paper controversies there is not even
that interest which attaches to a genu-
ine battle. For since most readers take
but the one journal, the outlet appears
to them as one who faces with the air.
Zeal is commendable; but words of love
are better than words of fire. What
Paul said to Timothy might advantage-
ously be engraved in letters of gold, and
hung up in every editorial sanctum:
"The servants of the Lord must not
strive; but be gentle unto all men, apt
to teach, patient."—Christian Weekly.

SUPPOSE A CASE.
A church makes its contributions in
good, designating afterwards how much
shall go to general support, how much
to foreign missions, etc. The contribu-
tions this year are fifty thousand dollars.
The pastor is told to take out what is
necessary for his support, and give the
rest to general causes. His proceeds,
therefore, to calculate how much he
needs. He must have food for his fam-
ily, and they like good food. He must
provide shelter for them, and a brown
stone front on a Mansard roof make a
very tolerable shelter. His wife's health
requires that she should ride out, and so
a carriage and horses are provided for.
He must soon grow old, or he may die
suddenly; should not something be laid
aside for that? His daughter is soon to
be married, and his son needs capital to
start in life with. "Incidentals" must
be provided for. He thinks that about
forty-five thousand dollars will
meet his necessities, and he hands over
the remainder ("one-tenth," it is hap-
pened to be foreign missions, etc. Does he
have too little for those last?

Suppose another case. A merchant at
the end of the year finds that his income
is fifty thousand dollars. He reserves
forty-five thousand to provide for his
family, and gives his title, his thousand
to missions. His he reserved too
much for himself. The merchant's
income is the Lord's, and he must
contribute, as though it had once been
his, to the Lord's cause. As the preach-
er must live off the Gospel, so the mer-
chant must live off his business, but
should not be divorced from church
building and Bible distribution for the
support of the one thing for the support
of the other?—Western Era, in Nat.
Napier.

QUAKER ECONOMY.
A Judge, on a journey, fell in com-
pany with Quaker. "Sir," said the
judge, "how is it that you Quakers al-
ways have fat horses and money in your
pockets?"

Quaker. By-and-by I will tell you.
Shortly after they arrived at a tavern
the judge called for a glass of beer,
and asked the Quaker to drink; but he
refused saying, "I have no need. He
then called for two quarts of oats for his
horse, and the Quaker four for his
self."

Q. Now I will tell thee, we drink no
spirits at the tavern. How much dost
thou pay for the bitlers?"
J. Sixpence.
Q. How much for the oats.
J. Sixpence.
Q. My oats cost me nincence; and
what good did the bitlers do thee?"
J. They produced me an appetite.
Q. Assistance giveth thee all spirit, it;
Thou art so fat we might have
than thou, and our horses are fat. But
I have not done with the yet. I see
silver buckles on thy shoes. How much
dost they cost?"
J. Nine dollars.
Q. How long hast thou had them?
J. Eight years.
Q. Do they answer any better than
my strings?
J. No.

Q. With nine dollars we should have
bought live stock, and at the expiration
of five years we should have had fifteen
head of cattle. Here, up I see, you
can have money in our pocket. Instead
of wearing silver on thy shoes, we have
leather strings.

How much better the world would be
off, if we had more of this Quaker-econ-
omy.

A SLIPPER PREACHER.
People are often dangerously delicate.
Good men have up always the courage
of a friend of mine, who was troubled
with that complaint, and who was re-
solved and determined that, whenever
straggled, he would sit himself right.
He belonged to the United Presbyterian
body. Now, with a liberality that per-
haps in some respects distinguishes that
body above any others—of which I seize
the opportunity to bear personal and
honourable testimony in my own ex-
perience—his rule is that if the minister
gets tired, the substitute who fills the
pulpit shall be allowed for his double
services; if the minister get tired, he
shall be paid 30s; if the minister gets
tired, he shall be paid 2s; if the minis-
ter gets tired, he shall be paid 2s, and
so on. Well, my friend went away to
preach to a congregation, and after he
had preached he was paid 20s. He had
a allowed application that he was wronged,
and he looked the money, and he re-
solved to take proceedings to ascertain
whether the minister didn't. "More
than 2000." He said to the elders and
managers after the service, "You have
a very church, here."

"Oh, and you had a
grand church, sir." And you had a
grand minister. They readily assumed
to me, "I hope you are good;" and
then, "Oh, yes, what a good man you
are!" "What will you give him?"
"Two hundred pounds." "A grand
man!" "No, he'll like 2000 a year."
"Do you see what my friend?" "Let me
see the other ten shillings."—Dr. Christie.

It is not magnanimity, but simply
to make light of God's corrections.
What God is sending we should be
watching. Surely our sinners will
repent after a while, if we will not
interfere with them. It often falls out that
the sinner of our camp, guilty, and he-
ing all the rest. Our tears, for
our enjoyments to build our eyes that
we cannot see the many other things
which we possess. We have no more
than our share of this world, and we
shall not be able to see it. We have
no more than our share of this world,
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TORONTO, FRIDAY, MARCH 1, 1872.

The large space allowed contributors and correspondents this week, renders it impossible for us to give the usual quantity of editorial matter.

MONTREAL PRESBYTERIAN COLLEGE.

We learn from Montreal that at a numerously attended meeting of influential laymen, in connection with the Canada Presbyterian Church in the Province of Quebec, held in that city, on the evening of 9th inst., the following resolutions were unanimously agreed to:

Resolved.—That whereas during the discussion of the union of the Presbyterian bodies of the Dominion, the question has been raised as to the existence or continuance of a theological college in the city of Montreal, this meeting desires to give expression to the opinion which is believed to be general in the Province of Quebec, that the continuance and extension of the theological college in Montreal are essential to the welfare of the Church in this section of Canada, and consequently that it is our duty to place said college in such a position with respect to permanency and efficiency as to preclude the possibility of any such question being entertained.

