

British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, DECEMBER 5, 1873

No. 96

Contributors and Correspondents.

For the Presbyterian.

"A Little While."

BY REV. J. CARMECHAN, M.A., MANCHESTER.

"A little while," and ye shall see me;
Succy Thou tarriest long
Bedegroom beloved, when shall this night of weep-
ing

Be turned to song?
With heaven so near to lure us,
And earth so far to lure us and beguile.
How long? Oh, Thou didst promise but to tarry
"A little while."

"A little while," the sorrowing and the sinning
Are not for ever.
These charms that earth and sense have wound
around me,
Thine hand shall sever.

How long ere I awaken
Where nothing enters that can me defile?
I hear the voice of my beloved say gently
"A little while."

"A little while," my heart and flesh are falling
So long the night,
My feet are sore; mine eyes are dim with straining
Towards the light.

Oh! when wilt Thou array me
In glorious body no more weak and vile?
Come quickly! Thou didst promise but to tarry
"A little while."

"A little while," I say with wistful glances
At you bright skies,
Where is the promise of thy Master's coming?
The world replies.

How long shall I be weary
With hearing man thy name and laws revolve?
Oh teach them that Thou didst but mean to tarry
"A little while."

"A little while," the whole creation waits
Thou in hope and fear;
Surely the sound of that swift-driven chariot
At length I hear.

O Earth! Earth! Earth! arouse thee!
Wake from thy tears! put on thy glory! smile!
Surely He cometh; and He will but tarry
"A little while."

THE MANSE, MANCHESTER,
Nov., 1873.

HOME MISSION FUND.

CANADA PRESBYTERIAN CHURCH.

The last General Assembly appointed collections to be taken up in aid of Home Missions in all the congregations and mission stations of the Church (save where Missionary Associations are in operation), on the third Sabbath of December.

In view of the importance of the Home Mission Scheme, as regards the growth and prosperity of the Church at large, and the unusually pressing demands made upon the funds at the present time, the Committee have deemed it advisable to present a brief statement of the fields embraced, and the sum required to carry on the work entrusted to their care.

There is great reason for gratitude to Almighty God for the steady growth of our Home Mission work, and the numerous indications, everywhere apparent, that the efforts of our missionaries and the generosity of our people have been so largely blessed in recent years. In 1862, the year after the union of the two bodies which now compose the Canada Presbyterian Church, the total number of missionaries employed (probationers and students) was 44, while the number reported to last Assembly is 104. The amount of contributions for 1862 was \$4,614.23, while those of 1873 reach the sum of \$19,032.63. This amount is still very far below what should be given by the membership of a church so strong numerically and financially, and very far from the sums given by other evangelical denominations in Canada for the same object. Nevertheless, it shows an increasing interest in the work, and encourages the hope, that if our congregations are only regularly and fully informed of our progress and obligations, they will give most cheerfully of their means for the extension of the Redeemer's kingdom in our land.

The fields embraced in our Home Mission work are the Provinces of Ontario and Quebec, Manitoba and British Columbia. Until last year, the work in British Columbia was under the care of the Foreign Mission Committee. The work in Manitoba has grown upon us so rapidly during the last three years, that a very large expenditure is needed for that Province alone. The town of Winnipeg contains a population of 2,500, while immigrants are constantly pushing on to the interior of the country. A very large proportion of the settlers in the new districts are Presbyterians from Ontario, having special claims upon the sympathies of the Church in Canada; and as these immigrants, for the most part, are possessed of but little means, and have many difficulties to contend with in that new country, but little can be expected from them for a considerable time for the support of ordinances, beyond the bare creation of churches and manse. The maintenance of our missionaries in that province must therefore be provided for almost entirely out of Home Mission Funds.

Without entering into minute details, it may be sufficient to state that the Home Mission Committee provide missionaries and help to maintain them in 100 distinct localities in the Provinces of Quebec and Ontario. In Manitoba, they employ missionaries and several catechists, and are under obligation to provide for the College established at Kildonan, but which is soon to be removed to the town of Winnipeg. Mr. Jamieson still labors in British Columbia, having four stations under his charge. As special fields demanding more than usual attention at the present moment, may be mentioned the large and destitute district in the Simcoe Presbytery, known as the "Muskego" district, the mission stations on Lake Superior, consisting of Bruce Mines, Sault Ste Marie, Silver Islet, Prince Arthur's Landing, and Fort William; and the new Roman Catholic Mission in Glengarry, within the bounds of the Presbytery of Montreal. In addition to the support of missionaries, the Committee also supplement the stipends of 60 ministers, regularly ordained over congregations which are as yet unable of themselves to maintain the stated ordinances of religion.

