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# British Presbyterian. merican

VOL. I.

TORONTO, CANADA, FRIDAY, MARCH 22, 1872.

No. 8

Contributors & Currespondents.

#### NEW BRUNSWICK.

The New School Act-Roman Catholic Demand for Separate Schools-Effort to Restrict the Liquor Traffic in St. John - Presbyterian Union Statistical Inaccuracy of McComb's Presbyterian Almanac-The Correct Figures.

From Our Own Correspondent.

The question of Common School Education is occupying much attention in this Province at the present moment. It is to our shame that we were so late in adopting the system of Free Schools in comparison with the other Provinces. The Act was passed last year, and went into operation at the beginning of this one. Now before there is time to see how it will work, the Roman Catholics are up in arms against it, apparently determined to have Separate Schools or perish in the attempt. It would appear that, up to the last moment, they indulged the hope that the schools taught by the Christian Brothers with whatever books the clergy choose would be embraced in the present scheme; and it is alleged by the clergy, with the bishop at the head of them, that prominent members of the Executive gave assurances to that effect. When the regulations of the Board of Education were published, and to the detriment of the working of the Act they were not published until the last moment, it was seen that the two points demanded by the Bishop were most effectually excluded. Therefore it is that the weight Act was just coming into operation.

The Executive get much blame for their dilatormess in preparing for the working of the scheme. They had some seven or eight months to prepare, that is to work out the school districts, have the trustees elected, select school books, draw up regulations and have them exposition also to have a permissive clause. this was done until the closing days of blessing and a great one. the year. Hence there is double the it otherwise would have had to bear. One reason for the mismanagement, as currently reported and indeed pretty generally believed, is that the memearnest in the matter, that, with the exception of Attorney General King, am waiting to know particulars.

who fought for the Bible for years, and A day or two ago McComb's I at last carried it through, they are all schools are confident however that what

support their own schools by subscriptions and throw them open to all free, as the other schools are. In country districts where denominations are mixed they have fallen in with the Bill, not-

Since the above was written I notice with pleasure that in a "no confidence" debate going on just now in the House of Assembly, it is affirmed by men of all all facilities give for the working of it now that it is the law of the land. This s satisfactory so far. An hon, member of the Legislative Council averred howover, in a violent speech made over the Governor's address, that he would friends, if the above be a fair sample, take his sons to the altar and— Hannibal-like—make them swear eternal hostility to the present Act. Such is the

temper of some of the Roman Catholics, and of these the *Freeman* of this city is the mouthpiece.

A determined effort is being made ust now to restrict the liquor traffic in this city and neighbourhood. So far as the city is concerned, the whole license system has hitherto been in the hands of the Mayor. Unfortunately, considering the character of the men elected to that office, there could hardly have been a worse arrangement. It was a temptation to pander to the rum interest; and it does not appear that such a temptation was needed in the case of either the present or late incumbent of that office, which ought to be a highly honourable one. The result is that everybody that wanted a license got one -irrespective of personal character or accommodation on the premises. The Evangelical Alliance took the lead in the agitation, and the Temperance bodies rallied around the flag that was hoisted. The first-named body got an Act passed last year with more stringent regulations as to the Sunday traffic, and that Act has been found to work very well. This year another step is to be taken. It was proposed at first to ask the Legislature to make provision for a License Board which would in no way be dependent on the popular vote; but it was found that the licensing privileges were secured to the Mayor by the City Charter. That point was therefore abandoned for the present. The leading provisions in the Act to be introduced are then to be something like the following :- Early closing every night, the separation of retail license from all other traffic; the separation of retail house from wholesale; the closing up of back and side doors in shops where liquor is sold; the refusal to give license to keepers of billiard and other saloons; the raising of the rate of license, etc., etc. It is believed that of their anger did not burst until the if this were secured and a thoroughly respectable, highly intelligent, and inde-pendent gentleman elected as mayor, the result would be very beneficial. When consulting over the Bible, that is now nearly ready for presentation in

of each Church. The other 18 embrace the necessity of ministers in the study the U. P. Presbytery of Ontario and and in the pulpit—hearers in the closet are told that, in 1870, he sent upwards two small Presbyteries of Covenanters and in the pew—living habitually im—of one hundred "loafers" off to Amersides that the Act is to be accepted and in these Lower Provinces. The com- pressed with the necessity of the Spirit's ica, where they could get employment plaint is protty frequently made that influence, and consequently the neces, if they would work. politicians and newspaper writers of the sity of earnest and important prayer for page is a photograph, the same size as Messager des Familles. old country are unpardonably ignorant of the geography and statistics of these colonies; I am afraid that our Church | Father, knowing our infirmities, is e. er dwellings of the lower classes are put up.

St. John, March 9th, 1872.

are not much better improved.

ON THE STATE OF RELIGION.

Sm. - In prosecuting my remarks on

the State of Religion, or rather in refer

ence to the lest means of promoting it

Editor British American Presbyterian.

in our Church, I feel the importance of avoiding the lengthy and prolix, and aiming at the short and simple. In reply to the question, How may vital religion be most effectually premoted? the answer is obvious and simple. The Spirit alone can either begin or promote religion in the soul, and therefore the great desideratum is more humble, and carnest, and Jacob-like wrestling with God in prayer for the Spirit, on the part of ministers, elders and people. This, of course, supposes the diligent use of the various means of grace as appointed by God. To see this we have only to look at the principles inculcated in the Divine Word, and rigidly adhere to them. In the kingdom of grace, as in the kingdom of nature, God has not only resolved on accomplishing certain purposes, but has prescribed the best means of their accomplishment. While all things are really of God in both kingdoms, He has placed the means of accomplishing His purposes in the hands of man, and requires him to work and act as if all depended on himself, while, at the same time, he is required devoutly to acknowledge God as the real and sole origin of all-tiliciency. In the kingdom of grace, the grand object to be accomplished is the conversion and sanctification of fallen men, and the means He has devised for this end are everyway adapted for its accomplishment—as much so as what are called the laws of nature are adapted for the accomplishing the Divine purposes in the material world. The laws which regulate the kingdom of nature differ, indeed, from those which God has appointed for accomplishing His purposes in the kingdom of grace—for the simple reason that the subjects to be acted on differ. In the one case matter is to be acted on, whereas, in the other, the human soul, dead in sin, is to be acted on. panned, and such other work as was passed if it could at all be done. Any needed beforehand; but nothing of all thing to limit the traffic would be a thing to limit the closing done of blessing and a great con-But in both cases God has acted worth-A telegram appeared in an evening | The kingdom of grace may be said to the year. Hence there is double the daily here a few days ago to the followerest on the atonement of Christ as its amount of odium thrown on the Act mg effect:—" One of the Presbyterian basis. This is exactly what men need congregations in the city last night to extricate them from guilt and bondunanumously passed a resolution in age. Nothing less would have suited, favor of Presbyterian Union, but op- and nothing more is needed. But someposed the conditions attached to it by thing more is required in another direcresolutions of Assembly. I should then, The soul dead in sin must be have said that the telegram comes from your city, and its among the specials. I for this by the mission of the Holy am waiting to know particulars.

A day or two ago McComb's Presby-terian parent the Bible by His own terman Almanack, published in Belfast, inspiration and human instramentality, Ireland, came to hand, having been sent and thus provided a means—complete only required the parents who have children studying that first occupies half of the first page and represents the Bund, looking cast from French Hatoba. The road running along the front of the settlement skirting the sea is so-called. On page two is one somewhat smaller, entitled "Village Scene—The Pack Herse." It is though they may not understand French bers of the Executive are not very have said that the telegram comes from quickened. Provision has been made your city, and its among the specials. I for this by the mission of the Holy very lakewarm. The working of the Ireland, came to hand, having been sent and thus provided a means—complete Act proves that had the people got fair | me by request by a friend. I have and perfect—of arresting man's attemplay there would have been no obstruction by the multiplication for a long time, a tion and acting on the mind, heart and me by request by a friend. I have and perfect—of arresting man's attentions thus described in the letterpress:—known the publication for a long time, tion and acting on the mind, heart and the arresting of Japanese party which, known the publication for a long time, tion and acting on the mind, heart and in the publication for a long time, it is and have generally found it accurate, save from the Roman Catholics, whose opposition, as other countries show, almost every district in the Province the attendance of children has largely increased, in many cases it has doubled, as compared with the former regime. It is compared with the former regime. It is is clear that overy inch of the ground will have to be defended, and that with the utmost pertinately, for some time time time to the term of the consequence by its heavenly doctrines, its holy to subscribe for and distribute it among the mind, heart and conscience by its heavenly doctrines, its holy in the present issue there is a strange opposition, as other countries show, and have generally found it accurate, conscience by its heavenly doctrines, its holy in the present issue there is a strange opposition, as other countries show, and have generally found it accurate, conscience by its heavenly doctrines, its holy in middle of the road, his hate, scardly of the oracle, having got rid of his load, stand in the conscience by its heavenly doctrines, its holy in middle of the road, his have, scalle and there is nothing for controversion that the rope which when it motion he is led. The pack saddle and the ropes for tying on the burden, what there is nothing for controversion that the rope is for tying on the burden, what the ropes for tying on the burden, what the rope for the salled in the constitution in rightenises. This is with the rope which when is schools are confident however that what I gave statistics taken from official relations we have got we will be able to keep.

In this city and in one or two of the leading towns the Roman Catholics gations in British North America, expectable when clearly and gations in British North America, expectable when clearly and with land granted, sold or leased to support their own schools by adversarial statistics taken from official relationship in the formantic from official relationship in the formation f clusive of Manitoba and British cloquently stated and enforced, has inforcingners are settled; and the munici-Columbia, and that all these with the herent power to enlighten and sanctify pal affairs generally both native and exception of 13 belong to the our independently of its Divine Author, and churhes now negotiating Umon. I just by mere force of human eloquence. and the numbers for the satisfaction of Hence the Spirit's agency, or its necessome of your readers. The Canada sity, is too often ignored both by speak withstanding the peril to which the some of your readers. The Canada sity, is too often ignored both by speak- the Government in this department young are exposed in the so-called God- Presbyterian Church reports 362; the ers and hearers, as well as by private Mr. Benson, the municipal director, and less schools. It is rather curious, or Presbyterian Church of Canada in con- readers of the Word. As wielded and Mr. W. H. Doyle, both of whom a reader would be in any other circum- nection with the Chorch of Scotland, applied by Him, however, the Word is Alexandra of the Livited States Con stances, that they will not admit, if they 137; the Presbyterian Church of the mighty to the pulling down of strong-photograph of the United States Concan help it, the Bible into the schools, Lower Provinces, 127; and the Presbyand then if that book is not admitted, terian of the Maritime Provinces in conthey stigmatise the institutions is "Godnection with the Church of Scotland, agency, on the other hand, the cloquent Consular court room, Consular offices, 40. I take these figures from the last sermon becomes merely a pleasant song United States post office, and the Con published minutes of the Supreme Court and the Bible itself a dead letter. Hence sul's private residence. The Consul,

some short discourse on some moral by some slight reference to the atonement. Even so is the Spirit's agency treated by too many. If we would see vital religion thriving in our Church, we ought to press the doctrine in question on the minds of our people and drive them from depending on ministers, and sermons, and outward means for their soul's salvation. Christ crucified and the Spirit's agency must go hand in hand.

REVIEWS. "Time FAR East." - An illustrated newspaper bearing this title is published fortnightly, at the Japan Gazette Printing Office, No. 87 Main Street, Yokohama, Japan. It consists of four leaves measuring 81 x 111 inches. There are two columns on each page of letterpress. Though it is but a small paper, it presents a very creditable appearance. The course, wonder why it is so dear, when one of the same kind, but containing twice as many leaves, and these twice as large and several more illustrations, is published weekly, in Montreal, at four dollars a year. The reason is this. The illustrations in The Far East are photographs. They are used, either because there are no wood engravers in Yokohama, or, if there are, the circulation of The Far Last is so very limited that their services would be too expen sive. The photographs are very neatly pasted on the pages. Where one does not require a whole page, a sufficient blank is left for it when the "form" is can possibly be. For example, every source we learn that only two foreigners, besides the police, are employed by that influence being granted. Our blesthat on the second, representing a vilsed Lord assures us that our Heavenly lage street. This shows how slimly the ready to grant the Spirt to all who ask. We are told that a man "may build his

sin of the Church in the present lay is, inexpensive living, may have all he can that while the Spirit's agency holds a desire and put by mone, on the profits prominent place in the creed of every of his little business." Corea is the section of the Evangelical Church, it is subject of an interesting historical artito a large extent practically ignored and cle at the beginning. From the news treated, I do not say by all, but by too department, I shall give two short exmany, as the deetrine of atonement was tracts and with these close this review, treated by the old Moderates, who, after The first refers to a dispute between the late Belgian Consul for Yokohoma and topic, to save their orthodoxy, finished the Consel for Yeddo, which was taken to the North German Consular Court. At the trial, German, French, Japanese and English were spoken by turns. A burlesque on it appeared at the time in the Japan Gazette which was copied into The Far East. It is as follows :-

"Il est evident que le temoignage von die wohlgeboonen heiren in dieser case has been given im Kotoba majitta kiredoma taksan mudscashi. werm aller die circonstances sont bien considered there is but little doubt ano kome no yaksoker etail le point d'appni of the bobbery."