Resolved.—"That since it appears from the statements of the Rev. John Laing that practical action in the Assembly's Endowment Scheme is likely to be postponed, and since the wants of the Montreal College are urgent, it is the judgement of this meeting that the College Board should proceed at once to solicit subscriptions, for the maintenance of one or more additional chairs, for not less than five years, and also for providing a suitable building for the College, it being understood that this movement shall not conflict with the Assembly's scheme should it be found practicable, but that the amount of such subscriptions shall be definitely secured to the Montreal College."

(Signed,) F. W. TORRANCE, Chairman. F. W. HAULTAIN, Secretary.

MANY CANADIAN readers will be grieved to learn that the Rev. Dr. McCosh, Principal of Princeton College, N. J., is lying dangerously ill with pneumonia. He has been ill for several days, and fears are entertained for his recovery.

Rev. Dr. Cuyler furnishes to the New York Evangelist a thoughtful article on religion among the "Higher Classes." He notices the fact that in the largest Presbyterian and Congregational churches of New York and Brooklyn the additions by profession are mostly from the humbler classes, worshipping in auxiliary chapels and mission schools, and accounts for the apparent decrease of conversions among the "higher classes" on these grounds: 1. The growth of wealth brings a snare; 2. The present social habits of the "higher classes" are not favourable to Evangelical influences; 3. These classes discourage plain and arousing preaching.

SOME 260 of the most eminent men of London have signed a protest against the inconsiderate prescription of large quantities of alcoholic liquids by medical men, as giving rise in many instances to the formation of intemperate habits. They declare that, though alcohol is important in certain diseases, "no medical practitioner should prescribe it without a sense of grave responsibility." They lay down the principle that it should always be prescribed with as much care as any powerful drug, and that the direction for its use should be so framed as not to be interpreted as a sanction for excess, or necessity for the continuance of its use when the occasion is past. And, without passing on the much-debated question whether alcohol is in any sense a food, they declare unanimously that "many people immensely exaggerate the value of alcohol as an article of diet." Is there not in this combined action of the leading physicians of London a suggestion for the consideration of the medical profession in Canada.

OUR PAPER.

DEAR SIR,—I am sorry to learn from the "talk with Presbyterians" in your last issue that you have not as large a subscription list to begin with as was expected. Perhaps you are not a little to blame yourself. Many in the west, like myself, were misled by the statement in the Prospectus, that "immediately after the appearance of the first number, a thorough canvass of the country, from Winnipeg to Halifax, would be made." We very naturally waited to be called upon by your agent, not understanding that we were expected to make the canvass. But now that our misapprehension on this point is removed we must exert ourselves, and, if we do so we are bound to succeed.

Permit me to present a few facts which may encourage you in your enterprise, and also stimulate friends to maintain it vigorously.

The want of a denominational organ has long been felt in our Church. At the last meeting of the Synod of London, an overture to the General Assembly with the view of obtaining such an organ was adopted, but owing to the press of business at Quebec, was laid on the table till next Assembly. I was not the Synods wish that the periodical whatever might have been its form, should be under control of the Church Courts, but merely that the Assembly should hold out such inducements—even pecuniary to a certain extent, if need be, as to warrant some one to engage in the enterprise on which you have entered. Your paper is, therefore, fitted to supply a real want which has long been felt. Judging from the numbers which have appeared, I believe that it can be made to supply that want adequately. I question if the Assembly, after long deliberation, could have suggested any thing better either in form or in matter than the BRITISH AMERICAN PRESBYTERIAN.

Our Church needs such a paper for the following reasons:—

1. To present and maintain our distinctive principles. These are at present culpably suppressed, or, at least, they are not asserted as they should be. If they are not worth the trouble of advocating, or if we are ashamed of them, what apology can be offered for our maintaining any longer a separate organization as a church? If a church has not distinctive principles to which it is warmly and enthusiastically attached, it never can be aggressive; as it can not have either unity, vitality, or power. The Christian charity which is alleged in opposition to this must be spurious, as it is subversive of principle; besides it is a kind of charity which no church in the country, except our own, lays claim to.

2. To stimulate our people to sustain the general schemes of the Church. The people are becoming every year more intelligent and discriminating in contributions. Hence, if we would fully enlist their sympathies in the work of the Church, we must take them into our confidence and communicate to them ample information. This information never will be communicated by resolutions of Assembly, nor by statistical tables. Our people, in general, read neither the one nor the other. Let the people know the extent and the necessities of our Home Mission field, and the magnitude of the work in which we are engaged; let them have the claims of the heathen, and of Christ to whom the heathen are given, constantly presented to them, accompanied by habitual reference to our high privileges by which compassion is generated; let the great cost of an educated ministry, and urgent need of it, particularly in the present age, be constantly and faithfully insisted on, and we will soon have both men and means furnished to carry on efficiently the great work entrusted to us.

3. To guide our Church courts in their deliberations. Without changing, or even tampering with, fundamental principles of doctrine and government, much must be done to adapt our legislation and activity to the country and the age in which we live. We must know the wants of the Church, its peculiar circumstances, and its very tastes, if we would be in a position to influence and guide it wisely. Thus a great many questions need to be discussed in a denominational paper that the mind of the Church may be known, and its very best thoughts and feelings may be expressed. It is truly deplorable to see many of the ablest and the most pious and devoted of our Church office-bearers travelling to the General Assembly without any definite idea of what ought to be done, merely to see what will turn up. Hence crude legislation, and the want of all living sympathy between our people and our Church courts.

