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FRIDAY, OO"OBER 81, 1873.

TOPICS OF THE WEEK.

The state of things in Europe has not changed much since last week. Bazaine's trial still proceeds, and the Republic has not yet been overthrown.

The civil war in Spain makes but slow progress, neither side achieving any very decided advantage. So far this tells in myour of the Republic, and to the discourgement of the Carlists.

Frightful cases of violence and destitution through the use of intoxicating liquors are continually turning up. One or two of a more than usually distressing kind took place near Toronto during the last few

The great parliamentary discussion, on the issue of which depends the existence of the present Canadian Ministry, has been wing on since Monday, and is not decided when we go to press.

The consecration of the Rev. Mr. Fan quiero, as Missionary Bishop of Algoma, took place in St. James Cathedral here on Tuesday last. Mr. F. is understood to be am earnest, active clergyman, and it is to be hoped that as Bishop he will do much mood.

The signs of approaching winter are multiplying. It is early yet and we may still have some good weather, but appearamces are not encouraging. It is so far well that all in Canada, able and willing to work, are very well employed.

In the fever stricken districts of the States the mortality is still very great. and the consequent destitution appalling. The apparent diminution of cases in Shreveport and elsewhere is simply that the material for the fever operating upon is becoming exhausted.

There is every sikelihood of it being a hard winter in the States for the working man. The panic in the money market has resulted in the great majority of the manufacturers in New England and elsewhere going on half-time. Nay, in a good many cases, stopping work altogether.

In Austria, as well as Italy, the proceedimgs against Convents and all religious houses are prosecuted with increasing vigour. All these States, so long the devoted slaves of the Church, are asserting their entire freedom, and seem evidently determined to be master within their own jurisdiction.

THE CANADA PRESBYTERIAN CHURCH AND MISSIONS.

Every day is showing more clearly what an immense field for Christian work is being opened up before the Canada Presbyterian Church in Ontario, Quebec and the regions to the North-West. On all sides the cry is, Come and help us. The demands for the supply of ord nances are ever increasing. While the increasing zeal and carnestness displayed by ministers, students and people are exceedingly encouraging, the work is retarded simply from want of money and men. In both these respects there has been a great improvement in recent years, but still nothing like an adequate supply has been secured. All along the line of back settlements, stations have to be abandoned and application for services refused simply from mabil ity to overtake all that offer. It is sad that it should be se, but so it is. Pro.11 the Ottown to Fort Garry the story has to be told. Now the students have returned to Cillege, many of he stations supplied

during the summer are practically given ep. With such intermittent ministrations these stations cannot be expected to prosper. And they do not. They linger on in a sickly, hopeless condition, and too often either die out or go over to some other denomination. How matters stand in Manitoba would be seen from the long let tar from that province in last issue. How it is with the stations on Lake Superior and further East, the letters in the PRESENTER-IAN from missionary students have shown. Mester for thankfulness it is to see missionary spirit gathering ever-increased power among the students of both colleges. The Church, however, as a whole, must rouse itself more to its great work. It has within its borders plenty of money and plenty of men. How shall both of these be drawn out so as to be made effective for the Church's work? Some may suggest one thing and some another, but in the meantime if all were to try more to realize their personal obligations in the matter, the days of an overflowing treasury and a mighty army of workers would not be far We believe that prayer is being more generally and more importunately presented in behalf of the work of God in Canada. That cannot be long persisted in without the effect being seen in more liberal giving and more zealous working, for prayer without work will soon be dropped, while work without prayer is not to be expected and will not be blessed.

DR. CANDLISH, OF EDINBURG H.

Our readers will learn with deep regret that the Rev. Dr. Candlish is dead. He died about midnight on Sabbath the 19th of this month. A prince has fallen, and one whose place in many respects it will be difficult to fill. The Dr. was in his 66th year, having been born in 1807. For nearly forty years he has been one of the most prominent men in Scotlan 1, and next to Dr. Chlamers, has done more for the Free Church than perhaps any other man. Dr. C. was at one time appointed to the Churches of Dundas and Aucaster, and begged off from his engagement on account of not being able to get away from Bonhill, so soon as could be desired. Before another vacancy in Canada turned up the Dr. had been appointed to St. George's, Edin-

In due time, of course, a memoir of Dr. C. will make its appearance, from which many of the particulars of his busy life will be learned. The anti-disruption ministers of the Free Church are becoming a comparatively small handful. In a short time they will all have gone.