"Kome okuremasen kereba le plaiguant a saist le bargain money y sin daga tenia razon if the nation understood it so. Shikasi nagara moshi der kaufmann etn dato hat un le Taponnais avait un autre en su imaginacion the Court is of opinion que l'affaire est bien melangee "

The next refers to the police of Japan. ·· Japanese police would seem to have a great deal more power than the police seems that no subscriptions are received that the countries, if a circumstance for the second that the subscriptions are received that the contributions are received to the contribution are received to the contributions are received to the contribution are received seems that no subscriptions are received that occurred a few days ago, is sancfor it. The reader, if he has never seen tioned by their government. Loud a copy, or heard of the paper, will, of cries were heard proceeding from course, wonder why it is so dear when the rear of a Japanese guard-house, which attracted the notice of some Europeans. On going to see by what they were occasioned, a man was found suspended by a rope over a well, and several Japanese policemen were taking it in turns to beat him with a stick. At last the unfortunate fellow was lowered and laid by the side of the well with his face downwards and scarcely able to move. Ultimately, death came to his relief. We believe that the man was a poor blind beggar, and the case is one that lemands very full and particular investigation.

" LE MESSAGER DES l'AMILLES."-This is the name of a Children's Paper which is published at Montreal by the Canada made up. Of course, a photograph is Sunday School Union. Prof. Conssirat infinitely more exact than any drawing as the editor. It is, of course, anseccan possibly be. For example, every pebble, blade of grass, or leaf in a land gravings, one of which is full page. The scape which was within the range of the fact that these engravings were originally appropriated. Tacking on scape which was within the range of the instrument is represented. Looking on a photograph of an object is, therefore, next to seeing the object itself. I have received from a friend a cepy of the 18th number of the paper referred to. It would strongly recommend such of "the brethern" as It consists of five photographs, all of which are done in excellent style. The first more and for the same to Presbyterian for the great more and the first more and the same to Presbyterian for the great more and the first more and the f themselves, have Freuch Canadian Roman Catholic neighbours would do well subscriptions. I would here make a remark on the principal illustration in the second number which has appeared. It is called "Le pot casse" (the broken jug), and refers to a French Canadian pal affairs generally both native and temperance story. A grandfather is reforeign are dealt with." From the same presented as scated at the dinner table examming a broken jug which his grandson has brought in. They are both thorough John Bulls, not Jean Baptistes in the least. The former wears gaiters. The latter, in addition to these, wears a smock frock. The artist evidently did not know how his fellowsubjects the habitars in the Province of Quebec dress. His picture reminds mo of the manner in which I have seen it stated that the French used to reprosent Scotchmen on the stage, namely, in kilts and top boots. This, however, is but a slight defect.

I hope that this article will have the effect of stirring up some of the classes

Muris.

A firm faith is the best divinity; a good life is the best philosophy; a clear I cannot help concluding these remarks house, furnish and stock his shop for conscience is the best law; honesty is with the expression of my belief—would \$100 on the scale exhibited in the pie- the best policy; and tonuerance the that I were mistaker !- that the great | ture; and being content with very best physic.

#### Selected Articles.

THE MANLIEST MAN.

The manifest man of all the race

Which makes the mine a mine and the White Mile work eater warm upon his lipe. His heart beats high to his timeet tipe. His is a friend and loy all neighbour. Exact, thirty a less his on the way, And wons is truck film, for they may. He ower no both in commod pay.

Ho oarns has break with home at labour

Ho says his breat with notice to use the lifts the father from the ground. And puts his feet upon the round of dreaming Jacobi settery harder. Which lifts him higher sky by day. Toward the bright and heavenly wer, And further from the tempter's way, Which stingeth his thoughy which

s strikes oppression to the dust; s shares the blows sined at the just, Ha shares the provention the post And in the thickest of the fight

Hall to the manis | he comes Not with the cound of horns and drains, Not with the count of norms and or Though grand as my duke, and ig He downs upon the world, and ligh Dispuls the dreamy gloom of night And His, like buts and owls, take I He's greater thou great Alexander

OHRIST IN THE SUCIAL CIRCLE

BY BEY, STEPHEN H. TYNO, D.D.

Lecture in the Tab:runcle College for Christian Workers, Thursday Evoning, February 21st.

Werkers, Thursday Breating, February 21st.

Men and women must be alive in what they seek to communicate, must be patient in work and ready to bear robute and to suffer. Luther said, "Strike me; slay me; only hear me." I don't see how a Christian man can be distressed or gloomy. He ought to be perfectly confident that the end which he seeks will be accomplished, and maintain a hopeful spirit and a prayer ful habit. Every really converted, tender, patient, praying soul will hace. Obrists a attendance wherever he goes. One of the most distinguished unen in Now York, now dead, and, "I was riding in a stange-conch in Vermont. In the evening a gentleman get in, he joined in the conversation and soon led it to a distunctively religious point, and finally asked me. "Do you belong to Jenus?" I had to answer, "Not" That whole night if learly in the morning, he spoke of the great salvation. There were nune persons in that stange-conch, and that Christiau man ministered must them." The man who told mo of it traced hus conversion to that night. The one was Rev. Dr. Culler and the other Gen. Win. A. Strong, who did a few years ago. From the wisse present day, there have been men whose prenefully has been called sensational, and it is. If you put powder as, it will produce a sensati dead of the product and albot into a gen. Men and women must be alive in

end, I said, "William, what is wanted of you now is to accept this Saviour on the apot and say, "He is mine for life." He roblied, "No, I won't do it." "Go home, tell your wife, kneed down and pray," "No, I will not." I took a book and went to reading. For the drow a long sight; the tenrs ran down his closels; he said, "Yos, sir—I will." The next evening was our regular learner. The young man and his wife came in and knett before me at the altre, in our Episcopal way, of private prayer. After my service, I asked him how he folt. "I am going to serve (Christ for ever; I'm the happiest man in the city of Thiladolphia." Three years after, he hied of consumption. During his sickness I asked him, "William, do you rennember that night at my study?" "I shall never forget it; that was the birth night of my soul."

A boy was taken in a slave ship and arrical to Sierre Leone, Africa. They told him if he would sit God for anything He would do it for him. Ho would way to pray every day, and said. "Oh, God, bring great ship and fader and muder here." Prescutly the slave ship came. Little Tom ran down, in great loy and perfect conditione, to meet his father and mother. The simplest way is the drivine way to me and menter of the singless way. Tom's father and mother had come sure enough. The httle follow started in his religion past there.

The simplest way is the drivine way. end, I said, "William,

ind come, sure enough. The httle follow started in his religion just there.

The simplest way is the divine way. You need not say, "If you believe, way is a considered it is not saved—believe it; you are purplemed—repent." There are two little theves that steal the Christian's confort—"but" and "if." But everyon the ernek of the wands and if comes down the chimney, and they steal all that is in the house and leave the nan penniless, hepeless, and for love, but was destroyed when the Saviour died and it blotted out when the Tather gave the Son.

A wealthy merchant of Philadelphia, who would not listen to the Gospe huesage in health, sent for me at his destilbed. I told him, "I have nothing new to tell you. You are a sinner and here is a Saviour." Do you feel your guilt, and will you take a Saviour." "No There must be some better place than hell for a man of my respectability." There was rejection of an offered Saviour. He felt a want, but he did not feel his guilt. We need not discuss with anybody, but tell them the message and leave it with them.

DOLLINGER AND ITYACINTHE.

#### DOLLINGER AND HYACINTHE

In the second number of the Frace ruce de l'ome, " Un Aucien Catholique

There were none personal that single and the thom. The man who told mot distribute the personal control of the personal contro

american Press

xample. Dollinger is exclusively German; he has an entire faith in Gorman ideas and our absolute trust in the institutions of the country. Hyacinthe is essentially French in his quatures; but cosmopolite in his sympathy. He loves France more than all other nations, but he loves humanity eyen better than his ecuntry. Dollinger has a bonevolent esteom for all mankind, but it is Gormany stone that he loves. The hid which Dollinger has is that of a sage, his house that of a savant. Elegant simplicity and immendate cleanness reign throughout his apartments; the only evidence of wealth is in the books and pantings. He is very hospitable, and seldom dines alone. His most is good, but not sumptiones. His habits are simple, almost austers. Ho rices at five in the morning, and soon after commences work; for ins breakfirst he takes a cap of coffee with a hitle bread, and until one of coleke in the day is continually employed. Then comes the heur for dinner, at which he drasks neither wine, beer, or tea. He is very found of conversing with his quests. After dinner he receives his visitors, and not withstanding their great number and his immense amount of occupation, he finds time to see out lithe switch season and which often carries him far into the country, at the risk of fatiguing his companion. He supstowards sower of lock in the ovening. Ho is seventy-three years of age, simple and vigorous, and looks much youinger than he is, "I am old," said he to me one day," and I shall not live long enough to see all this; but what has begun well, must end well—this will be radical reform of the Church. I am certain of it."

"WITH BOTH HANDS EARN.

## " WITH BOTH HANDS EARN. ESTLY."

This is the way the wicked work. The burgler, the miser, and the ruiner of men's souls, do then bad work in this way. All success requires just such work. The men who have done my thing well are not lady. The great masters of art or science become such by dust of persevering, unthastate told. They would say that "genies" means the teleut of working with "both hands earnostly." carnestly.

the taleat of working with "both hands carnestly."

If we only could see, in the Church of Christ more of such workers as we see engaged in the business of the world how rapidly the world would be chinged for the better! But slas! we find many who work with nother hand for Christ. They have not lost their hands by accident. Even if they had, they might be told of the paralytic who could not move either leg or arm, and nevertheless taught husself to paint puctures, which were genus of art, as well as of patient effort, by holding his penul between his teeth. But they do not feel take doing anything for Christ. "Hands have they, but they handle not." They leave in the fence of the Lord's vine-yard, looking at the work to be done lamenting the lack of labourers, but not lifting a linger to help. They cannot be familiar with the opistle of St. James. They have considerable to say about salvation by grace. "Not by works of righteousness which we have done, will have to be their plea at last. They seem to regard the church as a hepital or boarding house, where they can sleep, be fed, keep warm with a "conflortable loope."

SANITARY REFORM.

(From the Canada Medical Journal.)

(From the Canada Medical Journal.)
In the last number of this journal, we spoke of the contagious character of cortain diseases, reuch as small-pax, sourlot fever, measies, whooping-cough, and cholora. We alluded, moreover, to their being eminontly preventible by the adoption of certain precationary measures, to which we propose to allude in this present issue of our periodical.

to which we propose to allude in this presont issue of our periodical.

It has been computed that Jenner's great discovery saves from doath by small-pox each year in the British Isles 80,000 lives; but thore is not a courty in Europe in which the beneficial result of vaccination has not been fully tested and proved. In Marseilles, in 1828, small-pox was epidemic. The Academy of Medicine, Paria, took apocan eare to cellect the statistics of that epidemic. It was found that 8,000 persons in the cry were unprotected by vaccination or a previous attack of small pex. Of these, 4,000-or one half—took the disease, and many of them died; ou the other hand, 30,000 persons in the other hand, 30,000 persons in the other hand, 30,000 persons in the collected, and of these 2,000 took the small-pox, and some of these cases were of a sovere type.

Those, in the main, consist in isolation, strict sections, increaming the sick with nurses and attendents who are thomselves incapible of being affected, inasimuch as they are known to be protected against the disease; and the carly purification by disnifectants, and frequent ablutions of the patient, his clothing, bedding, and the apartments he has occupied.

clothing, bedding, and are aparaments he has occupied.

When the cattle disease spread from Europe to England in 1867-08, it was found to be a highly contagions malady, so much so that the infected animal-would communicate the disease to whole heat. The most efflected ments for the arrest of the disease to swhole heat. The most efflected ments and sometimes of all those that had been course, was an expensive but most efficient method of treatment, and in due course, was an expensive but most efficient method of treatment, and in due course of tone the linderpest, as it was termed, disappeared. But inasunch as the Lycurgata have do not at present exist, this in the distance of the most of the same known. There are, however, mean-times are, however, meantagious diseases is not app genus homo. There are, however, measures quite as effectual as the pole-axe, which, if faithfully carried out, would without doubt arrest the spread of coa

without should arrest the spread of coatingious disease.