4. To foster the development of the inner life of the Church. This, of course, must correspond with our doc-

trines. There is much religious experience in the Church, there are many indications of spiritual growth and progress which ought to be carefully recorded and cherished. These, if known, would give tone to the Church's sentiments, and greatly promote brotherly love. There is no reason why we should be indebted to other countries and churches for our religious sentiments. Our Church should have a distinctly marked individuality in its religious life. Until this is acquired it never can be truly united and consolidated. How gladly would I see the ripe religious experience and careful observations of our own ministers and members largely substituted for the valuable extracts on the inner pages of your paper!

5. To neutralize the intensely worldly influence of our secular papers. Such papers are more worldly in Canada I believe, than in any other country. They are "of the earth, earthly." This is largely due to the absence of any great principles to contend for. It is a pity that our people should have no other periodical literature than these furnish. Why should politicians and ambitious worldly men have the almost exclusive control of the periodical press? Why should the Church neglect an agency for good, so powerful if rightly directed? We could surely present to our people more edifying biographies than those of living politicians; more valuable narratives than sickening details of crime and criminal trials; and more pleasing and truthful illustrations of human nature, bad as it is, than are furnished by the relentless and implacable fury with which political antagonists are pursued and persecuted!

For these, and many other reasons which might be adduced, we must have a paper of our own; and we must endeavour to secure its admission into every family in the Church. This object is worthy of any effort or any sacrifice which may be needed to secure it.

Yours truly A MEMBER OF THE SYNOD OF LONDON. HINTS ON GIVING.

HINTS ON GIVING.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—With all my heart I congratulate you on the outset of your paper, and wish you all success. Your letter box, which you have kindly opened, will no doubt be much used and prove very useful—even common sense things in plain language may turn out useful hints. If you have no objections I may send you a few lines now and then; only, Dear Sir, do not strike the letters that come too hard. Really I thought our Post master, the other day, would knock the stamps through and through some letters. Dear Sir, with your correspondents and you may draw out some useful thoughts. You know we are all apt to imagine we have some thoughts worth printing. Perhaps you say that's conceit. A minister, who had a good deal of that article, one day looking very sad and laying his hand on his breast, said to a brother, "There is something here." "Very likely a little wind," was the rather cutting reply. But wind or not wind, there is one tho't I would like to see ventilated in connection with our Church. "That there is a great advantage in frequent and individual giving." There is nothing new, nothing original in that idea. That's so, but it is worth being made a text and having a few heads and particulars written on it, and if you see fit sir I shall try and do so, but not in this letter, farther than to say a few words in connection with your paper. We wish to see the

BRITISH AMERICAN PRESBYTERIAN

a great success. In order to this, there must be a large number of subscribers. Now sir many are already taking other papers, a local, the Globe, the Witness, &c., and would wish to take the PRESBYTERIAN—but what? cannot afford it. Two dollars a year! two dollars! Must deny myself the pleasure and the profit or reading this new first-class family and church paper. Mr. Editor, perhaps this may catch the eye of some friend who feels so. Now allow me a word with him. My friend lay aside meantime the two dollars a year—and look at the paper as about four cents a week. Not over four cents a week in my case for there are four of us—myself, my wife, my son, my daughter, all working—each entitled to wages and a right to subscribe and read, each for himself and herself. Well here is a club of four, each paying one cent per week and each has a read of eight pages weekly of excellent matter, church news, &c., benefiting the cause and improving ourselves. Do not say cannot afford it. Perhaps the friend may say the case does not suit him, he has a family. Well then is he not the more able to afford it? If not, let him take a step forward and get wealthy.

But enough for the present, with your leave I may write you again on the advantage of frequent giving and individual giving in connection with our church. Meantime, I remain, sincerely yours, J. W.

NOTES FROM CORRESPONDENTS.

There is scarcely any diminution in the steady stream of congratulatory correspondence which some time ago commenced to flow in upon us. We are not at all offended, nor do we find it troublesome to open and peruse dozens of letters every day, especially when many of the missives cover subscriptions to the BRITISH AMERICAN PRESBYTERIAN, and useful contributions for its columns. We again make a few extracts, which may not be uninteresting to the reader.

One of our ministers in an eastern county pertinently remarks:—"I do not see why Ontario, the leading Province of the Dominion, should not be able to support a Presbyterian paper of its own, especially as each of the maritime Provinces, New Brunswick, Nova Scotia, and even little Prince Edward Island, can do so. If our churches here should fail in doing so, it is certainly not for want of means or talent, but for want of zeal in the Redeemer's cause. The Press is a power for good or for evil; and the Church of Christ cannot, therefore, dispense with its use. It is one of those means by which light is to be diffused and the darkness dispelled, till the glory of the Lord shall fill the whole earth, as the waters cover the channels of the great deep."

The same writer adds a few items with respect to the congregations and people in his vicinity:—

"We have had our missionary meetings last week in this county and in Prescott. The weather has been unfavourable, and some of the roads impassable at night, yet the attendance generally has been pretty good. The people in the north of Glengarry, with the exception of a few Romanists, Baptists, and Congregationalists, are all Presbyterians. There are four large churches within a range of fifteen miles. One is in connection with the Church of Scotland, and three are in connection with our own Canadian Church. In Lochiel we have one of the largest Presbyterian congregations in Canada, with a communion roll of upwards of two hundred. The people are generally in very good circumstances. The old log-houses are rapidly passing away, and fine, substantial buildings are supplying their place. The land is good, and by a proper system of farming large crops can be raised. The people are a fine, intelligent, moral people, hospitable to a proverb. They love and respect their ministers, and a Scotch minister among them feels very much as if he were at home. On the north, east, and south they are enclosed with the almost impenetrable darkness of Romanism. From them westward, however, like the course of empire, the light of Gospel truth shines, with all the blessings of civil and religious liberty. God grant that the darkness of Popery may soon be dispelled, and that poor deluded Romanists may see great light. I trust a better day is dawning for them and for the world."