The supplements granted congregations and the aid rendered mission stations are of necessity but limited. The funds placed at the disposal of the committee have to be carefully husbanded, and most sparingly distributed. Many necessitous fields are thus left unoccupied that loudly call for aggressive effort. It is also greatly to be lamented that brethren in the ministry, settled over non-sustaining congregations, are compelled to labor on stipends, altogether inadequate to maintain themselves and their families in comfort, and in some cases far below wages now paid to ordinary workmen in Ontario and Quebec.

The Committee might easily cite special instances that appeal to every Christian heart. They prefer, however, to rest the claims of Home Missions upon the liberality of the Church and the direct command of Christ, and the obligations that devolve upon every professing member to make known the Gospel to his more destitute fellow-men. Our past success in the work of Home Missions, and the vast territory we are called to occupy, God's great goodness to us as a Church, and the abundant means placed within our hands, all demand a conscientious consecration of our substance to the cause of Christ. As a writer in the Free Church Record says:—"Indifference to the work of Home Missions is simply death to us. We shall inevitably shrink up as a Church if we do not expand. If we are not up and stirring, the ground will be occupied before us by those in whose evangelical teaching we cannot have entire confidence. Home Missions is really in a very important sense the great work of the Church; for if the fountain at home is not kept fresh and full it is impossible that streams abroad can be effectually fed from it."

The membership of the Canada Presbyterian Church according to last Statistics is 51,612, not to speak of the adherents, who are generally found willing to aid the benevolent schemes of our Church. With such a membership it requires but little calculation to see how easily at least \$40,000, instead of \$20,000, might be raised for Home Missions. Were each member to contribute on an average not more than one dollar a year, our Home Mission funds would at once reach the sum of Fifty Thousand Dollars! There is surely nothing extravagant in such a calculation, nor will any one presume to say that such a contribution to the cause of Christ in this land would impoverish the giver. There is that scattereth and yet increaseth; and there is that withholdeth more than he should, and his house shall be made full; and he that soweth sparingly shall reap also sparingly; and he that hath pity upon the poor, shall multiply his seed, and that which he hath given will He pay him again.

Is thy cruse of corn empty? rise and share it with another.
And through all the valleys anoint it shall serve thee and thy brethren.
Love divides will be the cause, or thy handful still will renew.
Scanty fare for one, shall make a royal feast for two.

For the heart grows fat, being all its wealth in living gain.
Seeds which multiply in the garner, scattered, fill with gold the plain.
Is thy burden heavy? and weary? Do thy steps drag wearily?
Help to bear thy burden; God will bear both it and thee.

In name of the Home Mission Committee.

J. CARMECHAN, Convener.

Brantford, Nov. 29th 1873.
P.S.—To enable the Committee with us little delay as possible to wipe off their indebtedness to the Home Mission Fund, we are

is of the utmost importance that congregations should make their contributions at an early date. In every case the collections in aid of this fund should be sent not later than the 31st of March.