We observe that the Editor of the Canadian Huarrard Neas, in Alluding to the articles which have already appeared in our journal on the subject of "Sain tray Reform, propounds the novel distributed that tree and agnorance give rise to contagous analades. If this be the case, it is greatly to be wondered at that these disease, it is greatly to be wondered at that to contagons maindees. If this be the case, it is greatly to be wondered at that these das area at a prevalent among the virtuous and educated. Experience containly bears out the proposition of Sr. J. I. Sampson that contagons discusses never spring up demonstrated they are always due to contagon or infection in some form. The Editor acks: "Whence then the small pox? Does for James mean to teach is that it warrend, like the day or the hawthern, and must of necessity be propagated by its seed?" Most certainly. Small pox is due to a specific possion, but requires in due to a specific possion, but the quite due to the day of the dashed the transition of the day, and the same that it was received his the old of the day, with as much those of the fluctuated Nats matatikes our meaning when he mays. "Such possion and takes our meaning when he mays." Such possible possible mount in the to the Burtaret of A Board becoming made the chosen law made the contents of the Burtaret of A Board becoming made the chosen law made the charge of a Board becoming made the charge of a Board becoming made the charge of a Board becoming made the charge of a Board charge of the law care of a Board becoming made the charge of a Board charge of the law care of a

The Editor of the Hustinia Aver mis-takes our meaning whom he says. "Soci-hospitals under the clearge of a Board of Liealth with powers that would be very likely claimed for it, might be made the agency for rausel domestic agony by separating those who from family their and personal feelings would rather be together in suckness as in health, and even unto death. We never the recommend extreme inesances of this character, but if persons assume the englishment of fremals under such conditions, they should be obliged to comply with the most strict measures of isolation and sogregation.

dron to public schools, even while the disease small-pox was in their houses. And we could trace if necessary the propagation of mosales and searlet fover from the same want of forethought and common sense. Each is the ex-perionee no doubt not of every medical

It would apper that these measures It would apper that these measures counct be forced on the people occept by Aost of Porhamont. Man is so study and the people occumentation is the pully dottable, that recommendations for the preservation of his health, comfort, or his very hie will be by him neglectagor altegether ignored, unless they come with the sutherpt of him, with certain puns and penalties attached for their neglect.

Sanitary laws are based on actual observation and experience. It is well for any people if they profit by the experience of others. But the enforcing for any people it they pront up the op-perience of others. But the enforcing of sanitary regulations on the ignorant, becomes the day of the forcernment of a country. In the case of Canada, the Covernment being without advice on this all important subject, cannot be ex-pected to follow the surgestions of Local Boards, of Hoalth, or of overy writer (however carnest), who takes up this subject in the interest of the whole community.

small-pox, and some of these cases were small-pox, and some of these cases were for a sovere type.

We merely mention this case more to place it on record than to add any uterial weight to the already overwhelming evalence which is obtainable on this point. The assumption that reaction in actually and in reality a proventive to the disease of small-pox is uncorrect. In a great number of eases it prove a protective power which is it is morrect. In a great number of eases it prove a protective power which is it is morrect. In a great number of eases it prove a protective power which is it is not one strking and unmittakeable; but that it is absolutely in every case a protective power which is a death of the provided that it is absolutely in every case a protective power which is a death of the provided that it is absolutely in every case a protective power which is a death of the provided that it is absolutely in every case a protective power which is obtained that it is absolutely in every case a protective power which is obtained that it is a subject in the interest of the whole committy.

What we would again urgo, is the absolute of a General Board of Health we would again urgo, is the subject in the interest of the whole committy.

What we would again urgo, is the subject in the interest of the whole committy.

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What we would again urgo, is the subject in the interest of the whole again urgo, is the place in the interest of the whole again urgo, is the place in the interest of the wool again urgo. It had a subject in the interest of the wool again urgo. It had a subject in the interest of the place where where where the place of a General Board of Health and the first the Domonius of the limit the control of the Ormmonist, or first the Domonius, the first the Domonius, the first the Domonius of the Arrand the Government, but to propose in the interest

HEARING WITH THE EYES.

"You taught me how to hear pre ing,

"How was that?" replied the minis-ter, rather comforted with the thought that he had been useful to one man.

"You told me I was a very poor hearer; fur, said you, 'whenever your eyes meet mine, you let your head fall. Look the preacher full in the face; it helps him wonderfully."

In proportion, good hearers of proaching are as rare as good preachers. Some hearers are better when you get used to them.

used to them.

Mr. A. sits areot, his eyes closed but is listening attentively, intelligently; is a godly man. To a strange muister his way of hearing is chilling; with his pastor is in not so bad, still not what it might and should be.

Mr. B. looks up and down the sisk, out the window, seems restless, yet can repeat as much of the sermon as any one in the ecogregation. His caraless manner of hearing has had a bad effect on the preacher and the congregation, far worse than Mr. A.'s frigid sobriety.

Mr. C. looks dull; papes and stretchesp:

on the prescher and the congregation, far worse than Mr. A.'s frigit sobriety.

Mr. C. looks dall, gapes and stretches; has treable to keep his head erect.

Mr. D., having groat confidence in the minister, puts down his head, and quietly goes to aleey. Who can talk sarnestly to draver, skeping people?

Mr. E. is wide swake, resuly to detect history defects, watching closely for clean-cut theological angles; rigidly ortholox, but cold as an iceberg.

Mesers. F. and C., as they enter the house, seem to say, we have come to worship God. They sing fustify, libbes in hand to read with the peater theomorang lessons; in time of prayer they seem to be praying; as the number rises to preach their countennances say,. "You have a message from God to sewe are all here present to hear."

They appear desply interseted all through the sermon.

the sermon. Think it not strunge that the minister precedes most toward that part of the house where these hearers as; that his eyes are brighter, his voice stronger and mellower; that he is all agion, as his eyes turn away from those good hearer-Pat this hind of hearers in the middle pown, and you can break your minister of the help of his turning his beak to your quarter of the house.

A good, hearty nmen, at the right place, is not so bad after all, at lead, let your deep, well manifested earness. The sciont, but emphate amen. The prenches will be better for it, so will you. Sympathy has great power. Try it. If the prencher must not bury his eyes in a manuscript, don't fail to use yours.

We know of families in this city, and during this present epidenne of small. 10 the bitter cold of the arctic regions, during this present epidenne of small. 10° to 60° below xero, Fala, iron pox, who systematically sent their chil- | breaks like glass—so says Dr. Kano.

WAS ST. PETER LAYER IN ROME.

A correspondent of the Times writes from Rome on the 14th inst.

It is a curious sign of the til ies that we have had in Rome, in this last week of the Carnival, a public discussion t'eteen Catholic priests and Evangelical ministers on the interesting question, often debated, whether St. Peter ever was in the city where, according to popular tradition, he was Pontiff for twenty-five years. Two points are particularly to be noted; one being that the priests would not have entered the arena of public controversy on a subject of this nature without leave and license from the Vatican. The courtesy and moderation with which both sides advanced their arguments and uphold their cause are also very note worthy, seem ing to prove that, even in the great centre of Catholicism, intolerance is upon the decline. Those persons who attended the recent discussion in the large room at the Accademia Tiberina, in the hope or expectation of witnessing stormy scenes, must have been disap pointed and surprised at the urbanity displayed. Since Italy came to Rome, the Catholic clergy have been repeatedly invited to this trial of strength, and the difficulty of refuting once more must have been great, or they would hardly have now engaged in so perilous a contest. Persons who take an interest in the controversy will probably soon be enabled to form their own opions by the perusal of copious reports. The Catholics engaged the services of the reporters The Cathoof the Ecumenical Council, while the Evangelicals secured the Parliamentary stenographers. The Presidential Board Catholics, and of Mosses. Phillips and Pintt for the Protestants. A great many priests were present, and a certain number of ladies. The disputants were Father Gavazzi got up, and, to the genoral surprise, proposed to commence the proceedings by a prayer. This evidently startled some of the Catholics, who may have funcied they had fallen int a snare; but the president settled the matter by saying that those who desired to pray might do so mentally, and a few minutes' pause occurred for that purpose. Sciarelli then proceeded to assail the position of the Roman theologians, who maintain that St. Peter was in Rome A.D. 42, had a Pontificate of twenty-five years' duration, and lived here in the reign of Nero, A.D. 66. He undertook to prove by the New Testament, especially by reference to the Epis tles and Acts of the Apostles, that St. Peter never was in Rome at all. The next the twenty-five years, and declared that, to secure his side the victory, it was sufficient to prove St. Peter to have been ance to the result of the discussion; but oured—embalmed in the affections of that importance is, I think, to be found universal humanity! chiefly in the fact of its having been allowed to occur at all. Gavazzis tions of true fame, of a glory and respect is worth reading. His off-hand cloquence and picturesque language were matter; that waxes brighter and brighter much more taking than the dry, schol- as ages roll on, and time gives place to astic style of his successor, Father eternity? Not greatness in the ordi-Guidi, who spoke amid interruptions. nary sense of the term, but goodness "All the evidence brought against us," eried Gavazzi, is no more than so many soap bubbles, splendid with bright colours, but which the breath of a child can disperse. When he sat down Sciarcin, who headed the Evangeheal disputants, declared that he and his are the essentials of immortality on friends would offer no further reply to earth; these are the best of all guaranwhat the Catholics might advance, being toes that our memory shall not be forconvinced that Gavazzi's words could never be confuted.

To use books rightly is to go to them for help; to appeal to them when our knowledge and power fail; to be led by them into wider sight, purer conception than our own, and receive from them the united sentence of the judges and councils of all time against our solitary and unstable opinions. - Ruskin.

A loving heart and a pleasant coun tenance are commodities which a man should never fail to take home with him. They will best season his food and softon his pillow. It were a great thing for ment, and they that turn many to righta man that his wife could say of him: cousness, as the stars, for ever and "but she all werse and no better. She "He never brought a frown or unhappiness across his threshold."

Cousness, as the stars, for ever and but she all worse and no better at piness across his threshold."

Stratford Beacon.

AN IMMORTALITY TO BE DE-SIRED.

Unless in a few cases of aggravated crime, the actions of wicked men are buried with their bodies in the grave. The instincts of our common humanity, joined to the decree of heaven, oppose the perpetuation of their memory. If friends are so unkind and foolish as to , tise memorial stones upon their graves, inst ribing thereon the names of the departea, and ascribing to them a long catalogue of virtues they never once possessed, it on ly renders their memory the more despicab, e, and makes the judgment of posterity the more severe. Bad as the world is, it cannot after death tolerate the flatteries a. id falsehoods bestowed upon wicked mon while living. The universal feeling of our race dechares that silence and the blindow of death and the darkness of the gra, e, befit the open and shamless transgessor of divine and human law. The name of the wicked shall not—their memory shall be cut off from the earth; so the word of God testifies, and such our experionce verifies.

The motives that impel men to practice virtue and abstain from vice, are many; not the least, the place they shall hold in the estimation of their fellow men, after they have passed away from their society. It is vain for men to say that they are totally indifferent to the opinion of their neighbours, and that, once laid in the grave, what matters it whether blessings or cursings fall upon their sepulchre. No man hving, I venture to say, desires his memory utterly to perish from the earth. Even been known to express a wish to be remembered. We dread the thought of posthumous disgrace. We want a rewas composed of Prince Mario Chigi Putation after we are gone, as well as and Advocate de Dominicis Tosti for the while we are alive. "As it is not pleasant to the living to think that their bodies after death shall be torn by dogs, nect hatred against the Prussians with so it is not to the hving to authorpate hatred against Protestanti-m, that Pro that their names shall be infamous in testanti-in has gained favour with the all It dian. Signor Tosti commenced the generation following. It affords people, and has now a better position the proceedings by stating the theories no small comfort in a dying hou to in France than it ever had. The noble of the Evangelical minister Sciarelli know that we shall be missed and conduct of Protestant Switzerland to proposed to develop—namely that St. | mourned; that sometimes the eye of ward the debris of our army, when 90, Peter and never in Rome; and requested the hving shall moisten with tears at 000 of our soldiers were threwn back Peter was never in Rome; and requested the hving shall moisten with tears at the audience to abstain from applause the recollection of the dead. Indeed, into that small republic, has not a little as well as from signs of disapproval, we have strong hope of the man who de-He had no sooner resumed his seat than | sires to be remembered by those among whom he has lived and laboured , whose feelings are those of the poet, in lines

that are mmortal:—

that are mmortal:—

"When I beneath the cold, red earth am sleeping,
—Life's fovor o'er,
Will there for me be any bright eye weeping
—That I'm no more?

Will there be any heart still memory keeping
—Of heretofore?

