The father sat down to meditate over What could benefit him as a rover, For temptations are many, and vices so great, My sou is sure to meet a sad fate.

I have plenty to keep us, and some-ting to spar.
And while he romains he has his fell share,
And if he gets sick he will have the hest care,

best care,
And always will have good clothing
to wear,

It seems that he ought with this b content; Aud then if he goes he is sure to

Thus did his father ruminate over The fate of his son when he is sover.

The son listened to the reasons pre sented, But said, with his home be ween't

contented;
And renewed his request for his part
of the farm,
Yeeling confident that he would
coffer ne harm.

So bis father sat down with his penci in hand, nd counted what was his shaten the land.

The horse was saddled and tred at the My a servant who often had done it before.

The son started off with a sed farewell But the father's heart-no one car The sin looked back, as he turned the

The night for a moment gave him pain.

pain.
The first town he came to, he stopped at the ling.
The first thing they effected him was a glass of gin.
At first herefused, but the line-keeper said. That gim to the travelor was bette than bread.

No he drank it down, thus the first step he took, The nest step was easy, since he was on the hook. Arter many days riding he same to a lice he concluded that he would estile dewn.

Se he teck a reom in a leading hotel And everybody thought he wa doing mighty well. He soon became acquainted with som

nice men, when he went out every nor

He spent his money freely with the sace of whom we space.
And really thought that life was after all a joke.
He seek was no popular with the ledies all.
That he was made the baco of every fancy hall.

The news in the papers soon Over all the country, "the 's no

becom."
bread is very scarce and provision very kigh, and fears are entertained that the poor will have to die.

Based was getting high and the sconer getting low,
And be a cheeper boarding house our herb had to go.
The famine great worse as the days were passing by,
And great was the number that had

Our hier sold his horse and and die too, For his money was gone and he know not what to do; His toos were protracing, and his clubbing wan't warm. So he hired out to work on a farm.

ding hope was the work that he had to do; in abemination is a hop to a Jew, food was not enough to keep a man

Yet every mornion he had to be up at five.

is observed the sand know stick-ing through,"
His bet is full of holes, and his terthrough, at so full of belos, and his feet bare too; r want of feed, and his body

in not want of food, and his body is not warm. His mind wanders back to his fath-or's farm. I am periobing for the want of

food,
While father has pleuty, and that
which is good;
It full you what I've recolved to do.
am goong'ite my, father's if I see
able to.

I'll cooling my sine to him, to do,"

He always did forgive me, and be will now bee.

I have foreited my, heirensp, but I slam his love, einum nee love, nd he wil not cast moulf, for the sahe of him there.

So are been started without the delay Of thinking over things that might be in the way; And after many days of weary, weary in, rw the blessed old homestes.

His father leaking out, as while retarning boy,
And was to meet him with his boart
Slied with joy.
Then we have a leason, of what God
Will do,

REMINISCENSES No. 7.

HISTORY OF THE RISE AND PROGRESS OF OUR OAUSE IN GANADA.

BY-

JOSEPH ASH In my meanderings westward

now come to Toronto, All things considered, it is perhaps the most important city in the Dominion of Canada. The origin and first name the church first bore, I could never get clearly. From the best information I could get, it appears James Beaty, sen., Peter Rutherford, Wm. McMaster, and others met with Alex. Stowart, a Scotch Buptist preacher, for some time. Finally there was a rupture among them on Calvanium, Stewart was a Calvin-ist, Beaty, Rutherford, and some others went by themselves, and worshipped in the house of a Geo. Armstrong I think the Leslie family were among them. This occurred about the year 1836. In 1842 the late T. C. Scott came from Scotland, and settled and worshipped among them. He was a resuber of a Church of Disciples in Scotland. Somewhere between 1836 and 42 James Beaty built a meeting house on a lot of his own on Shuter street. This was his own private property, but was devoted to the church's use freely, and indeed kept, lighted, warmed, cleaned, and kept in good order for many years free Eld. Geo. Barclay of Pickering had broken his connexion with the regular Baptists association and met with these in Toronto. as often as convenient. There who followed Stowarf, McMaster was one of them who finally wen with the regular Raptists. In 1844 Robt. Beaty, Bro. of James jr., sons of John Basty of Trafalgar was beptized and and united with the church on Shuter street, Jas. Beaty sen., is, and has been, a very peculiar man. He was greatly devoted to "the Word of God." and desired to bring every thing to that standard. - Early in life L. contracted a great dislike to that class of men who delight in being a separate class of men from their brethren, and call themselves clergy, and their brehren, laity. He saw so much of their "lording it over Gods heritage," and despring the poor that he took atrong grounds against it. Having such an aversion to " the Kingdom of the clergy " among the sects, he became very jealous of any proceeding, action, or teaching among ourselves, that even squinted that way. Sometimes equinted that way. many of our own brothren thought he laced too tight, and stood too straight on that subject. This was the school the present James it, and Robt. Beaty were educated in. They are all great Bible men. James sen, was a very prosperous business man, raised to high distinction in the city, held high offices even to the House of Commons, at the will of the people. All this popularity even invitations to Governors All this popularity dinners did not spoil him for he would not go. To show the outspokeness and independence of the man, the read will hour with me while I relate a few of his ancolotes. On a certain occasion he was driving a gentleman from the United States through the city wonders. He drove past a Theological Institute, when the have a good hearing. It is well gentleman admired the building, known that James and Robert and enquired what it was for! Berty are the principal workers, Oh! said Mr. Beaty, that is a an i are assisted ably by Edward fectory. Imited, and his com- Tronk C. C. Poneroy, Geo. By the age of the hold, nor elephone building for a factory, and tell me is has perceived even curied.