W. C.

A Crying Evil.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—No one having the interests of our church at heart can look abroad, and not feel that things are not as they should be with our young people. We see the children of religious parents, the young of our Churches, and the Scholars of our Sabbath Schools, as they grow up, forsaking the ways of their Fathers and "no man layeth it to heart," or any rate the Church is evidently not awake to her duty in the matter. We have read with pleasure an article in the October Record taken from the London Weekly Review, headed "Our Children," and are glad to see this subject is claiming attention in England, let us hope that some action will be taken in this country to remedy the evil. It appears to us, there is by far too much inclination on this side of the Atlantic to perform our duties by proxy, and here lies a great part of the blame. This inclination displays itself very easily in the family, for the child or children must be handed over to the nurse, and the mother, forgetting the sacred trust reposed in her, must have her rest, or time for other duties, which of course take precedence of the care of the children God has given her! There is the Doreas Society has to be attended to, as winter approaches, and there are so many poor little ones must be looked after. Then there is this or that benevolent Society meeting must be attended, there were so few at last meeting. As to one's own children, oh, the nurse can look after them. And this inclination shows itself in the Sabbath School too. The Superintendent and some of the male teachers are too busy to visit their scholars, and it is very convenient to have their wives or sisters attend to this duty, the fact is "it is more in their line," "they can do that sort of thing better," and if the duty is done, what matter it who does it? Nor does the evil stop at the Sabbath School, for forgetful of the sanctity of the Church, and in spite of it, it enters there in defiance of the various courts that oversee the one and overlook the other. Ministers preach and teach and visit by proxy, and Elders following the example of their leaders, are perhaps more seldom seen at the homes of those living in their districts in person than by substitute. Nor is it only in their official capacity that these leaders often fail in important duties by having too much business on hand. With so many meetings to attend—prayer meetings it is true, or session meetings perhaps, or Missionary meetings, or Sabbath School meetings, or Church meetings of some kind or another, the home is left without a head, night after night, week after week, month after month, and year after year, until it would be a miracle if everything went as it should. Now is it possible that this is all right? We cannot think so. That bond of sympathy which should exist between parents and children, teachers and scholars, and ministers and people, is broken, and we see the result, we think, in the evil complained of. Parents and others show indifference to the interests of the young under their own immediate care, and they reap the fruit which this naturally produces. "Do men gather grapes of thorns or figs of thistles?" Fathers who are out night after night, leaving their duties to be performed by proxy, if at all, can scarcely wonder that their boys are more at home, and who knows where they may be at night, or what influence may be brought to bear on them during the hours of leisure. Mothers that have so many engagements taking them from their homes need not surely be surprised, that their daughters should not turn out "keepers at home." Not very long since we heard a Minister in a strange pulpit (he having made an exchange for the evening) give an earnest warning to hearers against running from one Church to another. Need we say that with practice and precept so strongly at variance it would be wonderful if that good was accomplished which should have been. It was clearly a sermon prepared for his own church, and should never have been heard outside of it, as, so long as Ministers, and Teachers, and Parents forsake their parts, they can scarcely with any consistency blame people and scholars for following in their steps. Of course we know the family is a small field for a father and mother when so many other families want attention, and it looks very selfish to attend to one's own, but is it not a serious question whether the family is to be trained up for God or grow up for Satan? Is it a light thing that a congregation should be left frequently to the ministrations of proxies, and that the spiritual food should be so very uncertain—some times wheat, but many a time and oft only chaff? (But the question that staggers most people is, if we don't do certain outside work, who will, and here, we would say, is the place for faith to step in, not as is usually, or too often the case, when a man or woman, forgetting his or her first care, gives attention to what should be a secondary consideration, and has faith in God taking care of what should have been his first duty!)

We grieve when we think of so many families that have gone astray, and so many congregations and schools, that have been scattered to the winds, for want of proper care from those to whom God had committed the sacred trust. We do not coincide with the statement that Ministers and Elders' families always turn out worst, but yet how many turn out bad? We do not by any means say, Ministers should not exchange pulpits, but we have certainly seen enough to guard against too much of this, or undertaking too many duties, apart

from those pertaining to one's own congregation. And surely there is inducement enough to all, and especially to parents, to attend to their duties personally when they think of the termination to a life of devotion to duties in their proper order, when they will be able to say "Behold, I and the children which God has given me."

Of course there are other causes helping on to the result we deplore and we can scarcely omit to mention one or two of these. Foremost among them are extreme views, enforced by the heads of families on their children. As Timothy Titecomb says, "there is so much of the pig in human nature," that extreme notions in one direction almost invariably drive the children into the other way of thinking. We would refer especially to extreme views in reference to religion, or the Temperance question, or amusements and recreation, or the Sabbath, or books to be read, or dress, or what should or should not be at table. It is very well when parents can have their children act as they think best even on minor points, and points not insisted on in God's word, but to lay down "cast iron rules," in reference to these, is likely to drive the children from rather than to draw them to the parents' hearts. Another cause we must refer to is the difference between the precept and the practice of parents, and here we do not refer to anything so bad as hypocrisy, for we do not think this difference is intentional, at least we would hope not. Yet who has not noticed many plainly dressed parents, with giddy over-dressed daughters whose chief end seemed to be to dress. It is true that these young ladies are regularly told that they must make sacrifices for Christ, but these parents well know that while a paltry dollar a year is given for missions, two or three dollars per month are spent on "trifles light as air," with their consent expressed or understood. And these are to be our future mothers! Truly did a young man say very lately, "It's no use expecting to get married, young 'ladies, now-a-days, must have a husband 'with from two to ten thousand dollars per annum."

