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British American Presbyterian.

VOL. I.

TORONTO, CANADA, FRIDAY, MARCH 22, 1872.

No. 8

Contributors & Correspondents.

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 of their anger did not burst until the Act was just coming into operation.

The Executive get much blame for their dilatoriness 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 explained, and such other work as was needed beforehand; but nothing of all this was done until the closing days of the year. Hence there is double the amount of odium thrown on the Act it otherwise would have had to bear. One reason for the mismanagement, as currently reported and indeed pretty generally believed, is that the members of the Executive are not very earnest in the matter, that, with the exception of Attorney General King, who fought for the Bible for years, and at last carried it through, they are all very lukewarm. The working of the Act proves that had the people got fair play there would have been no obstruction to the operation worth speaking of, save from the Roman Catholics, whose opposition, as other countries show, may be reckoned on at any rate. In 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 clear that every inch of the ground will have to be defended, and that with the utmost pertinacity, for some time to come. The leading friends of free schools are confident however that what we have got we will be able to keep.

In this city and in one or two of the leading towns the Roman Catholics 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, notwithstanding the peril to which the young are exposed in the so-called Godless schools. It is rather curious, or rather would be in any other circumstances, that they will not admit, if they can help it, the Bible into the schools, and then if that book is not admitted, they stigmatise the institutions as "Godless."

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 sides that the Act is to be accepted and all facilities give for the working of it now that it is the law of the land. This is satisfactory so far. An hon. member of the Legislative Council averred however, in a violent speech made over the Governor's address, that he would take his sons to the altar and—knight-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 just 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 license 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 if this were secured and thoroughly respected, highly intelligent, and independent gentlemen elected as mayor, the result would be very beneficial. When consulting over the Bible, that is now nearly ready for presentation in the House, there was a good deal of attention given to the liquor Bill of Ontario which contains some very important clauses. There is a strong disposition also to have a permissive clause passed if it could at all be done. Anything to limit the traffic would be a blessing and a great one.

A telegram appeared in an evening daily here a few days ago to the following effect:—"One of the Presbyterian congregations in the city last night unanimously passed a resolution in favor of Presbyterian Union, but opposed the conditions attached to it by resolutions of Assembly." I should have said that the telegram comes from your city, and its among the specials. I am waiting to know particulars.

A day or two ago McComb's Presbyterian Almanac, published in Belfast, Ireland, came to hand, having been sent me by request by a friend. I have known the publication for a long time, and have generally found it accurate. In the present issue there is a strange item which depreciates the strength of Presbyterianism in this part of the world in a way that I regret to see. Under the head "Presbyterianism in British North America," it is stated with all gravity that "there are now about 300 Presbyterian congregations in this quarter of the empire." I at once took steps to correct the mistake in the quarter where the Almanac is issued. I gave statistics taken from official returns in my possession that there are not less than 679 Presbyterian congregations in British North America, exclusive of Manitoba and British Columbia, and that all these with the exception of 13 belong to the our churches now negotiating Union. I just add the numbers for the satisfaction of some of your readers. The Canada Presbyterian Church reports 362; the Presbyterian Church of Canada in connection with the Church of Scotland, 197; the Presbyterian Church of the Lower Provinces, 127; and the Presbyterian of the Maritime Provinces in connection with the Church of Scotland, 40. I take these figures from the last published minutes of the Supreme Court of each Church. The other 18 embrace the U. P. Presbyteries of Ontario and two small Presbyteries of Covenanters in these Lower Provinces. The complaint is pretty frequently made that politicians and newspaper writers of the old country are unpardonably ignorant of the geography and statistics of these colonies; I am afraid that our Church friends, if the above be a fair sample, are not much better improved.

St. John, March 9th, 1872.

ON THE STATE OF RELIGION.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—In prosecuting my remarks on the State of Religion, or rather in reference to the best means of promoting it 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 promoted? 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 earnest, 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 efficiency. 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 every way 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. But in both cases God has acted worthily of Himself, in adopting the means to the end. The fundamental principle in both cases is the same and has been stated by Paul—all things are of God. The kingdom of grace may be said to rest on the atonement of Christ as its basis. This is exactly what men need to extricate them from guilt and bondage. Nothing less would have suited, and nothing more is needed. But something more is required in another direction. The soul dead in sin must be quickened. Provision has been made for this by the mission of the Holy Spirit in Christ's name. This divine agent has prepared the Bible by His own inspiration and human instrumentality, and thus provided a means—complete and perfect—of arresting man's attention and acting on the mind, heart and conscience by its heavenly doctrines, its great and precious promises, its holy precepts, its solemn warnings and threatenings, its faithful admonitions and earnest appeals and expostulations, and hence, in the highest degree, profitable for doctrine, for reproof, for correction, for instruction in righteousness. This Bible is not the Spirit Himself, but is merely the instrument which He has prepared for accomplishing His gracious purposes. It is hence called His sword. It has therefore no efficiency in itself or independently of Him. This deserves special consideration, for many speak as if the truth, especially when clearly and eloquently stated and enforced, has inherent power to enlighten and sanctify independently of its Divine Author, and by mere force of human eloquence. Hence the Spirit's agency, or its necessity, is too often ignored both by speakers and hearers, as well as by private readers of the Word. As wielded and applied by Him, however, the Word is mighty to the pulling down of strongholds and advancing a work of grace in the soul. Without His accompanying agency, on the other hand, the eloquent sermon becomes merely a pleasant song and the Bible itself a dead letter. Hence the necessity of ministers in the study and in the pulpit—hearers in the closet and in the pew—living habitually impressed with the necessity of the Spirit's influence, and consequently the necessity of earnest and important prayer for that influence being granted. Our blessed Lord assures us that our Heavenly Father, knowing our infirmities, is ever ready to grant the Spirit to all who ask. I cannot help concluding these remarks with the expression of my belief—would that I were mistaken—that the great

sin of the Church in the present lay is, that while the Spirit's agency holds a prominent place in the creed of every section of the Evangelical Church, it is to a large extent practically ignored and treated, I do not say by all, but by too many, as the doctrine of atonement was treated by the old Moderates, who, after some short discourse on some moral topic, to save their orthodoxy, finished 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.