When the great winds through leadess forests
rushing,
—Title full beauty back rusning,

—Like full hearts break:

When the swellen streams in erag and gully gush
ing.

ting, —Sad masic make;
Will thore be one whose heart despair is crushing,
—Mourn for my sake?
When the night shadows, with the ample sweeping
—Of her dark pall,
The world and all its inanifold creation sleeping,
—The great and small:
Will there be one, even at that dread hour, weeping
—For me, for all?"

This, perhaps, the reader may say is nothing but sentiment. If so, it is sentiment founded upon reason, in accordance with the purest sympathics of our speaker, the Catholic Fabiani, waived nature, and founded upon the word of God. For, in addition to the hone of immortality through the death and resurrection of Christ, the Scriptures a single day in Rome. Other speakers everywhere assert that after death the followed, and the continuation of the name and memory—the good actions discussion was postponed until the fol- and holy life-of the upright man shall lowing day, when Father Gavazzi made be a constant power in the world. Bea long speech. A priest named Guidi ing dead, he speaks to coming generareplied. The arguments were then detions. His name is not simply chron-clared exhausted; both parties expressibled in heaven, but long after his bones ed themselves satisfied with what had have mouldered in the grave, and the been said, and perhaps each thought it stone that bears his name has crumbled had prevailed, but there was no one to into dust, his memory shall be fragrant award the palm of victory, and, so far, in the world. On the other hand, it is surprised by the incapacity of the Cath-while the piety and virtuous actions of now give books, hold meeting, answer obe orators, and attribute great importions and shall be revered, and hon-objections, without the authorities plac-

> not intellectual power, nor riches, nor royal parentage, but love to God, a pure and gentle heart, a disposition child like and humble, a walk and conversa tion governed and directed by the indwelling spirit of Almighty God. These gotten when we pass away to the rest and rewards of heaven. Such an immortality every one may inherit. It is given to but few to have their names inscribed in the nave of Westminster Abbey, or to have a niche assigned them among the poets and warriors and statesmen who in past days have adorned the commonwealth, and blessed the world. But it is within the reach of the humblest member of society to perpetuate his memory in a way more enduring than sculptured marble or gilded bronze. "They that be wise shall shine as the brightness of the firma

THE LATE FRENCH WAR AND PROTESTANTISM.

The Rev. J. P. Cook, of the French Wesleyan Conference, writing to the Now York Christian Advocate say ... You are no doubt acquainted with the fact that when the war began the Roman Catholic party endeavored to show that it was to be a war of religion, a battle of Catholicism against Protestantism, of truth, therefore, against error. Some priests even went so far as to say that when the Protestants from without were beaten, then France would have to fight against the Protestants within, and hence a sort of second St. Bartholomew's day was prognosticated. A number of our dailies (some of which had no religion at all) took a part in this hue and cry against Protestants, describing them as being the natural allies of Prussia, and therefore as havno patriotism. And the result was that in some parts of the country, especially in the South, where the opposition between the two denominations is intense, a fear of renewed persecutions, such as we had under Louis XIV., became very

But Providence has not permitted this, and once more "the wicked "hath worked a deceitful work." It may be that, had France won, and had the Emperor remained on the throne, our fears would have been realized. But we have been beaten as a nation—thoroughly beaten; the Protestants have shown criminals on the eve of execution have themselves in many circumstances the hest and most intelligent patriots; the Republic has been proclaimed, and has thrown into the back ground the Legitimist or Catholic party -for it is all one here-and the consequence has been, notwithstanding a strong effort to con contributed to this unexpected result of a war ostensibly undertaken against us.

But can it really be proved that Protestantism is more favourably received now than it was under the empire? Certainly. We never had, for instance, so many Protestant members in a French National Assembly as at this time. There were sixteen some ten years ago in the House of Deputies. There are now more than seventy in the National Assembly, that is, five times a many as we are entitled to by our numbers in proportion to the population, and while it is true a large number of these members are latitudinarians, a few are true, hearty, devoted Christians; Mr. Steinheil, for example, who seized the opportunity some months ago to plead on behalf of the Bible as the best of civilizers, and Dr. De Pressense, the able divine, whose works are published by your Book Room, and who presented himself before the electors as a Protestant Pastor, and was elected as such with even a greater number of votes than Gambetta himself.

Then, again, we are listened to every where in the most wonderful manner. In villages where we have preached for years to a mere handful of woman and children we can have now audiences of two or three hundred men whenever we announce a lecture for their special bene-Tracts are received by all. Protestant pastors who have visited Cathoing any obstacle in the way. We are perfectly free.

One of the missionaries in the West

Indies had united in the holy bonds of matrimony a couple of slaves, employed on one of the plantations to which he was attached in his clerical capacity. At the expiry of three days Quashee man, with his close sponse, praying him to cancel the former obligation. "Pray, was not one word of complaint. 'I am what is the matter with her?" demanded glad,' said the dear boy in his agony, the missionary; "What fault have you that I was doing right.' The last night, sign of the times. Religious conquests his body being then rigid as a bar of of the Inquisition or of Geneva, or by the goal at all. She dance, she sing, and after a short time he fell select the first ward of Malonuet but after governors. she go to meeting, and tends all the and after a short time he fell asleep, the sword of Mahomet, but after genuino merry-makings, where she cats—oh. At the age when the flesh and the devil public contests, honourably conducted how she does cat?" "Well, there is no harm in all that—it is an excellent sign of good health." "Oh, but de been merciful to me to give me this wishes for intelliger t and consentious Book says she must obey me. Aha! she do such ting. She no wash clothes
--she no mend trousers--she no do what I want her to do-no, nothing at all. "Well, even then," replied the missionary, "doesn't the Book also say massa," answered Quasheo, eyeing his unblushing better half furiously, while he displayed his ivories from car to car;

"REVEREND."

Mr. Spurgeon, being a plain, blunt man, doesn't like to be called "Rever end," and he said so in a recent address "I do not know myself," he remarked, " by that name. I am not entitled to the slightest reverence from anybody." Perhaps, however, the gentleman is more nice than wise, for if he had thought a moment, he would have comprehended that the "reverend" applies rather to the office than the man and it saves time and space to say "Re: Mr. Spurgeon "rather than "Mr. Spurgeon, the chryyman," while that might be also "Mr. Spurgeon, lawer," or 'Mr. Spurgeon, green grocer.' All we intend when we call a man 'Reverend' in The Tribune, is to inform our readers that he is a teacher of religion. When we say "Mr. Jones," we do not intend to convey the impression that Jones is a master" of anything, but we would have it underst od that we do not mean "Mrs. Jones." As for "Esquire," we give it up; everybody uses it, and no body can tell why. We must say that we hardly think it worth while to make much fuss about these polite little fictions. Everybody comprehends that "P ar Sir" and "Yours Respectfully" mean nothing verbally; but they are a part of the comity of society and are quite as sincere as the "Esteemed Friend" of the Quaker letter-writers. A bow was an expression of respect originally; but are we to bow to nobody now; unless we have a respect for them? A nod is only an abbreviated bow, and may we not nod to our acquaintances, though we do not happen to respect them?-N. Y. Tribune.

#### A COMMONPLACE MAN. We wish all these here worshipping

boys, (who are earnest, sincere fellows, human glory if a little feverish) could read with older and a vamty. eyes the life of a man who died a few in the London Spectator, dates his ac quaintance with him back to Eton, and oarsman. At Oxford he "was but a dull scholar, with no especial gift, too little interest in the theological and political problems of the day-was, in short, colorless and commonplace. The only noticeable point about him was, that whatever he tried to do he did with all his might and to the extent of his ability, however limited that ability might be. Outside of this, he was an honest, straight-forward, lovable man. After college came years of travel and ordination, marked by the same dogged persistence in work that had made him first in play, and uttor unconsciousness of self. His brain developed its powers slowly but surely, and always healthfully. The dull college boy became one of the most profound and exact of linguists, the steady, powerful leader in University Reform. within him the elements of highest success, whatever profession or business he THE DARK SIDE OF MATRIMONY, had chosen in hie; but what was his reward? We find a hint of it in a pathetic story which he told in a letter to his friend of an attack made upon his comfort." The daring life and the tragic death, superstitious devotees, she ought to de-

of this man set against the tropical sire such useful conflicts as these, background of the Pacific coasts, might "The Gazetta di Roma says that it is "The Gazetta di Roma says that it is serve to point many a fervid moral, but known for certain that the Pope has "the Bishop was a plan man. He did expressed his displeasure at the poverty that you solomnly promised to take her not like fine things said about him or of the argments adduced by the defor better or for worse?" "No doubt, his work." Yet in these days of ambimassa," answered Quasheo, eyeing his unblushing better half furiously, while he displayed his ivories from car to car; there can be no more wholesome lesson the cach new temple, nobler than the last, and no better. She for our boys than to see here the lefty purpose which a common-place man. tions struggles and incessant friction purpose which a common-place man with ordinary abilities may serve in life.

THE SADNESS OF WASINGTON'S COUNTENANCE.

Having occasion to work from Houdon's bust, I for the first time began to tecl an an of sa lies; which impressed vie. The longer I studied its truits, the more it grew upon me; until at last my interest was so much excited by what had become the dominant expression, that I reviewed his life, and was deeply impressed by the immunerables causes for melancholy that lay hidden behind the achievements of the man. Professional jealousies, treachery, the want of comprehension and sympathy, the violation and destruction of many sentiments natural to one who was humane, loyal, law respecting and sociat-such were among the causes of sadness to this childless hero; and as I remembered the toils and struggles of his checkered career, I could not but see abundant cause for unhappiness as the normal condition of his countenance. True, he had survived and conquered, but traces of his suffering are plainly visible in the portraits taken mimediately after the war. It is only later, by twelve years, when Staart's portrait was executed, that we see the softening effects of a dignified advanced age, and stern sadness gives way to a venerable benevolence that makes one grateful that his life was I relonged to the attainment of repose and peace of soul.

I know of no argument against war so instructive and convincing as a careful study of the face of Washington at the close of the Revolution. Though it speaks of will and the power of endurance; though we know that his lanrels were purer and brighter than those won by any other commander, we can-not but realize that his soul had been tortured and his spirit outraged so that human glory had become a weariness

Irresistably led to such unbooked-for weeks ago, and understand its meaning and unwelcome conclusions by observa-now as middle age will each it to them, tion of Houdon's bast, I could not but We mean that of the missionary Bishop | feel that there was an element in Wash-Patteson, mardered by the cannibals in ington which had not been sufficiently the South Pacific. A friend of the pre-late, who has published a sketch of him ter. I refer to his faith, not speaking in the sectaman sense, but in view of what constituted the religious and moral

where Patteson was a famous cricketer atmosphere by which his spiritual blood was purified and has soul strengthened to do its work .- R. S. Greenough. PUBLIC RELIGIOUS DISCUSSION

IN ROME.

The Dublin Express contains a long report of a discussion which has just taken place in Rome, and which has attracted a great deal of attention throughout Italy, not so much that the subject of discussion was felt to be of importance in itself, as because it indicates more perhaps than anything that has as yet happened the vast change which has been introduced into Romo by the political events of 1870. About three weeks ago, the Evangelical ministers in Rome, through Signor Sciarilli, a clergy wan of the Italian Wesleyan body, announced that conference-meet-A man," says his friend, "dis. ings for friendly discussion upon subjects tinguished always by his singleness and connected with religion and ecclesiastisimplicity of aim, singularly free from cal history would be held in the city, rerturbations of self, or temperor nerves." and that the first question to be debated He went into the missionary work with on would be "the supposed visit of St. no spasmodic resolve to become a martyr; no inflation of enthusiasm; but priests were invited to take part in the with the same practical, sweet-tempered, discussion, and with the consent of the hearty steadiness in the duty open Pope, six of these at once accepted the before him. His life was passed conditions, and the conference was fixed in going from one savage island to an- for the 9th and 10th February, in the other, in an open bont, wading and Academia Tiberina. A large and crowdswimming through the reefs, carrying ed audience filled the building on both his life in his hand literally from day to days, composed in equal halves of the the question remains as open as it was asserted of the wicked man that his before. It was observed that the Cath-name, his descendants, his memory, his descendants, his memory, his shock hands before parting. Some of grave shall be forgotten, or, at best, but the Italian papers declare themselves in the World and disjust. The distribution of the Italian papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are many papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are membered with loating and disjust. The distribution of the Italian papers declare themselves are many papers and papers declared themselves are many papers and papers declared themselves are many papers and papers declared themselves are many papers and papers are many papers are many papers and papers declared themselves are many papers and papers are many papers are many papers and papers are many papers and papers are many papers are many papers are many papers are many papers and papers are many papers are many papers are many papers are many papers and papers are many papers are m others; he having mastered twenty-five | Fabania, Cipolla, and Guida on the one of the Milanesian dialects and finished part, and by the Evangelical ministers thirteen grammars. The man had Sciarilli, Ribotti, and Gavazzi on the other, and was pronounced to have been most ably and fairly conducted on both sides, though a decision was thought unnecessary, as the first Catholic priest who spoke commenced by abandoning the position of maintaining that St. boat by the canmbals of one of the Peter was twenty-five years in Rome, wildest islands whither he had gone to and said that it would be sufficient for preach, in which one of his converts, at them "to show that he was there for boy of eighteen, was wounded and died one day only," on which narrow point appeared once more before the clergy- of lock-jaw. The childless Bishop writes there did not seem to be sufficient con-

The state of the s

fenders of the Catholic position.

adherents, and not merely for blind and

Loaving thino out-worn shell on life's unsounded sea.