Book Motices.

WOOD'S HOUSEHOLD MAGAZINE .-

In Wood's Household Magazine for Nov. the table of contents seems spread for a Thanksgiving feast, and gives evidence that no efforts have been spared that could add to its excellence. There are many interesting articles, had we space to mention them. A new feature of the magazine is the introduction of pictures, and the illustration, " Past, Present and Future,' here given is exceedingly pretty. Price of magazine, one dollar per year, with the Chromo "Yosemite," one dollar and a half. Address Wood's Household Magazine, New burgh, N. Y.

Ministers and Churches.

The St. John's Presbyterian Advotion, that the Rev.Dr. Waters has accepted a call to St. David's Church in this city. The people of that church were unanimous in his favor, and they are overjoyed at learning that their vacancy is soon to be filled by a clergyman who has created so favorable an impression among them. Already there is a keen demand for the few sittings in the church which have not yet been taken." It will be seen by reference to proceedings of Stratford Presbytery that the necessary steps have been taken for Dr. Waters' translation.

PRESENTATION TO MR. AND MRS. COCH-RANE .- On the return of the Rev. Wm. Cochrane and Mrs. Cochrane, on Friday evening, 17 ibst., from their visit to the States. a handsome silver tea and coffee set awaited them at their home, accompanied with the following note:-"The Congregation of Zion Church present their compliments to Mr. and Mrs.Cochrane, and beg that they will accept, with this gift, their warm congratulations. Brantford, Oct. 17th, 1878."-The ladies have received the following acknowledgment, through Miss Gillen, the Secretary of the Ladies' Committee:-" Mr. and Mrs. Cochrano beg to acknowledge receipt of a hand some silver teaand coffee service, presented them by the Congregation of ZionChurch. The ladies who have interested themselves in this presentation will please convey to the aubscribers the sincere thanks of the recipients, for this renewed expression of regard and kindly welcome." On each piece the initials of Mr. and Mrs. Cochrane are tastefully engraved, while the massive silver tray bears the following inscription:-"W. J.

O., Presented by Zion Presbyterian Church Congregation, Brantford, Oct. 2nd, 1878." It did not require this costly gift, we are satisfied, to assure Mr. Cochrane of the high esteem in which he is held by his congregation, and how much they value his labors. Since his settlement in Brantford unbroken harmony has existed between paster and peuple, and abundant tokens of success have attended his ministry.—Brantford Expositor.

INTER-COMMUNION .- Quite a controversy has been going on among the Anolicans in reference to the fraternization by Dean Smith and others with members of different denominations at the celebration of the Lord's Supper in connection with the Evangelical Alliance meeting in New York. Instead of being to be blamed Dean Smith deserves praise for his conduct on that occasion :- praise as a Christian, but we are not sure that what he did as a Churchman admits of so much being said in its approval when viewed in connection with the position and assumption usually claimed and exhibited by the members and office-bearers of the Church of England. The controversy however, will, it is to be hoped, do good.

ORDINATION,-The Rev. A. Carrick was ordained as pastor of the Canada Presbyterian Church in Orangeville, on Tucsday, the 13th inst. The Rev. Mr. McIntosh, of Markham, preached. After the sermon, Mr. Christie, of Mono Milis, proceeded to put the usual questions to Mr. Carrick, and the congregation, and thereafter by prayer and laying on of the lands of the Presbytery Mr. C. was ordained to the work of the Holy Ministry. After this, Mr. Christie addressed the newly ordained minister, and Mr. Cameron, of Toronto, the people. In the evening there was a soiree held in the Town Hall, in celebration of the event of the day. Various addresses were delivered; and all went away highly delighted with the whole proceedings. Mr. Carrick enters upon his work under very favourable auspices, and has before him, we trust, a long career of great success in the high and holy work to which he has consecrated himself. The Presbyterian congregation in Orangeville was at first very small. It has made steady and satisfactory progress, and will, we hope, be still more prosperous under Mr. Carrick's care.