"THE 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 8½ x 11¼ inches. There are two columns on each page of letterpress. Though it is but a small paper, it presents a very creditable appearance. The price of a single copy is one dollar. It seems that no subscriptions are received for it. The reader, if he has never seen a copy, or heard of the paper, will, of 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 East* is so very limited that their services would be too expensive. 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 made up. Of course, a photograph is infinitely more exact than any drawing can possibly be. For example, every pebble, blade of grass, or leaf in a landscape 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 copy of the 18th number of the paper referred to. It consists of five photographs, all of which are done in excellent style. The first occupies half of the first page and represents the Bund, looking east 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 Horse." It is thus described in the letterpress:—"An old Japanese pony which, having got rid of his load, stands in the middle of the road, his knees securely tied with the rope which when in motion he is led. The pack saddle and the ropes for tying on the burden, whatever it may be, are quite characteristic." On the fourth page is a full page photograph of the Saibansho, the principal building on the Japanese side of Yokohama. According to the descriptive article which accompanies it, this is "the principal Government office, at which the governor transacts his business; cases are heard as between Japanese and foreigners; all matters connected with land granted, sold or leased to foreigners are settled; and the municipal affairs generally both native and foreign are dealt with." From the same source we learn that only two foreigners, besides the police, are employed by the Government in this department. Mr. Benson, the municipal director, and Mr. W. H. Doyle, both of whom are Americans. On page five is a full page photograph of the United States Consulate. This building is directly opposite the Saibansho. Here are the Consular court-room, Consular offices, United States' post office, and the Consul's private residence. The Consul, Mr. Lyon, is an enemy to laziness. We are told that, in 1870, he sent upwards of one hundred "loafers" off to America, where they could get employment if they would work. On the seventh page is a photograph, the same size as that on the second, representing a village street. This shows how slimly the dwellings of the lower classes are put up. We are told that a man "may build his house, furnish and stock his shop for \$100 on the scale exhibited in the picture; and being content with very

inexpensive living, may have all he can desire and put by money on the profits of his little business." Corea is the subject of an interesting historical article at the beginning. From the news department, I shall give two short extracts and with these close this review. The first refers to a dispute between the late Belgian Consul for Yokohama and the Consul 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 évident que le témoignage von die wohlgebohrenen heeren in dieser case has been given un Kotoba majitta kiredoma taksan mudscashi. Aber werm aller die circonstances sont bien considered there is but little doubt amo home no yaksoker etail le point d'appui of the bobbery."

"Kome okuremasen kereba le plaig-nant a saisi le bargain money y sin duga tenia rizon if the nation understood it so. Shikasi nagara moshi der kaufmann etn dato hat un le Japonnais avait un autre en su imagination 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 of foreign countries, if a circumstance that occurred a few days ago, is sanctioned by their government. Loud cries were heard proceeding from 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 demands very full and particular investigation."

"LE MESSAGER DES FAMILLES."—This is the name of a Children's Paper which is published at Montreal by the Canada Sunday School Union. Prof. Coussirat is the editor. It is, of course, unsectarian. Each number contains two engravings, one of which is full page. The fact that these engravings were originally prepared for *The Cottage and Artisan*, published by the London Religious Tract Society, is a sufficient guarantee for their excellence. I would strongly recommend such of "the brethren" as understand French to subscribe for it. I would do the same to Presbyterian parents who have children studying that language. The reading of it would be an excellent exercise. Each number would bring them a pleasant variety. Besides, they would help a most praiseworthy undertaking. Presbyterians who, though they may not understand French themselves, have French Canadian Roman Catholic neighbours would do well to subscribe for and distribute it among them. There is nothing of a controversial nature in it. I have distributed several copies among French Canadian Roman Catholics, which have been well received. A French Canadian Roman Catholic where I live subscribes for it. The price of a single copy for a year is 25 cents including postage, if ten sent to one address for the same period, \$1 95. Mr. Mair, of the Bible House, Montreal, will be most happy to receive 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 temperance story. A grandfather is represented as seated at the dinner table examining 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 fellow-subjects the habitants in the Province of Quebec dress. His picture reminds me of the manner in which I have seen it stated that the French used to represent 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 of which I have spoken to patronize *Le Messager des Familles*.

MURIS.

A firm faith is the best divinity; a good life is the best philosophy; a clear conscience is the best law; honesty is the best policy; and temperance the best physic.

Selected Articles.

THE MANIFEST MAN.

The manifest man of the crowd.
Which he is open to the world.
He is the man who is the man.

CHRIST IN THE SOCIAL CIRCLE.

BY REV. STEPHEN H. KING, D.D.

Lecture in the Theological College for Christian Workers, Thursday Evening, February 21st.

Men and women must be alive in what they seek to communicate, would be patient in work and ready to suffer.

DOLLINGER AND HYACINTHE.

In the second number of the Revue de France.

There is a parallel between two of the principal antagonists of Pius IX.'s new dogma of Papal Infallibility.

SANITARY REFORM.

(From the Canada Medical Journal.)

In the last number of this journal, we pointed out the contagious character of certain diseases such as small-pox, scarlet fever, measles, whooping-cough, and cholera.

WITH BOTH HANDS EARNESLY.

This is the way the wicked work. The burglar, the miser, and the ruiner of men's souls.

HEARING WITH THE EYLS.

"You taught me how to hear preaching," said a layman to a minister.

and, I said, "William, what is wanted of you now is to accept this Saviour on the spot and say, 'He is mine for life.'"

A boy was taken in a slave ship carried to Sierra Leone, Africa. They told him if he would sell himself for his freedom he would be free.

A wadly merchant of Philadelphia, who would not listen to the Gospel here in health, sent for me at his death-bed.

There are also many one-handed Christians. Those appear to be only one-half converted. They are not wholly idle, or without interest in the cause of Christ.

He will treat himself for more effective work. He will live for his Master, do you ask, how can I have this spirit?

Creeping is bad for children whether at school or at the table; bad for the brain and bad for the stomach.

example. Dollinger is exclusively German; he has no other faith in German ideas and an absolute trust in the institutions of the country. Hyacintho is essentially French in his qualities; but cosmopolitan in his sympathies.

He has been computed that Jenner's great discovery saves from death by small-pox each year at least 80,000 lives; but there is not a country in Europe in which the beneficial result of vaccination has not been fully tested and proved.

When the cattle disease spread from Europe to England in 1807-08, it was found to be a highly contagious malady, so much so that the infected animal would communicate the disease to a healthy one.

We observe that the Editor of the Canadian Illustrated News, in alluding to the article which has already appeared in our journal on the subject of "Sanitary Reform," proposes the novel but true that vice and ignorance give rise to contagious maladies.

We know of families in this city, and during this present season of small-pox, who systematically sent their children to public schools, even while the disease small-pox was in their houses.