British American Presbyterian.

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than Tuesday inorating.
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Letter for this office should be satisfaced simply intrest about 10 and 10 account.

Canada. Articles not accepted will be returned, if, as the first they are sent, a request is made to that fleet and sufficient products standard and continue and

with.

invite the active co-operation of friends in section of the Dominion, in order to occurs a effection for the Birtism Algenicas Panes itax; and to premise the interest of the by furnishing early intelligence of Chirch, mary and Praceptivini rows suitable for ony

#### ADVERTISING RATES.

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British American Presbuterian. TORONTO, FRIDAY, MARCH 22, 1872. THE HOME MISSION WORK IN THE EAST.

The work of the Church in the castern parts of Ontario and the Province of Quebee is not generally known to the mombers of the Church. The sum expended in aids . weak congregations in that region, as reported, seems disproportionately great when compared with places in the West; and the number of congregations thus supplemented, and which are not increasing, is considerable. A nearer inspection of these places, however, and a consideration of peculiar position shows not only the difficulties and discouragements with which the ministers there have to contend, but the great importance of main taining our present position, strength-ening the things which are ready to die, and oven making aggressive movements there, and would justify even a larger outlay. Most of our congregations out of the cities are small, and the Presbyterious who form them are much sent tered, and constitute a small fraction of the population. Surrounded by French Canadian Roman Catholic communities, and even pervaded by them, the settlements of English speaking Protestants are feeble, socially and politically. while constant intercourse and fami-liarity with Roman Catholics and their customs tend to make the young more insensible to the follies and abonumtions of Popery, and less zealous for Evangelical truth, and renders all efforts at education difficult and compara tively ineffectual. Then the stagnation of business and want of enterprise, both in commercial and agricultural in-terests, which provails, discourages ambitions young men, and leaves young women without remunerative employ ment. The natural result in that the ng people go to the United States or young peoplo go to the United States or of suitable young men to the work of Wostern Canada; and you will find the ministry, and to aid them in obtain numerous instances of old couple who to be ducation which they require. have seen every member of their large families leave them, and are new just where they were thirty years ago. far as their families are concerned, there has been no increase of popula tion, and very little of real wealth. doubt our ministers and churches are doing good service if they train these young people in sound doctrine and cor reet principles, but they must be greatly discouraged when, after years of hard labour and self-donial, they see no ap-

preciable advance. It would be a mela choly chapter of our Prosbyterian history to record the number of places in Quebec where our church once had congregations and mission stations which have been abou-It is also discouraging to know that our ministers as a general thing church and the world.

feel their work most laborious and are provented from seeking a change, only from a high souse of duty, in view of the great destitution around them. This portion of the church line a strong claim for sympathy and aid on the more prosive sections. Reference might also be made to the

sceturau rivalry which provides in those Protestant communities. The Church of England, the Methodists, and where the settlements are Scotch, the Fatables. lished Church and ourselvesare all any ions to establish there our forms of wor slop, so that a community which might support one minister in comfort is dis tracted and made to work ineffectively. The minister's labours are also frustrated by bourgoutspread over too wide an area. Without, however, further dwelling on these discouraging features, it may well to consider the importance of this section of our Church and of its work hore. Particular instances will illustrate this. There is one locality, at old settlement, in which mission work has been attempted for many years but no permanent church organization has been established, where about two hundred families live within a radius of dred maintes from the results of the control of the work, would find the people ready to sustain him, but as they now are they are spiritless and apathotic. Then, again, there is a large settlement, known as the Highland settlement, in the Eastern Townships, where more than four hundred families, all Presbyterians, are closely settled, where for many years we have had ministers. Notwithstanding many discouragements, there is here a large and inviting field for an earnest and faithful labourer. Then we find many localities which are now rapidly improving, where towns are increasing and prosperous villages are rising, and there some stray Presbyterians are finding their way. Generally speaking our best people at once connect themselves in such circumstances with one of the Evangelical Churches already exist ing, and their families growing up in that connection must claim to be Prosbyterians, still as the num clnim bers of such merease in any locality, gradually they feel a desire to have Gospel ordinances according to Presby-terian usage, and an opening occurs for the Church to enter in. There are many such places, into which, however, we are often prevented from entering, from want of men and means.

Deeply impressed with the importance of the work to which reference has been made, any one who desires the estab-lishment and growth of the Presbyterian Church will see the necessity of aiding liberally these struggling congregations and mission stations; the requisite money is well expended. But still more evident is the imperative necessity of having men suitable for the work . not only prepared to endure the labor and French Canadians. All Christian-should be offering the prayer to the Lord of the harvest to send forth abourers, and at the same time should

- to each mem er of his church and congregation.
- of keeping up a supply of religious in-
- you will be doing good to your neigh-bours and friends, and benefitting the

will be effectual.

The plaint union committee of the Noncoulerant plaint interpretation Charches in Oreal Britann, and the production of the Noncoulerant Paralytician Charches in Oreal Britann, and the Committee Charches and the Paralytician another necting at Edinburgh. It was pretty well attended by members of the Free Duited Persbyletian, and Reformed Presbyletian, and the model of Church. Reports were given in as to mode so Churche, and the presbyletian of the Reformed Presbyletian, and the model of the presbyletian of the presbyletian of the Reformed Presbyletian and Appointed a sub-connection of the Presbyletian of all the shurches are to the possibility of connection of the Presbyletian of the point committee on mean meeting of the point committee was fixed for the 20th pressure.

THE CHURCH A MISSIONARY SOCIETY.

Editor BRITISH AMERICAN PRESENTERLAS

Foliar Battesia Arkenicas Paramyranas.

Sin,—"Ilka blade o' grass hon its aim drap o' dow." That is a beautiful expression of a lovely fact. Would that of the control of the many individuals of expression of a lovely fact. Would that it were true of the many individuals composing our large Church—each one receiving of the grace of God that "disc its as the dow" three would we have under the control of the co

evident is the imperative necessity of having men suitable for the work, men not only prepared to endure the labor and soft-definal which such fields demand, but who also understand the people had are in full sympathy with them in their habits and modes of thoughts—which are in many respects very different from those of localities chiefly. Procyberian and Protestant, and may be able to do mission work among the French Canadians. All Christian should be offering the prayer to the Lord of the harvest to send forth labourers, and at the same time should make every effort to direct the attention of suitable young men to the work of the ministry, and to and them in obtaining the education which they require.

1. I.

FACTS WORTH REMEMBERING.

1. Every Christian parent should protate the ministry, and to and them in obtaining the education which they require.

2. Every Christian parent should protate the ministry, and to and there also make the ministry of the church and congregation.

3. The Christian parent should protate the ministry of the church and congregation.

4. Every Christian minister should introduce wholesome Christian reading for his family.

2. Every Christian minister should introduce wholesome Christian reading for his family.

3. The Christian Family Newspaper is a must effectual and economical monis struction to the community.

4. The Christian Family Newspaper is a must effectual and economical monis struction to the community.

5. Reader, we respectfully ask youn help in this matter. Whilst ading its you will be doing good to your noigh bours and friends, and benofitting the church and the world.

readers will be able to form a just notion of the progress which has been made. I. RESOLUTIONS OF THE JOINT COMMITTEE

1. HENOLUTIONS OF THE JOINT COMMITTER.

On Tuesday, the 26th of September last, Committees of the Supreme Courts of the four Problyterian Churches negotiating for Union mot, on the call of their respective Conveners, in St. Paul's Church, in Montresl, and resolved themselves into a Joint Committee. The members in attendance were: (1) Dr. Cook, Dr. Snedgriss-Dr. Jenkins, Rev. Ceorge Bell, Rev. Kenneth McKennan, Rev. David Watson, Hon. Alexander Morris, Mossystamos Coul, James Crang, Robert Bell, James S. Hanter, Noil McDougdl, of the Church in connection with the James S. Hunter, Noil Melbougall of the Church in connection with the Church of Scotland; [21 Dr. Taylor, Dr. Topp, Dr. Macvicar, Professor Caven, Rev. Thomas Macpherson, Hon. John Macmurrich, Mossis. David Mackay, George Hay, John L. Gibb, Thomas McCrae, of the Canada Presbyterian Church; Cr. Rev. Netl Brodie, Rev. George M. Grant, Rev. Robert G. Cam-orou, Mr. J. G. Bremner, of the Church of the Maritime Provinces in connection with the Church of Scotland; (4) Dr. Bayne, Rev. George Dratterson, Rev. James Beunett, Messis, Henry B. Web-ster, Goorge A. Blauchard, of the Pres-bytorian Church of the Lower Pro-vinces. bytorian vinces.

vinces.

Dr. Cook was appointed.

and Dr. Topp Secretary.

The Committee had three meetings daily, and continued in session until the evening of Monday, the 2nd October resolutions.

tober.

The following are the resolutions which were agreed to:

NAME.

That the title of the United Church shall be, "The Presbyterian Church of British North America."

Mr. Brodie dissented from this reso-

1. That the Scriptures of the Old and New Testamonts being the Word of God, are the only infallable rule of faith and manners.

Good, are sue only measured to the confession of Faith shall form the subordinate standard of this Church, that the Larger and Shorter Chatenisms shall be adopted by the Church, and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrates shall be held to sanction any principles or views meanastent with full liberty of conscience in matters of religion.

inconsistent with fulliberty of conscience in matters of religion.

3. That the government and wer-hip of this Church shall be in accordance with the recognized principles and practices of Pre-shyterian Churches, as laid dawn generally in the "Form of Pre-shyterial Church Government," and in the "Directory for the public worship of God."

worship of God."

1. That this Charch, while cheriching Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such ceclesia-tical relations to Churches holding the same descrine, government, and discipline with itself, as that ministers and probitioners from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted. WORSHIP,

That, with regard to Modes of Worship, the practice presently followed by countregations in the matter of worship shall be allowed, and that further action in connection therewith be loft to the legislation of the United Church.

MISSIONARY AND BENEVOLENT OPERATIONA.

The Committee agreed to express their confident expectation that the United Church will hertily take up and prosecute the Home and Foregu Missionary and hencyclent operations of the several Churchea, according to thoir respective chains, and that, with regard to the practical work of the Church and the practical work of the Church and the practical who follows, Middle of course the General Assembly shall have the supervision and control of all the work of the Church, and he the final three discussions of the Church, and the Court of Appeal, v.t. the committee recommend that the United Church shall have due regard to such arrangements, through Synodia and Local Committees, as shall fend most effectually to unite in Christian love and sympathy the various sections of the Church, and at the same time, to draw forth the resources and energies of the people in behalf of the work of Christ in the Deminion and throughout the world. MISSIONARY AND BENEVOLENT OPERATIONS.

The Committee further agree to re-

PRESENTERANUMION IN GREAT
BRITAIN.

The following interesting and important statement from the English Christian World, shows that their is a tendance to any to union among the Prodystrians of the mother country, which we trust will be effectual.

The point union semistic of the Noncounter of the No plan for the establishment and future

#### PROPERTY.

The Committee, after full deideration, resolved to recommend that each logistation should be sought as shall preceive undisturbed either representation and congregations and corporate belonging to the individual congregations and corporate bedies entering into the proposed Union.

TEMPORALITIES' FUND OF SANOD IN SECTION VIIII Life of their or went

LARD.

That the Committee regard with much satisfaction and approved the proposed distribution of the Lemporalities Fund, as one which may benefit promote the interests of certain important Schemos of the Clurch: but are of the opinion that the object recommended by the Synod of the Presbyterian Church of Canada in connection with the Church of Scolland, as to the payment of the aum of two hundred dollars per annua to every minister on the Synid roll, to whom the benefit of the Temporalities, Fund does not yet extend, may be as efficiently and conveniently carried out by said Synod in another way acceptable to all parties.

#### COLLEGIATE INSTITUTIONS.

COLLEGIATE INSTITUTIONS.