The Rev. W. T. McMullen, of Woodstock, after writing words of approbation on the "style, tone, and general appearance" of the BRITISH AMERICAN PRESBYTERIAN, goes on to say:—

"I hope our ministers and people generally will not be so simple as to wait to see what is to come of it, and thus take the most direct way of killing a much needed and exceedingly promising denominational organ. If we are to have a vigorous and successful Presbyterian newspaper, I am convinced, it must be—not by the Church appointing an editor, under a committee of management—but by the private enterprise of a man who, loyal to the Church, shall be his own master, and start precisely as you have done. Under the patronage of such a large, intelligent, and influential denomination, the BRITISH AMERICAN PRESBYTERIAN should rise to the very front rank in influence and power among the newspapers of our country."

A TIMELY HINT.

The following note, from a friend in an eastern town, illustrates very plainly how a little individual effort may assist us in extending the circulation of the BRITISH AMERICAN PRESBYTERIAN. We shall let our correspondent tell his own story:—

MR. EDITOR,—One or two zealous Presbyterians in every congregation could, with a very little exertion, in a very few days, put your excellent paper on a magnificent basis. Yesterday I enquired at our post office if many copies of your paper were received there; I found there were only two. I was sure this could not be from any lack of interest in the success of your paper, but from the want of direct application to the members of our congregation. Believing this, unsolicited by any one, I went out this afternoon, and in less than an hour got six subscribers and

their subscriptions too. I hope to send you a dozen more, with the money, soon.

Hoping that many of your readers will, from heart loyalty to the cause of Presbyterianism, do as I have done, I am yours, A. M.

Feb. 23rd, 1872.

Reader! Go thou and do likewise.

"W. D. B." ON "ALIIQUIS" LETTER.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—There is no wish on my part to enter into or keep up a controversy on the subject of Union with the Kirk. But as somebody has been kind enough to offer himself as a guide to your younger correspondents, of whom I am willing to be considered as one, I shall ask his guidance a little further in this matter. I do not wish to be misled, nor that any of your readers should be, and I am sure that "Aliquis" cannot mean to lead any one astray.

He says, "The subject of Union will clearly not be before next Assembly in June." I should like to ask our guide, and many besides myself would like to know, if, with the reports of Presbyteries and Sessions upon Union lying on the table, the next Assembly in June will yet not have that subject before it in some shape or other? I am the more puzzled about this because in your editorial upon Union you plainly intimate that it will be before the Assembly. If you are right—and I suspect you are not a young correspondent—then somebody needs guiding. I am only anxious that the truth should be known, and kept clearly before our people.

Again, "Aliquis" says, "The reason why three years were mentioned in the resolution was that, in the ordinary course of church procedure, this period would elapse before the Union could be consummated." But you mention June, 1873, as the time when Union may be consummated in the ordinary course of church procedure—just half the time our guide says. I am not writing just now in favour of hastening this matter; but many of our people are very impatient of unnecessary delay, and I am only anxious that the truth should be known. Which is right—one year and a half, or three years?

It is thought that I am labouring under a misconception in saying that the raising of a certain amount of money is the all-controlling reason for delay. It is said that the raising of that money has nothing to do with delay of the Union. I distinctly admit in my previous letter that the raising of that money does not necessarily involve delay of three years. Perhaps I put it too strongly, although I am not convinced of that, in saying that raising money was the all-controlling reason. I frankly acknowledge that there are difficult questions of arrangement with respect to the colleges and theological halls to be settled; at the same time no one can have listened to the discussion in the Assembly without being satisfied beyond any doubt that the raising of our endowment, if not the all-controlling reason, had very much to do with, and was stated again and again as being the reason why three years were mentioned as the time at, if not within, which Union might take place.

"Cunctator" pleads that what may be called the prejudices of a small but not contemptible minority should be treated with tenderness and respect. It has never been the fault of our Supreme Court not to deal tenderly with what many call prejudices. It has dealt so tenderly with them in the matter of instrumental music, for example, that not a few of our churches and ministers have taken the matter into their own hands, and, if not set at defiance, yet have ignored and so weakened the authority of our Assembly to a degree that I think is very greatly to be deplored. I hope that in this case these may yield in time to reason, and not be obstinately persisted in till the outside pressure shall become so great as to prevent even the exercise of calm reason and sound judgment.

But, sir, this is dangerous ground. I shall be glad if, in the providence of God, this union shall be accomplished soon; but, equally with those who counsel delay, I am chiefly anxious that—when it does take place—it may be so firmly based on a clear understanding between the parties to it, on feelings of such mutual confidence, respect, and Christian love, that it shall be one of the most happy and lasting unions of the scattered members of the Presbyterian family that has yet been seen.

I am, my dear sir, Yours very truly, W. D. B. Whitby, Feb. 23th, 1872.



LETTERS FROM HOME.

Best wanderer over the wild sea-coast... To the palm-grown sunny side... To the desolate dreary camp...

Sabbath School Teacher.

VISIT YOUR SCHOLARS.