It has been computed that Jenner's great discovery saves from death by small-pox each year at least 80,000 lives; but there is not a country in Europe in which the beneficial result of vaccination has not been fully tested and proved.

We were inclined to see this case more in place it occurred than to add any material weight to the already overwhelming evidence which is obtainable on this point.

Vaccination has been shown to be one of the most efficient means at our disposal for the prevention of the spread of small-pox.

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Such hospitals under the charge of a Board of Health with powers that would be very likely claimed for it, might be made the agency for such domestic agency by separating those who from family ties and personal feelings would rather be together in sickness than in health, and even unto death.

We know of families in this city, and during this present season of small-pox, who systematically sent their children to public schools, even while the disease small-pox was in their houses.

It would appear that those measures could be forced on the people except by Act of Parliament. But is so situated, that recommendations for the preservation of his health, comfort, or his very life will be by him neglected, or altogether ignored, unless they come with the authority of law, with certain pains and penalties attached for their neglect.

Sanitary laws are based on actual observation and experience. It is well for any people that they should be the experience of others.

What we would again urge, is the calling together of a General Board of Health for the Dominion, not alone to counsel the Government, but to prepare an efficient and comprehensive bill to be submitted to the Commons of Canada during the coming Session.

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WAS ST. PETER EVER IN ROME.

A correspondent of the Times writes from Rome on the 14th inst. It is a curious sign of the times that we have had in Rome, in this last week of the Carnival, a public discussion between 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 upheld their cause are also very note worthy, seeming 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 disappointed 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 refusing 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 opinions by the perusal of copious reports. The Catholics engaged the services of the reporters of the Ecumenical Council, while the Evangelicals secured the Parliamentary stenographers. The Presidential Board was composed of Prince Mario Chigi and Advocate de Dominicis Posti for the Catholic, and of Messrs. Phillips and Pizzetti for the Protestants. A great many priests were present, and a certain number of ladies. The disputants were all Italian. Signor Posti commenced the proceedings by stating the theories of the Evangelical minister Sciarrelli proposed to develop—namely that St. Peter was never in Rome; and requested the audience to abstain from applause as well as from signs of disapproval. He had no sooner resumed his seat than Father Gavazzi got up, and, to the general surprise, proposed to commence the proceedings by a prayer. This evidently startled some of the Catholics, who may have fancied they had fallen into 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. Sciarrelli 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 Epistles and Acts of the Apostles, that St. Peter never was in Rome at all. The next speaker, the Catholic Fabiani, waived the twenty-five years, and declared that, to secure his side the victory, it was sufficient to prove St. Peter to have been a single day in Rome. Other speakers followed, and the continuation of the discussion was postponed until the following day, when Father Gavazzi made a long speech. A priest named Guidi replied. The arguments were then declared exhausted; both parties expressed themselves satisfied with what had been said, and perhaps each thought it had prevailed, but there was no one to award the palm of victory, and, so far, the question remains as open as it was before. It was observed that the Catholic priests and Protestant ministers shook hands before parting. Some of the Italian papers declare themselves surprised by the incapacity of the Catholic orators, and attribute great importance to the result of the discussion; but that importance is, I think, to be found chiefly in the fact of its having been allowed to occur at all. Gavazzi's speech is worth reading. His off-hand eloquence and picturesque language were much more taking than the dry, scholastic style of his successor, Father Guidi, who spoke amid interruptions. "All the evidence brought against us," cried Gavazzi, is no more than so many soap bubbles, splendid with bright colours, but when the breath of a child can disperse. When he sat down deponent, who headed the Evangelical disputants, declared that he and his friends would offer no further reply to what the Catholics might advance, being convinced 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 unclouded sentence of the judges and councils of all time against our solitary and unstable opinions. Ruskin. A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife could say of him: "He never brought a frown or unhappiness across his threshold."

AN IMMORTALITY TO BE DESIRED.

Unless in a few cases of aggravated crime, the notions 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 raise memorial stones upon their graves, inscribing thereon the names of the departed, and ascribing to them a long catalogue of virtues they never once possessed, it only renders their memory the more despicable, and makes the judgment of posterity the more severe. Bad as the world is, it cannot after death tolerate the flatteries and falsehoods bestowed upon wicked men while living. The universal feeling of our race declares that silence and the shadow of death and the darkness of the grave, benefit the open and shameless transgressor 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 experience 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 living, I venture to say, desires his memory utterly to perish from the earth. Even criminals on the eve of execution have been known to express a wish to be remembered. We dread the thought of posthumous disgrace. We want a reputation after we are gone, as well as while we are alive. "As it is not pleasant to the living to think that their bodies after death shall be torn by dogs, so it is not to the living to anticipate that their names shall be infamous in the generation following." It affords no small comfort in a dying hour to know that we shall be missed and mourned; that sometimes the eye of the living shall moisten with tears at the recollection of the dead. Indeed, we have strong hope of the man who desires to be remembered by those among whom he has lived and laboured, whose feelings are those of the poet, in lines that are immortal:— "When I beneath the cold, red earth am sleeping, —Life's favour o'er, Will there for me be any bright eye weeping —That in no night's sleep, Will there be any heart still memory keeping —Of heretofore? When the great winds through leafless forests rushing, —Like full hearts break; When the swollen streams in crag and gully gushing, —Sad music make; Will there 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 manifold creation sleeping, —The great and small; Will there be one, even at the midnight 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 sympathies of our nature, and founded upon the word of God. For, in addition to the hope of immortality through the death and resurrection of Christ, the Scriptures everywhere assert that after death the name and memory—the good actions and holy life—of the upright man shall be a constant power in the world. Being dead, he speaks to coming generations. His name is not simply chronicled in heaven, but long after his bones have mouldered in the grave, and the stone that bears his name has crumbled into dust, his memory shall be fragrant in the world. On the other hand, it is asserted of the wicked man that his name, his descendants, his memory, his birth-place, his death-chamber, and his grave shall be forgotten, or, at best, but remembered with loathing and disgust; while the piety and virtuous actions of the good man shall be revered, and honoured—embalmed in the affections of universal humanity!

What then, it is asked, are the conditions of true fame, of a glory and renown that fades not with the decay of matter; that waxes brighter and brighter as ages roll on, and time gives place to eternity? Not greatness in the ordinary sense of the term, but goodness; 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 conversation governed and directed by the indwelling spirit of Almighty God. These are the essentials of immortality on earth; these are the best of all guarantees that our memory shall not be forgotten 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 firmament, and they that turn many to righteousness, as the stars, for ever and ever."—Rev. W. Cochrane, M. A., in Stratford Beacon.