THE REV. NARAYAN SHESHADRI has created quite an excitement by his visit to Canada. We are not surprised that he should have done so. In every respect he 18 a very superior person. Modest and unassuming but perfectly self-possessed in his bearing, vigorous in thought, fluent and correct in speech, with no clap-trap and no rant, he tells the story of the cross with simple earnestness and with a good deal of power, while the references he makes to his own past history and experiences are characterized by good taste and feeling, and his notices of the state of religion in India, and the prospects of missions in that wondrous land show a great breadth of view, candour and clearness of judgment, shrewd observation, and devoted, yet well regulated zeal. Of course the circumstances in which he has appeared in this western world have drawn special attention to this distinguished Brahmin, but he needs no adventitious recommondations. As a Christian gentleman and preacher he would occupy a high place anywhere, and what he says is not to be looked upon as merely "very good considering," but very good in the absolute sense of these words. His sermons in Toronto were both able and interesting, while his addresses here, and elsewhere in Canada, have awakened quite as deep an interest, and called forth as much persoal affection proportionally as did those appearances of his which formed so marked a feature of the alliance meetings in New York. We find the following very good description of Mr. Sheshadri's appearance, with an outline of his Hamilton addresses, given in the Hamilton Times of Saturday last:-

Mr. Sheshadri is extremely short of stature —perhaps not five feet in hight; his com-plexion is very dark; he wears a white fez, very elaborately folded and neatly placed upon his head, using it the whole evening ex-cept when the benediction was pronounced; his features are regular, and have a smiling cast; the hair is cropped close to the skull, and sprinkled with gray; the forehead is large, and the entire face expressive of intelligence; the upper hp is hidden by a black, but not very prominent, moustache, the test of the visage being shaven. As his costume, Mr Sheshadri wears black pantaloons nearly hidden beneath a sort of white surplice tied about the waist and falling to the knees. Over this he has a light brown coat which hangs loosely down his back, showing the whole front of the white surplice. About his neck is suspended a silken cord, to which is attached a pair of gold spectacles. Though he is not much less than 50 years old, and most men age less than 50 years old, and most men age carly in India, his appearance is decidedly much more youthful and engaging than might be expected. In speaking, Mr. S. uses a few gestures, has a gc 1 and even powerful voice distinctly hear, in all portions of the room, while his manner is earnest and engaging. He speaks English grammatically and fluently, using very appropriate idioms and terms. His articulation is scarcely free from a foreign intonation, but not at all, to our mind, recembling the Scotch accent, as we have expected to hear, (Mr. S. received a large portion of his very considerable and exact education in Soutland, siderable and exac where he also studied the English lan-