There are other minor causes, but we cannot take more space to refer to these. Let us hope that what we have said may lead some to think and to "examine themselves," that we may see a change in respect to the treatment of the young, and more attention given to the subject in the pulpit and the home.

Yours,

PHILOS.

23rd Novembe 1873.

Union and its Basis.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I shall not trouble you with a very lengthened reply to Mr. Middlemiss for, though he has said some very hard things about me, he has not in the slightest removed my difficulty or extricated himself from the position in which by his former acknowledgments he was placed. I did not intentionally misrepresent him, and I leave it with your readers to say if I did so at all, even unintentionally. In his first letter our friend says, "If a man's character is the best part of his estate, to damage it maliciously or even recklessly should bring down the penalty of the civil law on the head of the offender;" and Mr. M. also acknowledges that the extreme case supposed "would involve a breach of the law of the land," and a "very serious one." Now, all I said (and I say it still), was that in that case it followed that if any one chose to take the doings of a Church court before the civil tribunals, since the latter have a right, as Mr. M. acknowledges they have, to interfere in cases of "malice," or even "recklessness," the whole of the proceedings of the ecclesiastical court may be legitimately reviewed by the civil tribunal, for without this being done it is impossible in many instances to know whether there have been "malice" and "recklessness" or not. I at once acknowledge that a man is not responsible for the inferences which another may even legitimately draw from the premises he lays down. But here I did not draw inferences. I took Mr. M.'s statement as it stood. Wherever there is a "malicious" or "reckless proceeding, to the pecuniary injury of individuals, in a Church court, then there is, he says, a breach of the law of the land; and it is the law's prerogative to seek out and punish such a breach. Can Mr. M. make such a statement without acknowledging that the civil court is the final court of appeal, seeing he allows it to investigate and decide finally where there has been malice or recklessness, and where there has been none? The Church court is in that case neither co-ordinate with the civil, nor, even in what it claims as its own sphere, supreme. What though the civil tribunal decide that there has been no malice proved, and dismiss the case? It is notwithstanding investigated, and finally and supremely decided. What more difficult to determine than "recklessness?" yet here, too, the civil tribunal is allowed to sit and decide, which it could not do without jurisdiction being allowed it, by even such a stickler for Church independence as Mr. M. In his last letter Mr. M. says and unsays the same thing in the most delightful fashion. He says "no civil court"

be made legitimately from the decision of an ecclesiastical court to a civil one, and he adds that if such an appeal is made, it ought to be instantly dismissed, "without examination." In that case, how are the "malice" and "recklessness" to be discovered?

Then in the case of deposition, Mr. M. says he would never appeal to the civil courts for protection. He would treat the sentence as null and void. Very good so far. But he goes on, "If my congregation, having the same views as I have, possessing property which they contributed to the acquisition of for one purpose, are unwilling that it should be alienated to what they believe to be a different purpose, and decline, though they adhere to me, to be dispossessed of their property until the civil authorities, with whom rests the final and irrevocable disposal of all property, shall pronounce they have lost their right to it." "Can any man say they are inconsistent." To be sure he can. Is it not plain that, in the case Mr. M. supposes, the disposal of this property all hangs on setting whether or not the decision of the ecclesiastical court has been a righteous one or not? And does it require any argument to show that the civil court is, by the very appeal to it, made final judge of whether or not Mr. M. (say) was so deposed; for that brings the decision whether or not the congregation adhering to him as a deposed minister should be deprived of the property they only helped to create? Even as Mr. M. puts the matter it is manifest that I did him no wrong, and did not "misrepresent" his statements. But Mr. M. does not put the case,—shall I say?—fairly. According to Presbyterian ideas, a congregation is not a separate unit—it is part of a whole, and its church property is held on the same terms and has been accumulated simply on the same understanding. A church and manse, say, have been built. That church and manse, as Mr. M. would acknowledge, is not the private property of the present members of that congregation. It cannot be burdened with more debt without the consent of the whole church, as represented by the Presbytery. It is held in trust for the body as a whole, and if the congregation became defunct the assets from its sale would go to the Church as a whole. But supposing that all Mr. M.'s congregation did not adhere to him. Suppose only a minority did. That minority did not own a shilling of the church property as private individuals. It was for a particular purpose that it was contributed. Well, they, the minority, affirm that the majority has changed in reference to that purpose, and are in error about the Headship. The majority say, "No, we are the same." The supreme court of the church has, by an overwhelming majority, said that we are occupying our original ground, and therefore we continue to hold the property as formerly. Who is to decide between the disputants? The point of difference is purely spiritual. The Church courts have decided one way. Is the minority to say, "We feel we are right, the Church courts are wrong. Members everywhere are against us, and we bow meekly and suffer wrong and loss?" "No," says Mr. M., "they may drag the majority into the civil court, argue the spiritual point which has been decided by the supreme spiritual court, before, it may be, an ungodly judge, and take his decision in preference to that of the Assembly on that spiritual issue by which the possession of the property is determined! With this simple statement of what Mr. M. acknowledges, I leave your readers to say whether or not I have "misrepresented" him.