THE LATE FRENCH WAR AND PROTESTANTISM.

The Rev. J. P. Cook, of the French Wesleyan Conference, writing to the New York Christian Advocate says:— 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 having no 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 general.

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 themselves in many circumstances the best 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 connect hatred against the Prussians with hatred against Protestantism, that Protestantism has gained favour with the people, and has now a better position in France than it ever had. The noble conduct of Protestant Switzerland toward the debris of our army, when 90,000 of our soldiers were thrown back into that small republic, has not a little 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 as 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 Bibles 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 benefit. Tracts are received by all. Protestant pastors who have visited Catholic populations have held meetings and given Testaments, or sold them, without any opposition. Where formerly permission had to be sought for, and might have been refused, we now give books, hold meetings, answer objections, without the authorities placing any obstacle in the way. We are perfectly free.

THE DARK SIDE OF MATRIMONY.

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 appeared once more before the clergyman, with his elopement, praying him to cancel the former obligation. "Pray, what is the matter with her?" demanded the missionary; "What fault have you discovered in her?" "Why massa, she no good at all. She dance, she sing, she go to meeting, and tends all the merry-makings, where she eats—oh, how she does eat?" "Well, there is no harm in all that—it is an excellent sign of good health." "Oh, but de Book says she must obey me. Ah! 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 that you solemnly promised to take her for better or for worse?" "No doubt, massa," answered Quashee, eyeing his unblinking better half furiously, while he displayed his ivories from ear to ear; "but she all worse and no better. She hab too much worse, and no better at all!"

"REVEREND."

Mr. Spurgeon, being a plain, blunt man, doesn't like to be called "Reverend," 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 "Reverend Mr. Spurgeon" rather than "Mr. Spurgeon, the clergyman," while the title might be also "Mr. Spurgeon, lawyer," 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 understood that we do not mean "Mrs. Jones." As for "Esquire," we give it up; everybody uses it, and nobody 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 "Dear 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 hero worshipping boys, (who are earnest, sincere fellows, if a little feverish) could read with older eyes the life of a man who died a few weeks ago, and understood its meaning, now as middle age will catch it to them. We mean that of the missionary Bishop Patteson, murdered by the cannibals in the South Pacific. A friend of the prelate, who has published a sketch of him in the *London Spectator*, dates his acquaintance with him back to Eton, where Patteson was a famous cricketer 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 utter 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. "A man," says his friend, "distinguished always by his singleness and simplicity of aim, singularly free from perturbations of self, or temper or nerves." He went into the missionary work with no spasmodic resolve to become a martyr; no inflation of enthusiasm; but with the same practical, sweet-tempered, hearty steadiness in the duty open before him. His life was passed in going from one savage island to another, in an open boat, wading and swimming through the reefs, carrying his life in his hand literally from day to day. No man was ever more successful in reaching the hearts of his savage hearers with his Master's message, and no man has ever left behind him more enduring work to aid the labour of others; he having mastered twenty-five of the Milanese dialects and finished thirteen grammars. The man had within him the elements of highest success, whatever profession or business he had chosen in life; 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 boat by the cannibals of one of the wildest islands whether he had gone to preach, in which one of his converts, a boy of eighteen, was wounded and died of lock-jaw. The childless Bishop writes of him as if he had been a son. "There was not one word of complaint. 'I am glad,' said the dear boy in his agony, 'that I was doing right.' The last night, his body being then rigid as a bar of iron, he said faintly, 'Kiss me, Bishop,' and after a short time he fell asleep. At the age when the flesh and the devil are beginning their work with boys, this lad was innocent as a child. God has been merciful to me to give me this comfort."

The daring life and the tragic death of this man set against the tropical background of the Pacific coasts, might serve to point many a fervid moral, but "the Bishop was a plain man. He did not like fine things said about him or his work." Yet in these days of ambitious struggles and incessant friction between men of unequal mental power, there can be no more wholesome lesson for our boys than to see here the lofty purpose which a common-place man with ordinary abilities may serve in life.

THE SADNESS OF WASHINGTON'S COUNTEenance.

Having occasion to work from Houston's bust, I for the first time began to feel an air of sadness which impressed me. The longer I studied its traits, 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 innumerable 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 social—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 immediately after the war. It is only later, by twelve years, when Stuart'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 prolonged 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 laurels were purer and brighter than those won by any other commander, we cannot but realize that his soul had been tortured and his spirit outraged so that human glory had become a weariness and a vanity.

Irresistably led to such unlooked-for and unweelcome conclusions by observation of Houston's bust, I could not but feel that there was an element in Washington which had not been sufficiently accented in the estimates of his character. I refer to his faith, not speaking in the sectarian sense, but in view of what constituted the religious and moral atmosphere by which his spiritual blood was purified and his 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 fit 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 Rome by the political events of 1870. About three weeks ago, the Evangelical ministers in Rome, through Signor Sciarilli, a clergyman of the Italian Wesleyan body, announced that conference-meetings for friendly discussion upon subjects connected with religion and ecclesiastical history would be held in the city, and that the first question to be debated on would be "the supposed visit of St. Peter to Rome." The Roman Catholic priests were invited to take part in the discussion, and with the consent of the Pope, six of these at once accepted the conditions, and the conference was fixed for the 9th and 10th February, in the Accademia Tiberina. A large and crowded audience filled the building on both days, composed in equal halves of the adherents of either side, and four presidents, of whom Prince Guidi was one, were appointed to pronounce on which side the balance of proof lay. The discussion was conducted by the priests Fabiani, Cipolla, and Guida on the one part, and by the Evangelical ministers 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. Peter was twenty-five years in Rome, and said that it would be sufficient for them "to show that he was there for one day only," on which narrow point there did not seem to be sufficient contemporaneous evidence to arrive at a conclusion. The *Diretto* says:—"We may consider this first discussion as a sign of the times. Religious conquests can no longer be sought for at the fires of the Inquisition or of Geneva, or by the sword of Mahomet, but after genuine public contests, honourably conducted by men of character, capacity, and authority. If the Catholic Church wishes for intelligent and conscientious adherents, and not merely for blind and superstitious devotees, she ought to desire such useful conflicts as these." "The *Gazetta di Roma* says that it is known for certain that the Pope has expressed his displeasure at the poverty of the arguments adduced by the defenders of the Catholic position.