One Sabbath evening, (writes a teacher,) on looking over the roll of my class, I found that, among others, Ann had to be marked among the absentees. I took a note on my visiting list, intending to call during the week...

IRREVERENCE.

In some Sabbath-schools there is an atmosphere of irreverence. There is little or no seriousness in the exercises. Now, the opposite of this should be studied and cultivated. The air, manner, address, and tone of all, while at work, should be serious and reverent.

SET HIM TO WORK.

If you have a boy in your class who loves the Saviour, set him to work. He will do for a wild companion more than you can do. The class expect you to "talk good" and be good, because you are a Sunday school teacher...

A SUNDAY SCHOOL LIBRARY.

A carefully selected, well managed library is doubtless of great value, especially in new settlements and among people where books are scarce. But it is by no means the essential requisite that it is sometimes thought to be.

Fear not, thou that longest to be at home. A few steps more and thou art there. Every day and every hour the boat pushes off with some of the saints, and returns for more. Soon, O believer, will be said of thee, as it was to her in the Gospel, "The Master is come, and calleth for thee."

Our Worn Toys.

THE CHILDREN'S PUZZLE.

Around a table stowed with books and toys, There sat a merry group of noisy boys, Half battling to display, with fingers swift A puzzle in a box—their father's gift.

LITTLE LILY'S FAITH.

Little Lily said to me the other day, "Louie, what do you think? Harry is afraid of the dark! I am not afraid, for I know God can take care of me just as well in the dark as in the day."

TIDE MARKS.

It was low tide, and the great, gray rocks stood up bare and grim above the water; but high up, on all their sides, was a black line that seemed hardly dry, though it was far above the water.

Scientific and Useful.

Rush on Consumption.—Dr. Benjamin Rush wrote in 1800 some very sensible things about the cause and cure of consumption, which are republished in the Herald of Health for February. His remarks that it is unknown among Indians, scarcely known among pioneers, less common in country places than in cities; that the liability to it increases with intemperance and sedentary modes of life; that artificers who work in the open air at all seasons are less subject to it than those who are confined at occupations not requiring the constant exercise of the limbs; and that women, who sit more and exercise less than men, are most subject to consumption. His theory is that air, exercise, and a generous, wholesome diet are the best cure, as they are the best preventive. Sea-voyages, change of climate, nauseating medicines, blood-letting, blisters, perspiration, blisters, etc., are useful in proportion as they involve or facilitate the general invigoration of the system by the means referred to.

own ailments; but this is not profitable study, any more than remorse is repentance. Healthy people, on the other hand, seem to repeat without a thought, over and over again, the acts which they know will lead to headaches, or colds, or derangements of digestion. Persons who would be indignant if classed with drunkards, since they do not get drunk, or even touch intoxicating liquors, will have their "little speck" of lobster-salad, or rich pastry, or late hours, or a novel at one sitting, or a slippered walk in the moonlight—and pay for it, drunken-fashion, with a miserable next day. There is no moral difference between these headaches on dyspepsia or sore throats and the Katzenjammer, or "soda-water after-stage" of the toper. In both cases, the body has been outraged in spite of knowledge, at the dictate of whim or momentary desire.

BRITISH AMERICAN PRESBYTERIAN

British American Presbyterian

The want of a journal devoted to the interests of the United Presbyterian Church in the Dominion of which at the same time the American Presbyterian Churches of the Dominion could meet with us, as upon a common platform, for the discussion of questions in which all are so vitally interested, and for the free interchange of sentiments and views, has been long felt by the members of the denomination. It has been the object of the undersigned to remedy this deficiency by the establishment of a journal, which should be a medium of communication between the British and American Presbyterians, and which should be a medium of communication between the British and American Presbyterians, and which should be a medium of communication between the British and American Presbyterians.

The "British American Presbyterian" will contain full reports of the proceedings of the General Assemblies of the British and American Churches, a complete digest of ecclesiastical intelligence, local and foreign, specially furnished by correspondents; statistics of denominational progress; a carefully prepared summary of the news of the day; and original articles on Church, Religious, Literary and Social questions.

The management for the British American Presbyterian Union, already so auspiciously inaugurated, shall be mainly and persistently conducted and we shall make use of all the means in our power to secure the success of the enterprise. It is our object to secure the early commencement of the publication of the paper.

C. BLACKETT ROBINSON, Publisher and Proprietor.

British American Presbyterian

OPINIONS OF THE PRESS.

We are indebted to our brethren of the Press for numerous kind notices, from among which we publish the following:

The enterprise will doubt meet with a hearty support. -Edinb. Plan.

It will no doubt supply a felt want, and be a useful denominational organ. -Strathroy Age.

It is a good looking sheet and we anticipate for it a large circulation. -Port Hope Free Press.

We shall be glad to see the organ of the Presbyterian Church among our exchanges. -Canada Christian Advocate.

We cordially welcome this new paper, and hope for it a hearty reception from the Presbyterians of the Dominion. -The Observer.

It presents a very creditable appearance, and promises to be a valuable acquisition to the Church. -Edinb. Plan.

The new paper is well printed, carefully edited, and ought to be a blessing in every Presbyterian home. -Windsor Post.

In our opinion it is what a Presbyterian journal ought to be. We wish to see it published every week. -Canada Scotman.

It is a handsome paper, and if the promise of the first number be sustained, it may be one of the most useful and popular religious journals. -Huron Express.

The initial number presents a very fine typographical appearance, and its contents display ability and are highly creditable. It merits the support of the Presbyterian body. -Oakville Argus.

It presents a most appearance, and worthily represents the Church for which it will strive to be the official organ. We think it will be a double-edged, complete success. -Collingwood Enterprise.