is a master of that tongue, so difficult to acquire. Mr. Sheshedri, with perfect ease, addressed his audience for more than an hour, and although we have ample notes, yet space forbids enlargement of the report. We, will therefore, give an outline of his remarks, He began giving an account of his conversion. He was born a Brahmin, and until he was sixteen years of age, was regarded as a deity and worshipped by old and young; his blessings being received with gratitude and his curses with terror. In India there are four castes. The first, or highest, is that of the Brahmius or priests, who are believed to be born from he mouth of Brahmin, the great god, The second caste is from his arms, and are the great men and soldiers; the third, who spring from the god's thighs, are merchants, spring from the god's thighs, are hieronates, and must provide for the livelihood of the first; while the last and lowest, who come from the god's legs, are slaves or servants. All three are beneath the first, who receive adoration, must be cared for, be protected, be rover-enced and who have liberty to do as they please. Mr. S. found it a very pleasant thing when he was a lad to have old grayhead men fall down and worship him with due awe. He went on to explain the pe-culiar theology of his Order, the divine honours they received and the prayers addressed them. He was a firm Brahmin until one day, when he was about sixteen years of age, he visited, for the first time, the ses side at the island of Bombay, his native place. When he saw the huge sea it struck him as very strange that Augusti, one of his gods, could, according to the the ology, have in three sips swallowed the en-tire oceans of the world, which occupy twothirds of the globe; and oredulous as he was, he could not continue to believe that. He becgme disturbed in his mind, and began to study anew the philosophy and tra-ditions of his sect; and the end of it was that he came to read the Bible; light gradually dawned upon him, and he abandoned his Hindeo creed for Christianity. He repeated to his audience several of the 430 prayers which must be offered without fault or mistake in pronunciation or order to two of the gods, and shewed the differ-ance in the potitions as compared with the Christian manner of praying. The great creed of the Hindoo is, that God is everything and everything is God—a sort of pantheism. If a man repeat some thousands of prayers in a certain round he wins for himself the condition that he can do no sin: if any is done through his agency the god he worshipped so thoroughly is to blame for it all. Sheshadri thought of all this and became disgusted with his religion, and ul-tunately embraced Christianity under the preaching of Rev. Dr. Wilson, who baptised him on the 18th Sopt., 1843. It was a severe ordeal for him to pass through, for he had to leave his loving parents and six de-voted brothers and sisters, as he was now a cast-away, as far as they were concerned. Mr. Sheshadri then became heartily engaged in the Christian Mission work, and as the railways opened up that vast empire, organrankways opened up that vastempris, organ-ised missions everywhere and soon made his presence felt among the heathen. He proceeded to describe his labors, his suc-cesses, his trials and all the interesting features of his life as a Christian. He had removed to Indupoor some ten years ago, and now has there five mission stations; one of these have five hundred members, 225 persons who have learned to read, six catechists, ten assistant catechists, three Bible women and three colportours. At each of the stations Evangelistic Agencies had been opened, and attended with great success. It was found to be a good plan, upon baptising a convert, to give him a Bible name, which marked an epoch in his life. Some amusing anecdotes regarding this were enumerated. So orderly were these Christian communities, and so desirable, that the heathen prince in Niham, at the advice of his first minister Alzar Jengh gave 1,000 rupees (about £1,-000) and one thousand acres of land to the mission. There Mr. S. proposed to establish a model town, laid out regularly, well drained, houses well ventilated, and withal to be a spot where Christians—who lose caste at baptism—could peaceably live without being annoyed by heathers who In each parish affected to despise them. in India schools have been erected, and these, in connection with the grand influonce of the Church, were yearly turning out hundreds of well-educated young men and women, who, as they learn, become disgust with idolatry and give it up. The sphere of woman, who used to be degraded beneath notice, was taken up, and now she has become the equal of her husband. Christianity is doing wonders in India, and it was a falsehood to either say that its introduction was a failure, or that the higher castes do not embrace it. Mr. Sheshadri repeated the Lord's prayer in two lau-guages—the Mahratti, spoken by twenty millions, and the solemn and respectful Hindostance spoken by one hundred and forty mullions of people.

guage,) but in words ending with a siblant

sound, there was a pronunciation much nearer the broken German and English.

His English was excellent, and he certainly

INTEMPERANCE. - An American writer says:—"It will not be strange if the present effort to abate rather than abolish the evil of intemperance should be assisted by the supporters of the traffic. We see it noticed that the saloon and hotel men of Saginaw, that the saloon and hotel men of Sigmaw, Mich., have agreed not to sell liquor to married men without a written permit from their wives. This of course is to avoid prosecution for damages. Butgoing beyond this, we saw (says the Baptist Weekly) the other day in the window of an hotel on Eighth Avenue this almonition to its cu'tomers. Don't drink to excess.' Better than this advice to moderation, however, is the counsel credited to a cortain host, who when asked by one of his customers what he should do to cure his sore eyes gave this answer, 'Wear your goggles over your mouth, and wash your eyes in brandy, and I'll warrant a cure.' Verily the rum-sellers are coming to the rescue !"

Persons who make a peculiar profession of godliness, should be peculiarly circums-pect in their moral walk: clse, they hurt not only their own character, but, above all, the cause of religion itself: and resemble a mag, who carries fire in one hand, and water in the other.

Contributors and Correspondents.

A Reviewer Reviewed.

Editor Beitieb American Presbyterian.