Build thee more stately mansions, Oh my soul, As the swift stable rans roll; Let each new temple, nobler than the last, Shut thee from heaven with a dome more vast, Till thou at length art free, Leaving this out-worn shell on life's unsounded sea.

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British American Presbyterian.

TORONTO, FRIDAY, MARCH 22, 1893.

THE HOME MISSION WORK IN THE EAST.

The work of the Church in the eastern parts of Ontario and the Province of Quebec is not generally known to the members of the Church.

FACTS WORTH REMEMBERING.

- 1. Every Christian parent should provide Christian training for his family. 2. Every Christian minister should introduce wholesome Christian reading to each man or of his church and congregation.

feel their work most laborious and are prevented from seeking a change, only from a high sense of duty, in view of the great disposition around them.

Reference might also be made to the sectarian rivalry which prevails in those Protestant communities. The Church of England, the Methodists, and where the settlements are Scotch, the Establishment Church and ourselves are all anxious to establish their own forms of worship.

The minister's labours are also frustrated by being overworked over too wide an area. Without, however, further dwelling on these discouraging features, it may be well to consider the importance of this section of our Church and of its work here.

There is one locality, an old settlement, in which mission work has been attempted for many years but no permanent church organization has been established.

Deeply impressed with the importance of the work to which reference has been made, any one who desires the establishment and growth of the Presbyterian Church will see the necessity of aiding liberally these struggling congregations and mission stations.

I. I.

- 1. Every Christian parent should provide Christian training for his family. 2. Every Christian minister should introduce wholesome Christian reading to each man or of his church and congregation.

PRESBYTERIAN UNION IN GREAT BRITAIN.

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

The joint union committee of the Nonconformist Churches in Great Britain, negotiating with a view to union, have just held another meeting at Edinburgh.

THE CHURCH A MISSIONARY SOCIETY.

Editor BRITISH AMERICAN PRESBYTERIAN. Sir,—"Ika blade" of grass has its own "drap" of dew.

An annual conference scheme is appointed by the Assembly—not the best but as better than nothing.

In regard to extraordinary objects such as liquidation of debt, or church or manse building, these would require special subscription and distribution.

I. I.

- 1. Every Christian parent should provide Christian training for his family. 2. Every Christian minister should introduce wholesome Christian reading to each man or of his church and congregation.

THE PRESENT POSITION OF THE UNION QUESTION.

The following document affords a complete view of the present state of the negotiations for a Union of Presbyterian Churches.

RESOLUTIONS OF THE JOINT COMMITTEE.

On Tuesday, the 26th of September last, Committees of the Supreme Courts of the four Presbyterian Churches negotiating for Union met, on the call of their respective Conventions.

Dr. Cook was appointed Chairman, and Dr. Topp Secretary.

NAME.

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

BASIS.

- 1. That the Scriptures of the Old and New Testaments being the Word of God, are the only infallible rule of faith and manners. 2. That the Westminster Confession of Faith shall form the subordinate standard of this Church.

WORKING.

That, with regard to Modes of Worship, the practice presently followed by the members of the Union shall be retained.

MEMORIALS AND BENEFICIAL OPERATIONS.

The Committee agreed to express their confidence and expectation that the United Church will eventually take up and prosecute the Home and Foreign Missionary and benevolent operations of the several Churches.

commend the establishment of an official Widows and Orphans Fund for the United Church, to which all ministers and congregations will be expected to contribute.

PROPERTY.

The Committee, after full deliberation, resolved to recommend that such legislation should be sought as shall preserve unimpaired all the rights of property belonging to the individual congregations and corporate bodies entering into the proposed Union.

TEMPORALITY FUND OF ANNO IN CURIA.

That the Committee recommend with much satisfaction and approval the proposed distribution of the Temporality Fund, as one which may largely promote the interests of certain important schemes of the Church.

COLLEGIATE INSTITUTIONS.

The Committee unanimously adopted the following deliverance: That the negotiating Churches shall enter into union with the Theological and Literary institutions as they now have; and that application be made to the Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morris College, and Theological Hall, at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches.

This resolution passed the Committee, on the evening of 29th September. On the 2nd of October it was re-considered, and the following resolutions were adopted in its stead.

- 1. That inasmuch as the Canada Presbyterian Church has resolved to raise two hundred and fifty thousand dollars for the establishment of a Theological Institute, it be recommended to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, to provide such further endowment to the Faculty of Arts in Queen's College as to it may appear necessary or desirable. 2. That Tutorial work in relation to the Literary and Scientific studies of students for the ministry be not carried on in connection with the Theological Institute in Ontario and Quebec.

WORKING.

That, with regard to Modes of Worship, the practice presently followed by the members of the Union shall be retained.

MEMORIALS AND BENEFICIAL OPERATIONS.

The Committee agreed to express their confidence and expectation that the United Church will eventually take up and prosecute the Home and Foreign Missionary and benevolent operations of the several Churches.

churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist.

Principal Snodgrass dissented from these resolutions.

The Committee agreed to send a copy of the minutes, including the above Resolutions, as their report to the Supreme Courts of several Churches.

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

II. PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH, IN REFERENCE TO THE FOREGOING RESOLUTIONS.

An adjourned meeting of the General Assembly of the Canada Presbyterian Church, which commenced its sittings at Toronto on the evening of the 7th Nov. there being present 101 ministers and 49 elders, and a total membership of 2,023, took action on the foregoing resolutions, as follows:

NAM.—Two names were proposed, "The Presbyterian Church of Canada" and "The Presbyterian Church of British North America." It was agreed to leave the name undecided for the present.

BAIS.—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 Catechisms are the Confession and Catechisms of this Church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures."

Rev. J. Ross dissenting. For the second part of the same article it was proposed to substitute this statement: "That no interpretation or reception of such portion of any of these documents, as regards the duty of the civil magistrate in matters of religion, is held by the Church, which sanctions persecution—but by a large majority it was agreed to let the article stand as reported by the Committee.

By a vote of 100 to 22, a proposal to add the following article to the Basis was rejected: "That the Lord Jesus Christ is the only King and Head of His Church, that He has made her free from all external authority in the administration of her affairs, and that it is his will to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto, and an amendment to adopt the four articles of the Basis as a whole was carried. Messrs. McTavish, A. Young, D. Cameron, J. McMillan, J. Gordon, D. Cameron, ministers; Messrs. McTavish, W. Heron, George Barr, elders, dissenting.