This will supply a deficiency which has been long felt, and deserves the support of all who desire the prosperity of the Presbyterian Church, and the best interests of religious truth in general. -St. Mary's Argus.

It is very neatly printed, in eight page form, and is fair to the worthy advocates of the wealthy, numerous, and intelligent denomination whose interests it is published. We wish it success. -Edinb. Plan.

The want of such a journal has been much felt by the members of that body, and now that the opportunity offers, they should show their appreciation of the efforts of the publisher by patronizing it. -Edinb. Plan.

It is an eight-page paper, well got up, and handsomely printed, and is devoted to the interests of the Presbyterian Church in the Dominion. We wish the proprietor success. -Cannington Observer.

It will work heartily for a union of the different bodies of Presbyterians and will presumably receive a hearty support as to make one of the permanent institutions of the church and country. -Woodstock Review.

It promises to be a vigorous and enterprising publication. Editorially it is ably conducted, and contains a large amount of readable and interesting matter. The Presbyterian family should be without it. -Belleville Chronicle.

It presents an appearance highly creditable to the publisher, and the editorial department is well sustained. The new journal supplies a want which has been long felt by the Presbyterians of the Dominion, and we have no doubt that it will meet with a hearty support. -Mont. Free Examiner.

The paper is quarto form, neatly printed, and contains a large amount of original and carefully selected matter, dealing with subjects of interest to the Presbyterian denomination. The publisher has our best wishes for success. -Ingersoll Chronicle.

From the first number, we judge that it will supply the long felt want of an able exponent of the principles of its denomination. We can heartily recommend it to our readers who are so anxious to be in the doing of the Presbyterian Church. -Clinton Era.

With such a large constituency as the Presbyterian body of Canada, whose organ it undoubtedly aims to become, its success is already assured. The paper is well got up in quarto form, and should be liberally supported. -Mont. Gazette.

It is a large and neatly printed, and gives promise of doing good service among our Presbyterian brethren. We gladly place it on our exchange list, and we hope to see it promoted to the cause of truth, and advance the interests of pure and undivided religion. -Canadian Baptist.

It is a respectable looking sheet, evinces ability in its editorial department, and will, we doubt not, be liberally supported by all members and well-wishers of the Church whose interests it is intended to promote. -London Evening Herald.

Mr. Robinson being possessed of ability, and long experience as a publisher, we believe the Presbyterian will quickly take a prominent position in the religious papers of this continent. We wish to see it published as a practical medium for Presbyterians in this locality. -Huron Express.

The Presbyterians, we believe, are at present without a special organ in Ontario, and when we consider that other religious denominations have organs of their own, we do not see that there is any reason why the new journal of the Presbyterian Church should not be established. -London Daily Herald.

From personal knowledge of the publisher, we regard the enterprise as in good hands. We have often wondered that no representative Presbyterian newspaper existed in the Dominion. The field is wide, and extension is alone needed to ensure success. -London Daily Advertiser.

We think that our old friend C. Blackett Robinson, who of the London Daily Herald, is the right man in the right place, and from his former success in journalism and his thorough acquaintance with the business in all its details, we do not see how success would be less than a certainty. -Ottawa News.

The first number of this eight page paper has been issued, and presents a very fine typographical appearance. Its columns are devoted to the interests of the British American Presbyterian Church, and we are confident that it will be a valuable acquisition to the denomination. -Toronto Evening Express.

It is in its nature well calculated, especially directed to the interests of the Presbyterians in Canada, and we are confident that it will be a valuable acquisition to the denomination. -London Daily Advertiser.

As a direct class, denominational newspaper, it has no superior, being carefully edited and neatly printed. We are confident that it will be a valuable acquisition to the denomination. -London Daily Advertiser.

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confidently recommending it to the notice of our readers. It is a journal of religious and general news, and its typographical appearance is excellent. We wish to see it published as a practical medium for Presbyterians in this locality. -Huron Express.

It is an eight-page sheet, neatly printed on good paper, and makes a very creditable appearance. It will be a valuable acquisition to the denomination. -London Daily Advertiser.

It supplies a want long felt by the Canadian Presbyterian Church, the members of which will doubtless extend to it a hearty support. It is a journal of religious and general news, and its typographical appearance is excellent. We wish to see it published as a practical medium for Presbyterians in this locality. -Huron Express.

It is a handsome eight page sheet, and gives evidence in the first number of being a well managed journal. It will be a valuable acquisition to the denomination. -London Daily Advertiser.

The want of a journal devoted to the interests of the Canadian Presbyterian Church, and open to the wider Presbyterian churches, for the discussion of questions in which all are so vitally interested, and for the free interchange of sentiments and views, has been long felt by the members of the denomination. It has been the object of the undersigned to remedy this deficiency by the establishment of a journal, which should be a medium of communication between the British and American Presbyterians, and which should be a medium of communication between the British and American Presbyterians.

We have received the first number of this journal, and we have no doubt that it will meet with a hearty support. It is a journal of religious and general news, and its typographical appearance is excellent. We wish to see it published as a practical medium for Presbyterians in this locality. -Huron Express.

It is published weekly in the interests of the Canadian Presbyterian Church, and is a medium of communication between the British and American Presbyterians. It will be a valuable acquisition to the denomination. -London Daily Advertiser.

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It contains forty columns (divided into eight pages) of excellent miscellaneous reading, a fair portion of which relates to the doing of the denomination in which it is published. It is a journal of religious and general news, and its typographical appearance is excellent. We wish to see it published as a practical medium for Presbyterians in this locality. -Huron Express.