DRAR SIR,-I observe remarks in your paper of the 17th inst., over the compre. hensive signature, "Presbyter Junior," All such attacks, over an indefinable signature, on a known writer, are seldom entitled to much consideration, and should be deemed unworthy of notice except when the subject treated of claims special attention. And then such as ignominiously take shelter, that he may sharpen his arrows and avoid detection, must vecessarily be assailed with greater severity than if he presented an open manly front.

This writer labors hard to make out that I failed in carrying out my alleged purpose of dealing tenderly with Mr. M. and his friends, and vigorously charges me with misrepresentation, and using offensive epithets, &c., to vilify his protegee. Let us see to what extent he establishes his accusatious, and if I must now deal with Mr. M.'s letter somewhat according to its merits, let the blame rest where it should,

I would appeal to every lover of "truth" and "fairness" whether I have not dealt more liberally with Mr. M.'s letter than he merited of me or any member of the Church of Scotland. I would not defer to the judgment of my reviewer or any of his class, who is so extremely sensitive to anything that is said adverse to the sentiments of his friends, while he at the same time so cor. dially sympathizes with them in taking up an "ill report against their neighbor," and can see no harm in any amount of insuit cast on the members of the Old Kirk.

Let us look and reflect on some of Mr. M.'s words: "But I must frankly say that, looking at things as they are, taking into consideration the past history and present state of the Church of Scotland in Canada, I do think a union with that Church is not desirable at the present time. There are various things that weigh heavily on my mind in view of such Union, and that make me dread and dislike it, because, in view of them, I am persuaded it would be injurious in the interests of religion. I am fully convinced that it would be unspeakably better for the moral and religious interest of the country that we remain in the meantime as we are," &c. "My conviction is strengthened by the fact that it is shared by a large proportion of the religious people that I am in the liabit of associating with," &c. Again: "I have little personal acquaintance with the ministers of the Church of Scotland, se that I judge of their sentiments chiefly by the position they occupy. But others, who have the means of judging, assure me that I judge rightly in believing that they are not sound, and that at least many of them hold that in all cases the civil courts must be the court of last resort against the publie wrong-doing of the Church courts." Again: "Were there not in the Church of Scotland, previous to the disruption, two parties, whose views and feelings were so different, that their separation was, as we believe, in the interest of true religion, although it actually hinged on one point? And were we not thankful for the separation on this account? Have these differ. onces disappeared? Are they less than they were? And if less, is the assimilation owing to the one party being educated up or the other party being educated down? Such insinuations, it will be said, may apply to some extent to Scotland, and not to Canada. I wish I could think so. Be it so." Mr. M. writes of the Established Church of Scotland as "being hopelessly recreant to great principles," and charges us "with disregard of the great practical principle of the Headship of Christ over His Church." He furthermore says, "Who does not know that we charged them with the sin of schism, as sharply as they charged it on us, and, as we think, with far more reason. It were waste of words to prove that there is or can be nop sallelism between the two cases."

Could anything be penned more insulting than the above imputations and "insinustions." He will readily receive an "evil report" from his brethren regarding the mem-bers of the Church of Scotland, but he cannet credit the testimony of his most intelligent brethren, when they assure him that "the brethren of the other Church hold as firmly as themselves the doctrine of Christ's firmly as themselves the doctrine of Christ's Headship." In short, he is manifestly open to receive any evil report of us, but nothing favorable. If it does not require "patience" to deal with such men, I know not what does. And we are all placed in the same category—the only difference being, that "some at least of us," according to him, would appeal—just as he and his friends do—to the civil courts. "as the last resort against the wrong doing of the Church courts." His is the old sentiment, "Can any good come out of Nazareth?" To his pure mind we are altogether a mass of corruption, so that "religion and morals" of corruption, so that "religion and morals would be seriously injured by ay contact with us. And besides, their judgment of us is so perfect, and ours is so perverse, withat there is and can be no parallelizate between the two cases." And, be it of perween the two cases." And, be it of served, all this is presented to the Church after the large majorities in both Churche declare that Union is practicable and necessary in the interests of true religion, and when the result is accordingly under the considerables of the several scrape in the