WOMEN.—It was agreed, by a majority of votes, to remit the resolution of the Joint Committee to the Assembly a Committee to bring it before the committee of the negotiating Churches, to consider whether, in the circumstances, such an article be necessary.

MINISTERS AND DEACONS' OATHS.—The Assembly concurred in the views embodied in the resolution of the Joint Committee.

MINISTERS' WIDOWS AND ORPHANS' FUNDS.—It was agreed to approve of the recommendation to establish an efficient fund for the United Church.

TEMPORALITY FUND.—It was resolved, that the Assembly have satisfaction in expressing generally its approval of the proposed Temporalities Fund to the endowment of an Aged and Infirm Ministers' Fund, a Widows' Fund, and to purposes of Theological Education; and the second part of the Joint Committee's resolution was adopted.

COLLEGIATE INSTITUTION.—It was moved by Dr. Proudfoot: "That the recommendations of the Joint Committee be not adopted, but that the following resolution be substituted for them, namely: That the negotiating Churches, shall enter into union with the Theological and Literary Institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall, Toronto, 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 functions, on terms and conditions like to those under which they now exist.

That inasmuch as the Canada Presbyterian Church has resolved to make an effort to raise \$250,000 for the endowment of its Theological Institutions within three years, it is resolved that the Synod of the Presbyterian Church, in connection with the Church of Scotland, will complete during the same period the endowment of Queen's College, so that neither it nor the Theological Institutions referred to may be a burden to the United Church, or interfere with the prosecution of its Home and Foreign Missions.

And further, the Assembly to appoint their Committee on Union, and instruct them in bringing this resolution under the consideration of the committee of the negotiating Churches, and seeking their approval thereof, to inform them that this Church still adheres to its recent fully expressed opposition to State Grants to denominational colleges in these Provinces, and further instruct their Committee to ascertain whether there is a definite prospect of harmonious action in the United Church in this matter."

It was moved in amendment by Prof. Young, seconded by Dr. Waters: "The Assembly disapprove of the resolutions on Collegiate 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 Presbyterian Church, in connection with the Church of Scotland."

It was moved in further amendment by Prof. Inglis, seconded by W. Cochran: "That, in view of the proposed efforts to endow the various colleges connected with two of the negotiating Churches, and of the impossibility of completing the Union satisfactorily to all parties until the results of these efforts are ascertained, it is not expedient to come to any decision in reference to collegiate arrangements at the present stage of the negotiations; nevertheless the Assembly desire to declare, that inasmuch as a large number of the office-bearers 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 is therefore, highly preferable that the Faculties in Arts, in Queen's College, and Morrin College, should be placed on such a basis as, while preserving them in all their efficiency, would at the same time remove them from under the direct control of the Church; without its being implied that a non-compliance with this suggestion will be a positive bar to Union."

In further amendment, Rev. Mr. Gregg, seconded by Rev. Thomas MacPherson, proposed the adoption of the resolution unanimously agreed to by the Joint Committee, on 29th September, and forming, word for word, the second paragraph of Dr. Proudfoot's motion.

Mr. Gregg's amendment was carried over the amendments of Prof. Inglis and Prof. Young, but not when put against Dr. Proudfoot's motion. This motion being then voted on there were 61 ayes and 11 nays, 10 declining to vote. Dr. Waters and Prof. Young entered their dissent.

It was agreed: "That the Basis of Union and the resolutions on the basis of Union, as a whole, be sent down to Presbyteries, Synods, and Congregations, for their mature consideration, and to report to next Assembly."

NOTE.—The decisions of the Canada Presbyterian Assembly, with the important modifications given above, have been sent down to Presbyteries, Synods, and Congregations, and the document containing them is in reference to the resolutions of the Joint Meeting of the Committee on the name of the United Church, modes of worship, and rights of property.

III. RESOLUTION OF THE BOARD OF TRUSTEES OF QUEEN'S COLLEGE.

At a meeting of the Board of Trustees of Queen's College, on the 22nd of November, it was unanimously resolved, with respect to the resolutions of the joint meeting of Committees on Collegiate Institutions: "That the Board, finding that the various resolutions and proposals contained in these resolutions have not received the sanction of the Canada Presbyterian Church, decline, in the meantime, and in view of the action which may be taken by the next meeting of Synod, to pronounce any judgment upon them."

IV. RESOLUTION OF A JOINT MEETING OF THE "KIRK'S UNION COMMITTEE."

OFFICIAL ACCOUNT.

It was expected that a special meeting of Synod would be held as usual at the meeting of the Committee on Union, at Montreal, in September last, had closed its proceedings, and this expectation was encouraged by the terms of the last Synod's resolution on the subject, as given on page 35 of its "Acts and Proceedings." Certain steps were taken towards the convening of such a meeting, but difficulties of various kinds, with respect to the time for holding it, further action for that purpose was suspended. After separating at Montreal, the members of the Committee did not meet again, until convened at Kingston, on the 30th day of January. It was then agreed eleven members of Committee being present, that it would be expedient, in the circumstances, to ask the "Kirk's Union Committee" to meet at Kingston, to put the members of Synod to the inconvenience of attending a special meeting, the more as it was by no means clear to the Committee that anything favourable to the progress of negotiations for Union could by such a meeting be effected, that might not be accomplished, equally well and with less loss of time, by allowing the matter to rest until the meeting of Synod at Kingston in June next.

HIGH FEMALE EDUCATION.

"If a Presbyterian for this month there is an intimation of opposition to the importance to Montreal—namely, that a gentleman, (understood to be Mr. Donald Ross) has made over ten acres of ground on the south-eastern slope of the Mountain to a Board of Trustees, to be the site of an institute to supply a first class education for females, on a scale of enterprise, which will bring it within the reach of the families of all classes of society. This donation of land is to be largely supplemented by money."

We clip the above from the Montreal Witness, and earnestly 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 Presbyterians of the country owe Mr. Ross thanks for his enlightened liberality, and we can assure him that an institution which will afford our daughters a liberal education in connection with those religious principles which are so dear to us will obtain the confidence 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 British American Presbyterians may not appear next 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 union.

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 session of the First Canadian Presbyterian congregation of Toronto and Derry West held at Derry West on the 8th inst., the following alterations were recommended to be made in the proposed basis of union:—

1. That the word "prætor" be substituted in the place of the word "summers," in the first article of the basis.
2. If the second article of the basis be retained, that the following be substituted in its place, namely: "That the Westminster Confession of Faith and the Larger and Shorter Catechisms be the doctrinal standards of this Church." It being always understood that we do not approve of any thing in these documents that teach or may be supposed to teach error, or that are inconsistent with the principles in matters of religion.
3. That the following be inserted in the basis, and be designated the Third Article, namely: "That the Lord Jesus Christ, as the only King and Head of His Church, that He has made her free from all external or secular authority in the administration of her affairs; and that it is his will to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto; and the III and IV articles of the proposed basis be numbered the IV and V articles."