The Committee unanimously adopted the following deliverance: That the negotiating Churches similarities that the negotiating Churches similarities with the Theological and Literary institutions which they now have; and that application be made to Parlament for such legislation as will bring Queen's University and College, Montreal, Morris College, and Theological Hall, at Haldrax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and fauctions, on terms and conditions like to those under which they now exist.

and conditions like to those under which they now visis.

This resolution par-sed the Committee, on the evening of 20th September. Ou the 2nd of October it was reconsidered, and the following resolutions were depicted in its stend—the members present being Drs. Finolgras. Cosk, Jonians, Bayne, Taylor, McVieur, Toppito Rev. Messra, McPherson, Bennet, Christio, Sedgowick, Bell, McLennau, trant. Cameron, the Hon. John McMurrich, Mossra Irennet, Croul, Bell, D. Mackay—Dr. Bayne, Churmon, p. t.:

1. That trusmuch as the Chanda Fresbyterian Church has resolved to raiso two lumbred and fifty there in Idalors for the Cadownant of it. The degical Institutions, it be recommended to the Synod of the Presbyterian Church of Canada in commetten with the Church of Scotland, to previde such farther eachwarden to the Faculty of Arts in Queen's College at to it may appear necessary or desimble.

2. That Tutorial work in tectation to the Latenty and Secondary and Secondary or the Latenty of the Latency and Secondary or the Canada.

appear necessity of desirable.

Form the first problem of the Literary and Scientific students for the ministry be not carried on in connexion with the Theological Institutions of the United Church in Outarro and Quicke, but that provision be made by the 1 mitst Church for such to hold to distribute the contract of the Church for such the contract of the Church for such the church of the Church for such that the church for such that

in Morin College, Quebec.

8. That the Theological denorment of Queen's College, and that of Morrin College, and that Preclyctum. College, Montreal, shall be mated into one College, attented at Montreal.

4. That the Theological College, thus formed at Montreal, shall be governed in general accordance with the provisions of the charter of the Preshytorian College, Montreal.

5. That the three Theological Colleges

5. That the three Theological Colleges of the United Church, viz.: at Halifax, Montreal and Teronto, shall be affiliated with Queen's College, so not to be repre-sented in the University Scente:

1. For conferring decrees in Divinity.

2. For taking such share in the gov-ernment of the University as may be proper in relation to the preparatory training of students for the ministry.

6. That the present Principal of Mor-rin Collage shall be invited by the Gen-erul Assembly of the United Church to be the first Principal of the Theological College at Montreal; That another Theological Professor shall be so invited

Theological Professor shall be so invited from Queen's College, and that, in the swent of his declining the invitation, such Professor shall be nominated by the Presbyterica Church of Canada is connection with the Church of Booland.

7. The legislation recessary to effect the foregoing changes shall be sengificant that application he made to Particusest for such legislative, in conformity with the said changes, as will be 'Queen's University and College, Keensel University and College, Montreal, Marrin Cullege, and the Theological Hall, at Hallfat, into relations to the United Church, similar to those which they now hold to their raspective here respectively.

hold to

churches, and to preserve their corporate existence, government and functions, or terms and conditions like to those under which they now exist. Principal Snedgrass dissented from

those resolutions.

The Committee agreed to send a cop, of the minutes, including the above Basis, as their report to the Supreme Goarts of several Charches.

It was also resolved that a copy of the resolutions on Collegate Education be sent to the Boards of the various institutions referred to in these resolutions.

tutions referred to in these resolutions I. Processions of the Greens. Assembly of the Greens. Assembly of the Cambo Presentents of the Control of the Control Assorbly of the Canada Presbyteran Church, which commenced its sittings at Toronto on the evening of the Thinder, there being present 76 ministers and 49 elders, out of a total membership of 202, took action on the foregoing rosolutions, as follows: lutions, as follows:

Intions, as follows:
NAM.—Two manes were proposed,
"The Presbyterian Church of Canada,"
and, "The Presbyterian Church of Brit-ish North Armorica." It was agreed to
leave the name undecided for the pre-

and "The Preshyterian Church of British North Amorica." It was agreed to leave the name undecided for the present.

Basis.—The first, third and fourth articles were agreed to.

A motion in favour of the first part of the second article was carried by a large majority over an amendment to substitute for it these words: "That the confession of Faith and the Larger and shorter Catechisans of this Church, and contain the authorized exhibition of the sense in which we understand the Edge and Scriptures." Roy. J. Ross dissenting. For the second part of the sumerticle twas proposed to substitute the statement: "That no interpretation or reception of such portion of any of these documents, as regards the duty of the civil ungistrate in matters of religion, is held by this Church, which sanctions persecution:—but by a large majority at was agreed to let the article stand as reported by the Committe.

By a vole of 00 to 22, a proposal to add the following article to the Basis was rejected: "That the Lord Josus was proved to the only King and Head of His Church, that He has made her free Church, that the has made her free Church, the Church, that the has made her free Church, that the has made her free Church, the Church, the first

views embodied in the resolution of the Joint Committee.

Missarias' Widows' and Ormans' Fund.—It was agreed to approve of the recommendation to establish an efficient Fund for the United Church.

And further, the Assembly re-appoint their Committee on Union, and instruct them in bringing this resolution under the nation of the committees of the other negotiating Churches, and seeking their approval thereof, to inform them that this Church still adheres to its repeatedly expressed apposition to State Circuits to demonstrational college in these Trovinces, and further instruct their Committee to accordant whether there is a definite prospect of harmonium action in the Circuit Circuits to the control of the committee the control of the

matter."
It was moved in amendment by Prof.
Young, accorded by Dr. Waters: "The
Assembly disapprove of the resolutions
on Collegate Education agreed to by
the Joint Committee, particularly in so
far as these provide for the reception of
certain Literary and Scientific Colleges
into the same relations to the United
Church as they now hold to the Presbyternat Church of Canada to connection
with the Church of Scotland."
It was moved in further amendment

torian Church of Cannala in connection with the Church of Scetland.

It was moved in further amendment by Prof. Inglis, seconded by W. Cochinacia. That, in view of the proposal efforts to endow the various soliegas connected with two of the negotiating Churches, and of the impossibility of completing the Union satisfactorily to all parties until the results of these of forts are ascertained, it is not expedient to come to any decision in reference to collegiate arrangements at the present stage of the negotiations; invertibeless the Assembly design to declare, that insamuch as a large member of the office-beavers and members of the Church are opposed, in the present circumstances of the country, to undertake any general classical or philosophical teaching as a part of the Church's work, it would, therefore, he groutly preferable that the Taculties in Arts, in Queen's College, and Morrin College, should be placed on such a basis as, while preserving them in all their officiency, would at the same time remove them from under the direct control of the Church; without its being implied that a near-complance with this suggestion will be a positive bar to Union."

implied that a non-comphance with this suggestion will be a positive bur to Union."

In Inther amondment, Rev. Mr. Gregg, seconded by Rev. Thomas MacPherson, proposed the adoption of the resolution unanimously agreed to by the Joint Committee, on 20th September, and forming, word for word, the second puragraph of Dr. Proudfoot's motion.

Mr. Gregg's amendment was carried over the amendments of Prof. Inglis and Prof. Young, but was lost when put against Dr. Proudfoot's motion. This motion being then voted on there were of a ayes and 11 nays, 10 declining to vote. Dr. Waters and Prof. Young entered their dissent.

Reart.—It was agreed: "That the Basis of Union and the resolutions on subject of Union, as a whole, be cent town to Presbyteries, Sessions, and Congregations, for their mature consideration, and to report to next Assembly".

Nove.—The decisions of the Canada Tresbyterian Assembly, with the important modifications given above have been sent down to Presbyteries, Sessions and Congregations, and the document could containing them has no ofference to the resolutions of the Joint Meeting of Committees on the name of the United Church, modes of worship, and rights of property.

siming them has no reference to the rivers embodied in the resolution of the Joint Committee.

Minterens' Whomes' and Oherans' Fuse.—It was agreed to approve of the recommendation to establish an efficient Fund for the United Church.

Testromatties Fuse.—It was resolved:
"That the Assembly have satisfaction in expressing experiently its approval of the proposed final application of the Temporalities Fund, and to improve of the respect to the resolutions of the proposed final application of the Temporalities Fund at the endowment of an Aced and Infirm Ministers Fund, and Widows Fund, and to purpose of Theological Education;" and the second part of the Joint Committee's resolution was adopted.

Collegious Education: "And the recommendations of the Joint Committee's resolution was adopted, but that the following resolution be substituted for them namely: That the negotiating Churches shall enter into minon with the Time land to Perkament for such legislation as will bring Queen's Churches, and to preserve their copie, how College, the Presbyterian College hinox College, the Presbyterian College Mintered, Morrin College, and the Such legislation as will bring Queen's Churches, and to preserve their copied that a special matter to race \$2500,000 for the collegical Hall, at Halifax, into relations to the United Church when the connection with the Church of Southal, will complete during the same period the endowment of Queen's Collegical Institutions is circuit for the Councilities of t

#### HIGH, FEMALE EDUCATION.

" fr. 11 Presbyterian for this month there is an intimation of considerable importance to Montreal—namely, that a gentleman, (understood to be Mr. Don-ald Ross) has made over ton acros of ground on the south-mastern slope of the Mountain to a Board of Trusteen, to be storman to a hazar of 1 reactors, to he site site of an institute to supply a first class clucration for founder, or a scale of charges that will bring t within the reach of families of moderate means. This denatton of land is to be largely supplemented by money."

We chip the above from the Montreal Witness, and carnestly express the hope that the trustees will proceed at once to the erection of the institute. Such an institution is one of the great wants of the Presbyterian Church - The Presbyterms of the country own Mr. Ross thanks for his onlightened liberality, and we can assure him that an institution which will afford our daughters a liberal education in connection with those reli gious principles which are so dear to us will obtain the countenance and support of Canada Presbyterians as fully as that of the Kirk. We can assure him of the hearty co-operation of all classes of Presbyterians.

It is possible that the Burnsu Annu week, owing to a threatened "strike of the printers of this city. Should the " strike" not take place, the paper will be published as usual.

The Ontario Presbytery has approved generally of the proposed basis of union; and does not think endowment of the colleges a necessary prerequisite to

Several articles, contributions and reports are held over until another issue. Our friends must have patience with us; their favours will receive attention at the earliest possible moment.

BASIS OF UNION.

At a meeting of the accessor of the First Can-nda Presbyterian congregation of brampton and Derry West held at Derry West on the 8th mest, the following alterations were recom-mended to be under in the proposed beautof

mended to be made in the proposed basis of sinion:—

1. That the word "practice" be substituted in the place of the word "inniner," in the Brist article of the basis.

11. That the account article of the basis bereinted, and that the following be substituted received, and that the following be substituted received, and that the following be substituted to the following be substituted by the following by the fo

INSTRUMENTAL MUSIC.

It was moved and seconded and spreed to:

"That whereas this Serson at its fast meeting agreed that the remit of the Assembly anoni metraneutial immose is submitted to the congregation for consideration, and whereas sait regions of the consideration, and whereas sait regions are congregational ensemple, it will be found at congregational ensemple, it will be found then as the congregational meeting before the consideration of Tree-day, 20th of subme mouth, and whoreas both meetings passed assay the same records both meetings passed assay the same records to the meeting passed assay the same records of the day of the same records for the guidance of the Church in the Interest is a sumeries any for this Session to take any further action in the matter."—

#### INDUCTION AND SORRER

On Wednesday, the 21st of February the lite. Wet. Farlong was inducted into the particular to the first the season of the C. P. Congregation at Landership of the Congregation at Landership of the Congregation of the Congregation. A soirce was beld in the seoming at which ministers of other data-maniform entering the Congregation of the Congrega

Connection.—In our natice of the annual report of Frskine Church, Montreal, in leat is no, we ought to have said that the amount raised for inissionary and besuredent purposes, accelerate of halasses from last year, was \$5,701.60. If the balance from last year, had been included it would have amounted to \$7,127.60.

#### Geelesinstient.

PRESENTENT OF ONTARIO.

The Presbytery of Outario held its rogular meeting, on Tuestay 11th March, in Canada Presbyterian Charch, Frince Albert. There was a fun attendance of ministers and olders.

a full attendance of mainters and objects.

After some stuties of antimo the attention
of tim Presbyory was directed to the sail for an Obsidior's Church, Woodstoke, in claves of the
Res, John Markey, of Woodstoke. The confment strated by 310 na makes and 229 addirected
was strated by 310 na makes and 229 addirected
for the Church of the Church of the Church
two Church of the Church of the Church
two of the Presbyory of Reine, plend at least
for the translation on general grounds. Moste
trust, Januaryon, una hirst and Lamphell. See
times done as were best in behalf of the congregaline at Woodshile.

interesting were income in the half of the congrega-tion as Woodylin.