The first number comes to us well printed on good paper, and evinces a large amount of care in its arrangements. Its selections of home and foreign news are judiciously made, and its editorial department is very complete. The editorials are well put together, and show no ordinary amount of ability. -Edinb. Plan.

Notices, Scientific and Useful, with other matters of an interesting nature, are judiciously selected. The body of the paper is well arranged, and the typography is a pattern of neatness and excellence. It is in an organ of which the Presbyterians of the Dominion have no reason to feel ashamed. -Strathroy Age.

The first number of the British American Presbyterian has appeared, and presents an appearance highly creditable to the publisher, while the editorial department is very large and complete. It is a journal of religious and general news, and its typographical appearance is excellent. We wish to see it published as a practical medium for Presbyterians in this locality. -Huron Express.

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TRAVELLERS' GUIDE.

Table with columns for Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Mississauga Railway, Toronto, Grey, and Bruce Railway, and North of Closing Miles from Toronto to P. B.

Travellers' Guide.

Table with columns for Grand Trunk East, Grand Trunk West, Great Western Railway, Northern Railway, Toronto and Mississauga Railway, Toronto, Grey, and Bruce Railway, and North of Closing Miles from Toronto to P. B.

ST. CLOUD HOTEL,

RAND BROTHERS, BROADWAY AND 42ND STREET, NEW YORK.

Only three blocks from Grand Central Depot of the New York and Boston Railroads.

This favorite establishment is now and conducted on European systems. Visitors to New York from Canada pronounce it to be the most desirable institution of the kind in that city.

ST. LAWRENCE HALL,

ST. JAMES STREET, MONTREAL.

Long Established—Well Known. Visitors are, as far as possible, provided with the comforts of home life.

ALEX. GEMMELL,

BOOTMAKER, Sign of the "Golden Boot," 97 KING STREET WEST.

Has in Stock a very large assortment of Gentlemen's Sewed Boots, Home made. First-Class English Boots at reasonable prices.

Best quality of Boots of all kinds made to order.

D. SPRY & CO.,

GROCERS & DEALERS, 135 YONGE STREET, TORONTO.

Has in Stock a very large assortment of Gentlemen's Sewed Boots, Home made. First-Class English Boots at reasonable prices.

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THE YORKSHIRE CATTLE FEEDER,

FOR FATTENING AND BRINGING INTO CONDITION HORSES, COWS, PIGS, &c.

It is highly recommended by the Professors of the Veterinary Colleges of Great Britain, and is a remedy of renowned worth, possessed of purely vegetable extracts, and is perfectly safe.

HUGH MILLER & Co., Proprietors, 187 King St. East, Toronto.

LADIES' REPOSITORY

AND HOME MAGAZINE. THIRTY-SECOND VOLUME.

The Ladies' Repository is a Christian Family Magazine, then a quarterly, and is published for the ladies of the Dominion. It is a journal of religious and general news, and its typographical appearance is excellent. We wish to see it published as a practical medium for Presbyterians in this locality. -Huron Express.

GOLDEN HOURS

FOR 1872. An Illustrated Magazine for Boys and Girls.

This beautiful and sparkling magazine will begin its fourth volume in January.

Each number will contain forty-eight large colored pages, of beautiful and carefully illustrated. A large variety of matter, such as, Travels, History, Natural History, Science, etc. Superior arrangements have been made for 1872. The best volume yet issued. It is a pure, sweet, and elevating magazine for the young. It is published every week, and is a journal of religious and general news, and its typographical appearance is excellent. We wish to see it published as a practical medium for Presbyterians in this locality. -Huron Express.

JAMES P. MAGEE, Agent, 33 Bromfield St., Boston.

The illustrations are the finest we ever saw in any paper. -Daily Monitor, Elizabeth, N. J.

THE ILLUSTRATED CHRISTIAN WEEKLY.

FOR 1872. Encouraged by the hearty approval with which the publication of this paper is so often received, the publishers would announce that with the issue of January 6th, 1872.

The Illustrated Christian Weekly will be enlarged by a weekly Supplement of 800 pages.

The price of the paper will remain the same. Two Dollars a Year in Advance.

Dr. C. S. Robinson's instructive articles, descriptive of Life and Manners in the Holy Land, drawn partly from personal experience, will be continued. They will be illustrated, and will be found peculiarly valuable to all Sabbath school workers.

"How to Build and Beautify Our Homes," will be discussed by S. E. Todd.

Religious work at home and abroad, as well as social and domestic life, and scenery will be illustrated. An additional feature will be correspondence from foreign mission fields, illustrating, by pen and pencil, the religious, social, and civil life of foreign countries.

We have assurance of occasional contributions on timely topics from Rev. Messrs. William Adams, W. I. Huntington, John Cotton Smith, T. L. Cuyler, W. C. Wilkinson, H. M. Baird, J. E. Rankin, Jacob Abbott, and others.

"Action" we expect to hear from the Misses Matthews, Mrs. Benson, Mrs. Barr, Mrs. Ballou, Mrs. Denison, Mrs. H. E. Brown, Mrs. Knight, Olive Thorne, the author of "Jessie's First Prayer," and other favorite authors.

The Art department will be as ably conducted in the future as it has been in the past, no care or expense being spared to place the Illustrations of the CHRISTIAN WEEKLY in the front rank of Illustrated Journalism.

A copy of the paper will be sent free for one month to any Clergyman desirous of examining it, with reference to promoting its circulation.

TWO DOLLARS A YEAR. CANVASSERS wanted in every church and community. American Tract Society, PUBLISHERS, No. 150 Nassau Street, New York.