It was also moved and seconded and agreed to: "That this Synod disapprove of the resolution of the Assembly providing for the reception of certain Literary and Scientific Colleges into the same relations to the United Church as they now hold to the Presbyterian Church of Canada, in connection with the Church of Scotland, because in the present state of education in the country there is no need whatever for the Church charging itself with the burden of maintaining and managing such literary and scientific institutions."

INSTRUMENTAL MUSIC.

It was moved and seconded and agreed to: "That whereas this Session at its last meeting decided that the result of the Assembly's instrumental music be submitted to the congregation for consideration, and whereas said result was accordingly submitted for consideration at the meeting of the Synod on Monday, 20th of February, and also at a congregational meeting held at Derry West on the 27th of February, and whereas the result of both meetings passed exactly the same result, namely: "That the music at present in use of instrumental music in the public worship of the Church be discontinued, and that no instrument be used for the guidance of the Church in the future: it is unnecessary for this Session to take any further action in the matter."—*Done.*

INDUCTION AND SORREL.

On Wednesday, the 21st of February the Rev. Mr. Parkes was inducted into the pastoral charge of the C. P. Congregation at Inglewood. The Rev. Mr. Patterson, of St. Andrew's, presided from Inglewood. The Rev. Mr. Irvine, of Millie Hill, addressed the minister, and the Rev. Mr. Van Patterson, of Vankleek Hill, the congregation. A service was held in the evening of the 21st, in connection with the induction of the Rev. Mr. Parkes, at which many members of other denominations were present. Upraisings of \$100 was realized, which was applied to heating and lighting the Church.

CONNECTIONS.—In our notice of the annual report of Erskine Church, Montreal, in last issue, we ought to have said that the amount raised for missionary and benevolent purposes, exclusive of balance from last year, was \$5,701.60. If the balance from last year had been included it would have amounted to \$7,127.50.

Generalial.

MEMORIES OF ONTARIO.

The Presbytery of Ontario held its regular meeting on Tuesday 11th March, at 7 o'clock in the afternoon, at the residence of the Moderator, Mr. John H. Mackenzie. There was a full attendance of 114 members.

After some minutes of prayer the attention of the Presbytery was directed to the call for the Union of the Churches of Scotland and the Presbyterian Church of Canada, in view of the fact that the call had been received by the Synod of the United Church of Canada on the 11th of March. The call was received by the Synod of the United Church of Canada on the 11th of March. The call was received by the Synod of the United Church of Canada on the 11th of March.

Mr. McTavish estimated the acceptance of the call, giving various reasons leading him to make the change in his belief of later experience at the same time, and in view of the fact that he had spent many years in faithful labors, and while the Lord had so abundantly blessed his efforts, he felt that he was not prepared to give up the work which he had so long and faithfully pursued.

The Moderator, Mr. D. Cameron, of Beverton, was appointed to preach the church vacated on the 11th, April, and further to act as Moderator of session during the vacancy.

Messrs. D. Cameron and James Douglas were appointed a committee to investigate the matter, and to report to the next meeting of the Presbytery in relation to the circumstances.

The Presbytery next proceeded to consider the call for the Union of the Churches of Scotland and the Presbyterian Church of Canada, in view of the fact that the call had been received by the Synod of the United Church of Canada on the 11th of March.

It was moved by Mr. McTavish, and seconded by Mr. Dixon, Elder, that this Presbytery approve of the "Interim Act" of last General Assembly.

And further it was moved by Mr. Ballantine, and seconded by Mr. Edmondson, that the Presbytery approve of the "Interim Act" of last General Assembly, but require that the title of the membership in case of its introduction.

On the vote being taken, Mr. Ballantine's was agreed to, Mr. McTavish's was lost. Mr. Douglas, having the question in his hands, and after some discussion, the Presbytery carried over the amendment of Mr. McTavish by a majority of 41 to 38.

The Presbytery next proceeded to discuss the proposal for the Union of the Churches of Scotland and the Presbyterian Church of Canada, in view of the fact that the call had been received by the Synod of the United Church of Canada on the 11th of March.

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promised by the Assembly's Home Mission Committee—in \$273 for stations, and \$150 for work congregations.

The Rev. Mr. McTavish laid on the table his estimate of the personal charge of the congregation of 114 members, and of the amount required for their interests at a meeting of Presbytery to be held at St. Andrew's Church, Toronto, on May 1st, at 7 o'clock in the afternoon. Messrs. Baird, W. H. Mackenzie, and Colquhoun, were appointed a committee to visit the Kirk's Home and Congregation before that date.

Resolved, that the amount required for their interests at a meeting of Presbytery to be held at St. Andrew's Church, Toronto, on May 1st, at 7 o'clock in the afternoon, be paid by the members of the Church. Messrs. Baird, W. H. Mackenzie, and Colquhoun, were appointed a committee to visit the Kirk's Home and Congregation before that date.

The following ministerial delegates to the Assembly were named: Messrs. Baird, W. H. Mackenzie, Peter McTavish, John Mackenzie, D. Cameron, and James Douglas; by the Synod of the United Church of Canada, Messrs. Baird, W. H. Mackenzie, Peter McTavish, John Mackenzie, D. Cameron, and James Douglas.

The consideration of the Assembly's basis was deferred till the meeting in May. This was regretted by those who are friendly to the Union, inasmuch as the opportunity of both was present in unusually great numbers and zeal.

SOLEMN AND ANNIVERSARIES

The annual services of the First Free Presbytery Church were held on the evening of the 23rd ult. Mr. Alex. Stewart presiding. Interesting addresses were given by the Rev. Mr. Stewart, Mr. A. Kidd, of Toronto, and Mr. A. Andrew, of the Bruce Reporter. The amount raised was \$75, which will remove the debt of the Church.

The first Festival, designed hereafter to be annual, of St. John's Church, Toronto, will be held on the evening of the 11th ult. under the auspices of the pastor, the Rev. A. McTavish, B.A. The festival will consist of a social gathering, a prayer meeting, and a collection for the support of the Church.