Mr. McTatted intimated he acceptance for the sail, gainy various reasons as leading him to make the change in his field of lubre, ex-precing at the sainer time has cluster regret at parting softs the congregation of Woodylin, where he had spent so many years in fairly sixth for the local lind so abundantly local fact that the local lind so abundantly local fact the state of the local lind so the state of the local line of the local lind ways curettened the depeat respect and chiefshed the anothers declines of trotterly regard. The Preciptory lines intunated its concerning. The parting the was dissolved after which Mr. John douth at the request of the Moderator engaged in prayor.

at the required of the Monorador engaged in prayer.

The Moderator, Mr. D. Comeron, of Heaverflow, was appended to proach the charm's reason that lith. Apothe ext, and further to set as Moderator of wessen during the vacancy.

Mears, D. Comeron and James Douglas were appointed a season different ways a suitable amount of a start ways a suitable amount of a special proposed as a suitable amount of the freedy terry approximately as a suitable and the freedy terry and the suitable special proposed as a suitable amount of the freedy terry.

It was moved by Mr. McTavola, and accounted the special proposed by Mr. Heron, which red was moved by Mr. McTavola, and accounted by Mr. Heron Elder, that that I "redsylver," It was moved by Mr. McTavola, and accounted by Mr. Edinounteen, that the Preshydre approve of the "Interim Act" of last descendly, and seconded by Mr. Edinounteen, that the Preshydre and accounted by Mr. Edinounteen, that the Preshydre and accounteen and the Preshydre and Accounteen and the Preshydre and

promised by the Assembly's Home Misis Committee—to \$273 for stations, and \$100 mak assessments.

The Rev. Mr. McKenzie isld on emission of the pasterni sharps of

Were appearance to the design of the second of Congregation in force that it Considerable time was apoint in seasing by which congregations may be to entribute, according to their ability belongs of the Parcel. Month of the second of the se devising

J. Boots, and W. B. Mulleriand.
The consideration of the Assembly's rewas deferred till the meeting in Mar. The
not to be regretted by those who are tried
to instrumental music in points we high
to Union, intermeds as the appearant of
were present in minerally great numbers
nost.—Communication.

#### SOIPERS AND ANNIVERSANCES

against Mr. Weithander of the seminance of the seminance

The Property recommend the requirements of the property of the commendation of College, but agrees to depth to the construction of the Presiptory III in late hour. Mr. John the change of the Presiptory III in late hour. Mr. John the Presiptory of Presiptory of the Presiptory of Presiptory of the Presiptory of Presiptory of Presiptory of Presiptory of the Presiptory of Presiptory

#### COME UNTO ME.

"Come unto me," the Master says. But how? I am not good. No thankful song my heart will raise, Nor even wish it could.

I am not serry for the past, Nor able not to sin; The weary strife should ever inst If I should once begin.

"Hast thou no burden, then, to bear? No action to repent? Is all around so very fair?
Is thy heart quite content?

"Hast thou no sickness in thy soul? No labour to ondure? Then go in peace, for thou art whole; Thou needest not his cure,"

"Ah mock me not; sometimes I sigh; I have a namoless grief
A faint sad pain—but such that I Can look for no relief.

"Come, come to Him who made thy heart; Come weay and oppressed; To come to Jesus is thy part; His part to give thee rest.

Now grief, new hope he will bestow. Thy grief and pain to quell: Into thy heart himself will go, And that will make the well.

GEORGE MACDONALD.

#### HOW MUCH SHALL WE EXPECT?

How much shall we expect to accomplish in our Sunday-school work? How large shall be our plans? How nearly perfect our ideals? These are questions that all of us should ask; and the answers which we will give to them will greatly influence us in our labour.

Some workers expect too little. They appear to have chosen for their text that apochryphal beatitude: "Blessed are they who expect nothing, for they shall not be disappointed!" From sheer sluggishness of temperament, or from a morbid unwillingness to fail in anything that they undertake, they never make any attempt to get out of the beaten track, but let the work drag on from week to week, thankful if any measure of prosperity is given them, but not at all disturbed if they make no pro-As for ideals, they have none. gress. With them the ideal and the actual are They never try to conceive of anything different from that which is. Their brains are nover bothered by the buzzing of may-bes. If they have any ideal, it is the General Average.

. If they are teachers, they are well enough content if their classes are as punctual as the average, if they get their lessons as well as the average, if there is among them about the average number of conversions—no matter how low the average may be—if they do not sink below it in their work they are quite satisfied, and even if they do they are not greatly worried. If the average Sunday scholar in their neighbourhood turned out to be a dolt or a criminal, they would not expect the members of their classes to turn out any better.

People of this class who are superintendents take great comfort in visiting other Sunday-schools and observing the faults of management which prevail in It helps them to the conclusion that their schools, though not so good as they might be, are yet as good as the

To expect too little, and to be too easily satisfied, is one of the worst vices in a Sunday-school worker. In this work, as in every other, nothing is well done without a little wholesome discontent. Unless the ideal in the mind of the teacher or the superintendent keeps far ahead of the actual; unless he is capable of imagining something far better than he has yet attained, and is fillhis work will be of very little value.

the opposite fault. These are among our best helpers, or would be if it were not for their unfortunate peccadillo. They expect too much. They are looking for larger and fairer results than can ever be reached without a miracle. Their ideals are magnificent, and they are impatient to see them realized.

If they are teachers, they expect to see every scholar in his place every Sunday, with perfect deportment and a perfect lesson. In working for the conversion of their pupils, they are not only eager, as they ought to be, but they are impatient, as they ought not to be. Irregularity, lack of application, improper behaviour on the part of any member of their classes, affect them like an unfore-seen and unendurable calamity. Teachers difficulty which you feel presses upon whose classes were making the best of progress, gaining in promptness, application, and interest every week, have sometimes come to me in utter despair, ready to give up their work because some result on which they had set their hearts had not been attained. All was going on beautifully—they could see to you for good. Their reputation, their that when I talked with them of what he, are in the Church's hands. Guard they had accomplished—but all was not perfect. There was a considerable distant entrusted to your keeping, and crepancy between the ideal and the let no anxieties destroy their life, nor actual; between what might be and what suffer any slander to whisper their good was; and that was to them a source of name away.—Rev. Morley Punshon. perpetual discomfort.

A superintendent who is afflicted with this exaggerated idealism is sure to have

to be an accomplished scholar, a zealous worker, a paragon of promptness and picty. Now the fact is, that out of the people who can be got to engage in the Sunday-school work as teachers but a very small number come up to this high standard. The number of really competent and thoroughly efficient Sundayschool teachers is not so large as it ought to be. By and by, it is to be hoped, we shall have some methods in operation by which the supply of trained instructors will be greatly increased. But as things now are, in every Sundayschool there must be many teachers who are, and also know then selves to be, very poorly fitted for the work. This is no reason why they should never enter it; the work must be done; and if the most skilful helpers can not be obtained, it is necessary to carry it on with the aid of those who are unskilful. Let each one who is called heartily respond to the call; and if he can not do as well as the best, let him do the best he can.

All our Christian work-in churches. missions, and charitable enterprises—is, and must be, imperfectly done. Our tools are poor, our materials are crude; our lighest successes are only approximations to that for which we strive. But this is the truth which this too-exacting superintendent misses. He is looking for a measure of culture and devotion among his teachers which does not exist anywhere; and because he cannot find it he is constantly worried. Instead of taking such tools as he can get, and doing as good work as he can with them, he is continually fretted by the imperfections of his work.

It would appear that between the extremes occupied by these two classes of Sunday-school workers—those who expect little or nothing, and therefore accomplish little or nothing, and those who expect more than is reasonable, and mar their work by their impatiencethere is a golden mean which we should all try to find. We ought to expect enough to keep us from stagnation; and we ought not to expect so much as to lead us into querulousness. It is well to be content with that which we have, but not so content that we shall wish for nothing better. It is well to reach forth unto the things that are before, but not so eagerly that we shall let slip the golden present with its opportunities and its joys .- Rev. W. Gladden, in S.S. Teacher.

#### THE TRINITY.

He who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities priority in cocqualties, and unity in pluralities, may amuse himself and build a tabernacle in his head, and talk something he knows not what. But the renewed man who feels the power of the Father, and to whom the Son has become wisdom, santification, and redemption, in whose heart the love of the Spirit of God is shed abroad—this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity .-Jeremy Taylor.

#### CHARITY TOWARD THE MIN-ISTER.

Be generous in your construction of our ministers' conduct. Receive them in the name of a prophet, that you may receive a prophet's reward. Beware of regarding your teachers as if they were lifted by the office above human infirmity, or screened in some sheltered nook of grace from the blasts of temptation. ed with the strongest desire to reach it, and from the diverse onsets of evil. They are not angels, but men-of thke Another class of workers have exactly passions with yourselves, with the same indwelling frailty, the same weariful impatience, the same traitorous hearts. They are, in all respects, as human as other men, as readily crushed by sorrow, as perversely claiming, therefore, to be charitably judged. Look into your own hearts, my friends, and think of the conflicts of your Christian experience-how often your duties have tried you, so that you have forborne to discharge them; or your hindrances have tried you, so that your strength has fainted by the way; or your com-panionships have tried you so that you have mourned over your cov-ardice of soul; and when these thoughts arise, and these memories are vivid, remember that all the your ministers in equal measure, and that there are discouragements in the nature of their work of which you know nothing, but which make their burden heavier to bear. They have resigned, so to speak, a portion of their liberty, that they may be the munsters of God that treasure which they have in good faith entrusted to your keeping, and

It would be difficult to improve upon the Irishman's definition of holiness:
"To be clane inside." There is a weak trouble with his teachers. With a "To be clane inside." There is a weak teacher that does tolerably well, he will spot in any religion that does not make have no patience. He expects each one 'a man clean inside and outside.

Our Young Kolks.

#### THE LITTLE PEOPLE.

I know a funny little man, As quict as a mouse, What does the mischief that is done, In every body's house There's no one ever seen his face, And yet we all agree That every plate we break was cracked By Mr. No-bod-co.

'Tis he who always tears our books, Who leaves our doors ajar; Ho pulls the buttons from our shirts, And scatters pins nfar. That squeaking door will always squeak, For, prithee, don't you see, We leave the oiling to be done By Mr. No-bod-ee,

The finger marks upon the doors By none of us are made: We never tenve the blinds unclosed, To let the curtains fade; That lying round you see Are not our boots. They all belong To Mr. No-bod-ee.

#### DON'T BE COWARDS.

"I won't tell a lie! I won't be such a coward!" said a fine little fellow, when he had broken a little statuette of his father's in showing it to his playmates, and they were telling him how he could deceive his father and escape a scolding. He was right. Cowards tell lies; brave little boys tell the truth. So was Charlie Mann right, and was re-warded for it, as the following story will show:

A young offender, whose name was Charlie Mann, smashed a large pane of glass in a drug-store, and ran away at first, for he was slightly frightened; but he quickly began to think, "What am I running for? It was an accident; why not turn about and tell the truth?'

No sooner thought than done. Charlie was a brave boy; he told the whole truth how the ball with which he was playing slipped out of his hand, how frightened he was, how sorry, too, at the mischief done, and how willing to pay if he had the money.

Charlie did not have the money, but he could work, and to work he went at once in the very store where he broke the glass. It took him a long time to pay for the large and exponsive pane he had shattered, but when it was done, he had endeared himself to the storekeeper by his fidelity and truthfulness that he could not hear of hisgoing away, and Charlie became his clerk. "Ah vhat a lucky day it was when I broke that window," he used to say.

"No Charlie," his mother would respond, "what a lucky day it was when you were not afraid to tell the truth!"-Youth's Companion.

### BOB RYAN AND DANDY.

"Never make an enemy, even of a dog," said I to Bobby Ryan, as I caught at his raised hand, and tried to prevent him from throwing a stick at our neighbour Howard's great Newfoundland. But my words and effort came to late. Over the fence flew the stick, and whack! on Dandy's nose it fell. Now Dandy, a great, powerful fellow, was very good natured, but this proved a little too much for him. He sprang up with an angry growl and bounded over the fence as if he fliad been as light as a bird, caught Bobby Ryan by the arm, and held tightly enough to let his teeth be

"Dandy! Dandy!" I cried, in momentary alarm, "let go! Don't bite him!" The dog lifted his dark brown, angry eyes to mine with a look of intelligence, and I understood what they said; "I only want to frighten the

young rascal.'' And Bobby was frightened. Dandy held him for a little while, growling samake believe in the growl, and then, tossing the arm away, leaped back over the fence, and laid himself down by his kennel.

"You're a very foolish boy, Bobby Ryan," said I, "to pick a quarrel with such a fine old fellow as that. Suppose you were to fall in the lake some day, and Dandy should happen to be near, and suppose he should remember your bad treatment and refuse to go in after

"Wouldn t care," replied Bobby; "I can swiin.