CHRISTIAN UNION

Has long been a circulation surpassed by only one: the Religious Journal in the United States, and that one over twenty-two years old.

WHY IS IT? BECAUSE, First, HENRY WARD BEECHER

is its Editor, and the Editorials, Star Papers, and Lecturo-Roots Talks are welcomed by thousands and thousands of Christians everywhere, who want thorough and attractive reading, and who have at heart the interests of the whole Church of Christ, while the paper is full of admirable reading matter on every live topic of the day, the Contributions being representative men of all denominations.

BECAUSE, Thirdly, ITS FORM, Sixteen pages, large quarto, STITCHED AND CUT, is so convenient for reading, binding, and preservation as to be a great and special merit in its favor, apart from its superior literary attractions.

BECAUSE, Fourthly, It is the Brightest and Most Interesting Religious Paper published, being quoted from by the Press of the entire country, more extensively than any other, the whole editorial work being in the hands of experienced and cultivated men.

BECAUSE, Fifthly, It has something for every member of the household. Admirable contributed and editorial articles, discussing all the great topics of the day, fresh information on unobscured subjects; much matter of a high and pure religious tone; poems, household stories, and chat for the little ones.

BECAUSE, Sixthly, MARSHALL'S Household Engraving of Washington! A fine impression of which is presented to every subscriber of the paper, is a really superb work of art, a subject appealing to every American, and as was said by F. O. C. DANFEL, THE CELEBRATED ARTIST, "is beyond all question, the best head, engraved in line, anywhere in this country, as well as the finest copy of Stuart's portrait."

BECAUSE, Seventhly, MY WIFE AND I; OR, HARRIET HENDERSON'S HISTORY. By HARRIET BEECHER STOWE. FREE FOR TWO MONTHS.

Send for Circulars with full particulars. All subscriptions, applications for specimens, copies, and notices, etc., received and attended to by F. O. C. DANFEL, THE CELEBRATED ARTIST, 100 Nassau Street, New York.

PRESBYTERIAN QUARTERLY

FOR 1872.

Among the fruits of the reunion of the Presbyterian Church, we are happy to announce the consolidation of the American Presbyterian and the British American Presbyterian into one journal, to be published by Messrs. J. M. SHERWOOD and T. M. WALKER, and with the title of THE PRESBYTERIAN QUARTERLY.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW.

The new quarterly will be published in one volume, of 300 pages, in 1872. It will be a journal of religious and general news, and its typographical appearance is excellent. We wish to see it published as a practical medium for Presbyterians in this locality. -Huron Express.

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At the Mission, Friday, the 20th Inst. by the Rev. Mr. Mackintosh, and assisted by the Rev. Mr. Chapman, second daughter of the late Major-General Chapman, and daughter of Mr. Henry Chapman, of the same name, and Mr. Henry Chapman, of the same name.

1872. THE CANADIAN POST. OFFICIAL PAPER OF THE COUNTRY. Published at Lindsay every Friday Morning. Geo. T. B. Burnett, Proprietor.

Advertisements Rates Liberal. The Subscriber has just Received a Supply of THE REV. ROBT. JOHNSON'S DISCOURSE ON Instrumental Music in Public Worship.

Price 25 cents, or mailed to any part of Canada by Post, 30 cents. A very able pamphlet on this important subject.

JAMES DALY, Bookseller and Stationer, 40 King Street East, Toronto.

Also, a supply of Carson on the Elements of the Plymouth Brethren.

18 to cloth, \$1, or per mail, \$1 10. ESTABLISHED 1778.

"THE GAZETTE." 1872.

The publishers of the Gazette gratefully acknowledge the support which has been extended to them for the last six months. They have endeavored to improve the paper, and they have endeavored to improve the paper, and they have endeavored to improve the paper.

This volume which has followed since the past, will be continued in the future. It is far as the editorial course is concerned, a careful and independent discussion of all questions on their merits, a careful attention to the great material and commercial interests of the Dominion, and such forthwith.

TO ADVERTISERS. The circulation of the Gazette makes it today the most influential and important journal in the Province of Quebec.

Advertisements are inserted at the rate of 10 cents per line for the first week, and 5 cents per line for each subsequent week.

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HARPER'S WEEKLY. Splendidly Illustrated. Notes of the Press.

The best publication of its class in America, and one of the most interesting and valuable of the kind in any country.

Subscription - 1872. HARPER & BROTHERS, New York.

Prospectus for 1872. Fifth Year. REPRESENTATIVE AND CHAMPION OF AMERICAN ART.

"Give my love to the artist workmen of THE ALDINE who are striving to do their best for the worthy of education for beauty, as it lies always before us." - Henry Ward Beecher.

THE ALDINE: AN ILLUSTRATED MONTHLY JOURNAL. Claimed to be the HANDSOMEST PAPER IN THE WORLD.

The publisher of the Aldine gratefully acknowledges the support which has been extended to them for the last six months.

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SORIBER'S MONTHLY, AN ILLUSTRATED MAGAZINE. The Best of the American Monthlies.

Subscription - 1872. SORIBER & CO., New York.

Prospectus for 1872. SORIBER & CO., New York.

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ILLUSTRATED PAPER IN CANADA. THE FOLLOWING OPINIONS OF THE PRESS.

Are a weekly of the remarks with which our countrymen are so much interested in the progress of the great work of the world.

It is a great pleasure to call attention to the progress of the great work of the world.

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NEW NATIONAL MAGAZINE FOR CANADA. Proprietors of the

CANADIAN MONTHLY AND NATIONAL REVIEW.

A clipping from the National Review, published in Toronto, Ontario.

It is a great pleasure to call attention to the progress of the great work of the world.

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