A notice and musical entertainment in connection with the Church of Scotland, was held in the Town Hall, Toronto, on the 27th Feb. The Rev. J. Fraser, pastor of the Church, occupied the chair. The ladies of the Church were present in large numbers, and were abundant and varied. The chorists gave a brief opening address, and also towards the close of the evening gave an elegant description of an anniversary of the Church.

The musical department was well sustained. Dr. Salter, Messrs. Cameron, Andrew, Baird, and others, were present. The singing was well rendered, and the instrumental music was well rendered.

We understand that the Rev. A. C. Gillies has received and declined a call from the congregation of Ambleton, on the gravel road between Queen and York Streets, Toronto.

At Trenton, on the evening of the 28th ult., the Rev. J. Anderson and family were "sponsored" by the congregation of the United Church of Canada, in connection with their emigration to the West.

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Sabbath School Teacher.

COME UNTO ME.

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

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 apocryphal 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 progress.

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.

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

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 filled with the strongest desire to reach it, his work will be of very little value.

Another class of workers have exactly 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 unforeseen and unendurable calamity. Teachers 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 that when I talked with them of what they had accomplished—but all was not perfect. There was a considerable discrepancy between the ideal and the actual; between what might be and what was; and that was to them a source of perpetual discomfort.

A superintendent who is afflicted with this exaggerated idealism is sure to have trouble with his teachers. With a teacher that does tolerably well, he will have no patience. He expects each one

to be an accomplished scholar, a zealous worker, a paragon of promptness and piety. 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 Sunday-school 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 Sunday-school there must be many teachers who are, and also know themselves 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 skillful 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 highest 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 impatience—there 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 coequalities, and unity in pluralities, may amuse himself and build a tabernacle in his head, and talk something he knows not what. But the renowned man who feels the power of the Father, and to whom the Son has become wisdom, sanctification, 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 MINISTER.

Be generous in your construction of your 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, and from the diverse onsets of evil. They are not angels, but men—of like 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 failed by the way; or your companionships have tried you so that you have mourned over your cowardice of soul; and when these thoughts arise, and these memories are vivid, remember that all the difficulty which you feel presses upon 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 ministers of God to you for good. Their reputation, their life, are in the Church's hands. Guard that treasure which they have in good faith entrusted to your keeping, and let no anxieties destroy their life, nor suffer any slander to whisper their good name away.—Rev. Morley Punshon.

It would be difficult to improve upon the Irishman's definition of holiness: "To be clean inside." There is a weak spot in any religion that does not make a man clean inside and outside.

Our Young Folks.

THE LITTLE PEOPLE.

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

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

The finger marks upon the doors By none of us are made; We never leave the blinds unclosed, To let the curtains fade; The ink we never spill, the boots That lying round you see Are not our boots. They all belong To Mr. No-body-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 rewarded 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 expensive pane he had shattered, but when it was done, he had endeared himself to the store-keeper by his fidelity and truthfulness that he could not hear of his going away, and Charlie became his clerk. "Ah what 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 had been as light as a bird, caught Bobby Ryan by the arm, and held tightly enough to let his teeth be felt.

"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 savagely, though there was a good deal of make 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 you?"

"Wouldn't care," replied Bobby; "I can swim."

Now it happened, only a week afterward, that Bobby was on the lake in company with an older boy, and that, in some way, their boat upset in deep water, not far from the shore; and it also happened that Mr. Howard and his Dandy, was near by, and saw the two boys struggling in the water.

Quick as thought Dandy sprang into the lake, and swam rapidly towards Bobby; but, strange to say, after getting close to the lad, he turned and went towards the larger boy, who was struggling in the water and keeping his head above the surface with difficulty. Seizing him, Dandy brought him safely to shore. He then turned and looked towards Bobby his young tormentor; he had a good many grudges against him, and for some moments seemed hesitating whether to save him or let him drown.

"Quick, Dandy!" cried his master, pointing to poor Bobby, who was trying

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

At this the noble dog bounded again into the water, and Bobby to land. He 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 air.

But Bobby, grateful for his rescue, and repeating his former unkindness, made up with Dandy that very day, and they were ever afterwards fast friends. He came very near losing 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, from 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 been at his school.

"Knowing there would be a good number of German Roman Catholics, I took sixteen German New Testaments, and an Italian one for the priest, and 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 cordially 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 began—

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."

THE INTERNATIONAL COPYRIGHT QUESTION.

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 in Great Britain, neither does it enable English authors to secure a copyright in this country. We do not know that 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 literature, and only on such books as 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 of the copyright to foreign publishers. The American publishers having a much larger reading public than the foreign publishers, manufacture and sell at much lower prices.

The third plan is the passage of a simple act giving a copyright to the authors of any nation which accords a similar privilege to authors in America. The objection to this plan is the fear that it will greatly enhance the cost of all foreign books, and so lessen the educative influence of literature in and over the country. Such of the publishers as are in favour of any international copyright law are not agreed as to what the law should be, and, in the present state of disagreement, the immediate prospect of any legislation on the subject is not very desirable.—N. Y. Christian Weekly.

The world uses 250,000,000 lbs of tea each year, and 718,000,000 lbs of coffee. China furnishes nearly all the tea, and Brazil one half of the coffee.

Scientific and Useful.

CARE OF THE TEETH.—Dr. Harrimoro, in an able article upon the "Effects of Animalcules upon the Teeth," proves that a cubic inch of tartar contains 250,000,000 of this order of life, all preying 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 avascular processes, will do well to look for tooth brushes and floss silk.

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 abruptly 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 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 CAMPHOR.—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 diarrhoea 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. Dose: 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, G. Homburg, 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 of carbolic acid is wanted. Sheets of millboard, having an area of about seven square feet, and containing about one-fifth of a pound of carbolic acid, are sold 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 paraffin.

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. Hitchcock and other eminent geological writers concerning the glacial period. In proof of this conclusion, he says that the slopes of the Alleghany range of mountains are glacial 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 the level of which glacier-marks come to an end, tells that it lifted its head alone above the desolate waste of ice and snow.

In this region, then, the thickness of the ice cannot have been much less than six thousand feet, and this is in 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 directly over them, while the few peaks rising to that height are left unscathed. The glacier, he argues, was God's great plow, and when the ice vanished from the face of the land, it left it prepared for the hand of the husbandman.

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, lime was mingled with the more arid and unproductive granitic districts, and a soil was prepared fit for the agricultural uses of man. The evidence all over the polar regions to show that at one period the heat of the tropics extended all over the globe. The ice period is supposed to be long subsequent to this, and next to the last before the advent of man.

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