magnificient monument should ha erected to the memory of Mr. Amustrong. Mr. Beaty listened to them for some time in silence At length he said, gentlemen, ou have lauded Mr. Armstrone and the "Armstrong Gun" the most formible weapon known to kill and slay hum in beings; but I can tell you of one more formible than that. It kills more men, makes more destitute wid ows and orphans, brings more poverty and wretchedness, it fills more prisons, causes more murder and leads down the nation with more taxes than any other weapon can do. Look down yonder and see a Gooderham & Worts Distillery." It is far more des-Gun" can be, and if a monument is to be erected to the one that auses the greatest wee and des truction of life and presenty let us creet one to the momory of Goodham & Worts, Mr. Worts was there but was silent.

" I remember very well when the following interview took place Mr. Beaty was in his office (the Leader Soffice) a Presbyterian minister presented and introduced himself as a Presbyterian Missionary to Hindoostan had re turned on a visit to friends and desired to deliver a lecture or Mohomedanism and desired a little pulling notice in the Daily Leader. After considerable pleas ant talk Mr. Reaty said "the Mo. homedan's believe in the Enble Oh, yes, said the Munister, they In lieve in the Hible but allow to t) illustrate. They put the Coran on the top of the Bible and read everything through that and thus make everything in the libble correspond with the Coran. Oh, I see, said Mr. Beaty. Well, I don't see very much difference between you and all seets and the Hindoos for an they read the Bible through the Coran so do you ; you place your Crowl on the Bilde and read it through the Creed and make the Bible read like the Creed, I don't see much difference between you." The Minister between you." vanished.

For me to attempt to follow the Church in Toronto through il its ups and downs since about 1815 would be a work not easily lone, I therefore pass over a num ber of years with the fact that many have come into the Church and a goodly number removed to other places carried the truth with them, and done good service in their sphere, while quite a few have died, among whom was the late T. C. Scott and John Tront. The Church now meets in Louisa street, and has for some years, and

then through and they come out finished Prierts all ready for the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market, like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like putting rangs into a failfully withstall the market like a failfully withstall the market like in the classific state of the countries of the class of th

The Church in King town-hip was gathered by T. C. Scott and James Lesslie, the exact year 1 James Levelle, the exact year Law & Whitelaw, Publishers C and not now able to give. The principal men were Gabriel and Christian Hymn Bo & soull editions, Pierson Wells and John Rose Revised Christian Hymnal.

A good many from year to year COMMENTARIES. came into the church. They built a good house but through deaths removals and other cancer

they are now in a weak state. Sherwood, in the township of Vaughn, was set in order by Bra. Vaughn, was set in order by Bro.

Hertroy, but there was a good deal
of preaching done there before
that by Bro. Anderson and Keffet.

The chief members were sister.
Page, Bro. Rauth and wife, Bro.
Barlow, wife and daughter. Their
prospects are good. They are
prospects are good. They are
The Little Public.

Bignama Frunklin,

"Bignama Frunklin,

"Samuel Rogers,

"Exclusive Public. strong in faith and a hard works ing little band and are sure of the Story of an earnest lite, life band and are sure of the Lord who life of Garneld, by Libber F. M. Green, life of Garneld, by Libber F. M. Green, DEBATES.

and good works.
The Church of Cooksville was gathered by Bra. James Beaty sen, many years ngo. The princital Bro. then was Bro. R. man of great faith and punty. He was taptized by Bro. Alex. Campbell in the city of Rich-He was saptized by Bro. Alex. Campbell in the city of Richmond Va., Bro. Ross was such an exciplary man that on one occasion when I was there holdlin, some meetings he was slowly walking toward a few standing together when one of his neighbors asid "behold an Isrwitte m whom is no guilo" and continued a sing there is not a dishonest act about him. He has pone to his reward. The church had the labors of all our public speakers but not having any meeting house of their own, Hes. Ross' private dwelling was generally used where he kept up Lordshy worship for many years, Since Bro. Resideath they have not not regularly though there is a goodly number of members about there. The Ross family, Bro. Wilcox and others.

The Church at Postville was

Ross family, Bro. Wilcox and others.

The Church at Potville was established by Bro. and Sister Beaty, Shepjard and Kilgeur. Very much opposition was given by the Methodists, but through it all "the gospel of Christ" prevailed and a very good congregation was plunted and prosperred for many years. Much preaching was done there by nearly all our public speakers, especially Bro. W. C. Beaty who deserves great praise for his devotion and sarrice for the cause there as well as other points. Of the jear through death and renewals they became so thinned out that they exact to meet as a Church: Several good and true Christians are still fixing about there and Otherille. A strong off it should be made to resuscitate the area and otherille. A strong off it should be made to resuscitate the area and establish it parmanently, say in 1910 cold. made to rediscitate the case and establish it permanently, say in Oakville. Bro. J. C. Larl and Iamily would be deall the aid po-sible. Let this be remembered and acted upon

If there is any person to whom you feel a draike, that is the per son of whom you ought hever to struk.

cay and other. This Carne by the extent if the month in a remarkably nine cay and others. This Carne by the extent if the month in its answer of the right in the can show any from his own to remarkable of the right by the cain show and from his own to read at least of the world or the world

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