Now it happened, only a week afterin some way, their boat upset in deep much lower prices. water, not far from the shore; and it The third plan is the passage of a also happened that Mr. Howard and his simple act giving a copyright to the boys strnggling in the water.

Quick as thought Dandy sprang into towards the larger boy, who was strug-gling in the water and keeping his head above the surface with difficulty. Soizing him, Dandy brought him safely to had a good many grudges against him, and for some moments seemed hesitating whether to save him or let him

"Quick, Dandy!" cried his master, pointing to poor Bobby, who was trying tea, and Brazil one half of the coffee.

his best to keep affoat. He was not the brave swimmer he had thought himself.

At this the noble dog bounded again into the water, and Bobby to land. Ho did not seem to have much heart in his work, however, for he dropped the boy as soon as he reached the shore, and walked away with a stately, indifferent

But Bobby, grateful for his rescue, and repenting his former unkindness made up with Dandy that very day, and they were ever afterwards fast friends. He came very nearlosing his life through unkindness to a dog, and the lesson it gave him will not soon be forgotten.— Children's Hour.

#### THE JEWISH CHILD'S DEATH IN ROME.

Dr. Zuckerland, form Germany, who is at the head of a Jewish school in the Ghetto, which is in the Jewish part of Rome, gives us an interesting report about the funeral of a little girl, eleven years of age, who had ben at his school.

"Knowing there would be a good number of German Roman Catholics, I took sixteen German New Testaments, accompanied by the teacher proceeded to the house. On entering the room, I saw a number of our pupils and others gathered around the dear sleeping one, parents and others mourning. I opened my leather pockets, took out those dear and sweet means by which alone men's distressed hearts can be comforted, and, in a few minutes only, all sixteen New Testaments were distributed, and were cordually and thankfully received. The mother of the sleeping child, keeping the treasure in her hand, said, 'Oh! I am very thankful for this present; my dear daughter, during her sickness of nine days, was always speaking-I cannot remember the words she said-but it was all about the Lord Jesus. She used to say, 'He loves little children, and takes them up.' She learned that in your school, and she often desired me, spite of her great weakness, especially in the last days, to sing the beautiful hymn she had learned. But as I did not know them, I said, 'Sing yourself my dear; I'll listen and help you'-and she did it.

"In the last hour of her life she said 'Mother, come and sit near me, and I will sing again.' I did so, and she be-

When we draw our latest breath, God of mercy do not leave us: Make us happy e'en in death, Jesus in thy love receive us! Jesus, Jesus

As my dear child sang the words 'Jesus, Jesus,' she fell asleep. 'Is it not wonderful?' said the weeping mother.'

#### INTERNATIONAL COPYRIGHT QUESTION. THE

The international copyright question is assuming a practical importance. The publishers themselves are beginning to feel the inconvenience of the present system, and to indicate a desire for a change. At a recent meeting of publishers held in New York city a delegation was appointed to go to Washington and urge the adoption of an international copyright law. This meeting, however is far from representing the entire trade. Some of the most important of the book publishers, including all those of Philadelphia, declined to take any part in it.

At the present time there appear to be three views on this subject.

The first is that of those who desire the law to remain as it now is. That law enables an American to copyright his own productions in America but not English authors to secure a copyright We do not know that vagely, though there was a good deal of this party has any organ, or has given any decided expression to its views or the ground on which they are maintained.

The second plan is that proposed by the meeting of publishers above referred to. It proposes a law giving a copyright only to books, not on periodical shall be published by an American publisher. The object of this is to prevent the increase in price in foreign books, which, it is said, would inevitably result from a law which should give the benefit the ice cannot have been much less than of the copyright to foreign publishers. The American publishers having a much ward, that Bobby was on the lake in larger reading public than the foreign company with an older boy, and that, publishers, manufacture and sell at

the lake, and swam rapidly towards that it will greatly enhance the cost of hand of the husbandman. Bobby; but, strange to say, after get- all foreign books, and so lessen the eduting close to the lad, he turned and went entire influence of literature in and over the country. Such of the publishers as are in favour of any international copyvery desirable.-N. Y. Christian Weekly.

> The world uses 250,000,000 lbs of tea each year, and 718,000,000 lbs of period is supposed to be long subsequent coffee. China furnishes nearly all the to this, and next to the last before the

Scientific and Asecul.

Care of the Teern .- Dr. Harrimore, in an able article upon the "Effects of Animalcules upon the Teeth," proves that a cubic irch of tartar contains 250,000,000 of this order of life, all proying upon the teeth! Cleanliness is not only next to godliness, but is also necessary for preservation. Those who have spongy gums, loose teeth, and absorbed aveolar processes, will do well to look for tooth brushes and floss tilk.

Concerning Chimneys .- The Scientific American gives the following hints to those who would "build a chimney which will not smoke:"—The chief point is to make the throat not less than four inches broad and twelve long: then the chimney should be adruptly enlarged to double the size, and so continued for one foot or more; then it may be gradually tapered off as desired. But the inside of the chimney, throughout its whole length to the top, should be plastered very smooth with good mortar, which will harden with age. The area of a chimney should be at least half a square foot, and no flue less than sixty square and an Italian one for the priest, and inches. The best shape for a chimney is circular, or many sided, as giving less friction, (brick is the best material, as it is a non-conductor,) and the higher above the roof the better.

Use of Camphon.—When the mucous membrane of the nose, frontal sinuses, etc., are affected by catarrh, a strong solution of camphor frequent and for some hours snuffed up the nose, and five or six drops taken internally on a lump of sugar, at first for every ten minutes, then every hour, will usually put a stop to the affection. Ordinary cold and ever influenza, if treated in this manner at the very beginning of the attack, are generally controlled by the same treatment. Attacks of incessant sneezing and profuse running of the eyes and nose will generally yield to a strong solution of camphor diligently sniffed up the nose. In summer diarrhoa no remedy is so efficacious as camphor, if employed at the very commencement of the disease; later it is without effect. Its influence over cholera is equally remarkable. Doze: six drops of a strong alcoholic solution of camphor, given at first every ten minutes; afterwards, as the symptoms abate, less frequently.

SIMPLE DISINFECTANTS .- As a simple method of employing carbolic acid, C. Homburgh, of Berlin, proposes to saturate sheets of coarse millboard with the disinfectant in question. The sheets may be hung up in the rooms requiring purification, or a small piece may be torn off when a small quantity only o carbolic acid is wanted. Sheets of mil board, having an area of about sevo' square feet, and containing about onen fifth of a pound of carbolic acid, aresold in Berlin for a shilling a piece. Dr. Hager gives the composition of a disinfecting paste for use as a washing powder. It consists of 100 parts of white clay, 1,000 parts of distilled water, and thirty-five parts of ordinary nitric acid. The mass thus obtained is allowed to stand for a few days, being stirred frequently. The supernatant fluid is then to be poured off, and the clay mass thoroughly washed with distilled water. Five parts of permanganate of potash are now to be added, and the composition, when dried, is made up into tablets and wrapped in paper saturated with parassin.

A CONTINENT COVERED WITH ICE .-Prof. Agassiz comes to the conclusion that the continent of North America was once covered with ice a mile in thickness, thereby agreeing with Prof. in Great Britain, neither does it enable Hitchcock and other emment geological writers concerning the glacial period. In proof of this conclusion, he says that that the slopes of the Alleghany range of mountains are gliciar worn to the very top, except a few points which were above the level of the icy mass. Mount Washington, for instance, is over six thousand feet high, and the rough, unpolished surface of its summit, covered with loose fragments, just below literature, and only on such books as the level of which glacier-marks come to an end, tells that it lifted its head

In this region, then, the thickness of six thousand feet, and this is it keeping with the same kind of evidence in other parts of the country, for when the mountains are much below six thousand feet, the ice seems to have passed airectly over them, while the few peaks rising to that height are left unterclad. The Dandy, was near by, and saw the two authors of any nation which accords a glacier, he argues, was God's great plow, similar privilege to authors in America. and when the ice vanished from the face The objection to this plan is the fear of the land, it left it prepared for the

The hard surface of the rocks were ground to powder, the elements of the soil were mingled in fair proportions, granite was carried into lime regions, right law are not agreed as to what the lime was mingled with the more arid law should be, and, in the present state and unproductive granice districts, and shore. He then turned and looked to- of disagreement, the immediate prospect, a soil was prepared fit for the agriculwards, Bobby his young tormentor; he of any legislation on the subject is not tural uses of man. The c are evidences all over the polar regions to show that at one period the heat of the tropics extended all over the globe. The ico l advent of man.

NEW YORK AND ERIE RAILWAY.

For Canadian and other travellers, the New York and Erio Railway is one of the most expeditious routes; and for scenery, the most varied and delightful on this continent. There is no more attractive road to travel on in the world, the cars are so wide, easy riding and cleanly kept. A person has room enough to room around, spread out, rest, take comfort, lean back and enjoy himself. There are other good railroads in the world, but none whose other good running in the world, but note whose cars are so attractive as those of the broad gauge, well nameded and rather extensively known New York and Eric Railway. The sleeping cars are better than the bridal couches of our forefathers, and far ahead of what the ancient kings and queens enjoyed; and they thought they lived high. A train on this route arrives at and leaves the South side of the Dop. West end of Suspension Bridge, (Canada side,) so as to form a connection with all other trains calling at this station.

## Travellers' Guide.

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Western					3.00

# ST. CLOUD HOTEL

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Proprietor.

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THE CLOSING LECTURE. Of the Session will be delivered by Rev. John Campi ell M. A., in the College Hall, on Wednesday 3rd April, at 12 o'clock noon.

PRESBYTERIAN COLLEGE, MONTREAL. THE CLOSING LECTURE

Of the Session will be delivered in Erskine Church on Wednesday, 3rd April, at 7.30 p. m., by the Rev W. McLurcu, of Ottawa.

MEETINGS OF COMMITTEES.

Home Mission Committee on Tuesday, 2nd April, at 250 p.m.

nt 230 p. m.

Knox College Board on Wednesday, 3rd April, at the close of Lecture.

Committee on Aged and Infirm Ministers' Fund, Wednesday, 3rd April, at 40 clock p. m.

Sabbat's School Committee on Wednesday, 3rd April, at 10a. m.

Sarbath Observance Committee, on Wednesday, and April at 4 p. m. The above meetings will be held in Knox College Toronto.

Committee of French Evangelization will meet in the vestry of Cote Street Church, Montreal, on Wednesday, 4rd April, at 2, p. in.

MEETINGS OF SYNODS.

The Montreal Synod of the Canada Presbyterian Church will meet at Brockyille on the 1st Tuesday in May.

The Toronto Synod will meet in Bay street Church, Toronto, on the 3rd of April. The Synod of Hamilton will meet in the McNabb street Church, Hamilton, on the 1st Tucsday in May.

The London Synod will meet in First Presby-terian Church, London, on the 1st Tuesday in May.

MEETINGS OF PRESBYTERIES.

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

Montheal.—At Montreal, in Cote Street Church, on let Wednesday of April, at 10 s. in.

Kingston.—At Napanco, on 2nd Tuesday of April, at 7 p. in. Mr. Watt to prouch at opening exercises. HAMILTON.—At Hamilton, in McNab Stroet Church on 2nd Tuesday of April, at 11 a. m.

BROCKVILLE.—At Brockville, on 1st, Monday of May, at 3 p. m. OTTAYA.—At Carleton Place, on 1st Tuesday of May, at 2 p. m.

Conound.—At Milbrook, on let Tuesday of July, at 11 a. m. HURON.-At Chuton, on 2nd Tuesday of April, at 11 a. m.

11 a. m.

Charman.—At Chatham, in Wellington Street
Church, on Tuesday, 26th March, at 2 p. m. Elders'
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PARIS,-At Woodstock, in Chalmer's Church, on Tuesday, 9th April.

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of mankind.

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of all Now Departures the moss essential and suspicious.

The virtual surrender by the Democratic party of itthewillity to Legal lights regardless of Colour mas divested our current politics of half their bysono infonsity. However parties may henceforth rise or fail, is is clear that the fundamental principles which have hitherto honorably distinguished the Republicans are honeforth to be regarded as practically accepted by the whole country. The right of overy man to his own limbs and sinowstip to equality of all citizens before the law—the inhibitity of a State to enslave any portion of its people—the duty of the Union to guarantee to every citizen the full enjoyment of his liberty until he forfeits it by crimo—such are the broad and first foundations of our national edifice; and palsied be the inhund which shall seek to displace thom! Though not yet twenty years old, the Republican marty has comploted the noble fabric of Emancipation, and may fairly invoke thereon the stornest judgment of Man and the benignant emile of God Henceforth the mission of our Republic is one of

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