I am,
A PRESBYTERIAN.

Presbytery of Bruce.

The Presbytery of Bruce held a special meeting at Huron, on the 12th instant. Notwithstanding the bad state of the roads, the church was filled to its utmost capacity, with earnest and devout hearers. The Rev. Mr. Cameron, of Lucknow, preached an excellent discourse from Ephesians II. 1. Rev. Mr. Davidson addressed the audience in the school house. Public worship being ended, the Presbytery proceeded to moderate in a call to a minister to fill up the vacancy in the congregation, when it was proposed that Mr. McQueen's name be inserted in the call. It was proposed in amendment that the name of Mr. McKay, of Middle River, C. B., be inserted in the call. The vote being taken, ten voted for Mr. McKay, and thirty-seven for Mr. McQueen. Mr. McQueen was declared duly elected, and his name was accordingly inserted in the call, which was subscribed by 87 communicants, and 285 adherents, representing 150 families. A paper in opposition to the call was signed by those in favor of Mr. McKay, to the number of 232, representing 64 families. The Presbytery, in view of the strong opposition to the call, declined to sustain it. Rev. Mr. Fraser reported a call from Pine River, in favor of the Rev. Archibald McDiarmid. Mr. Fraser's conduct in moderating the call was sustained, and his diligence commended. After hearing commissioners from the congregation, the call was sustained, and ordered to be forwarded to Mr. McQueen.

Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—It is gratifying to many that your valuable paper is affording so freely means of intercourse on various and vital subjects; and more especially just now, on the necessity of having in the Union Basis a declaration of Christ's Headship over the Church and Nations, and the absolutely independent state of the Church under her adorable and Divine Head. I am one of those who lean in that way, and for the following reasons:—

- 1. That it is a doctrine on which both churches have already taken action, in their separate capacity, and vassal deliverances for their protection from the State, and for conscience sake. What more natural and reasonable than that they both would harmoniously agree to have a similar deliverance in the Basis of the United Church for her protection, and for conscience sake?
2. It is the approved course of science and true philosophy to retain with jealous care what has been ascertained as undeniable facts, and thus build safely on sound induction. Why should not the church do the same? Are the children of this world wiser in this respect than the children of light?
3. The law of the land has not yet been fully tested on this subject. When it is, it may be found to intrude more than is now apprehended, and thus interfere with the liberties and rights of the church. Besides, the Dominion is composed of so many different Provinces and Local Legislatures, that the law is, and may be expected to be, different in different Provinces. Should not the church bear this in mind now, and by the Union Basis protect herself and the rights of our Redeemer from State intrusion?
4. That nothing can be more conducive to a clear understanding between the two churches—ministers, members, and adherents—and a satisfactory termination to all the doubts, scruples and difficulties which now threaten the consummation of the Union, than that there should be a united testimony given in the Basis of Union of our allegiance to Christ as the Head of the Church, and thus prevent and remove any suspicion on the one side or the other, that either is sacrificing, altering, or yielding, anything in any way to the other, on a point of such paramount importance—that there is no compromise.
5. That a Basis of Union, without such a declaration, would leave the United Church more exposed than either of the churches is now, and much weaker to defend herself against State intrusion on her spiritual rights and privileges, inasmuch as such an omission in the Union Basis, by churches holding now such declarations, might be plausibly and powerfully construed to mean that previous declarations of spiritual independence were considered untenable by the very fact of such an omission.

OBJECTIONS AND ANSWERS.

- 1. The Presbyterian Church of Canada in connection with the Church of Scotland is as sound on the Headship of Christ as the Canada Presbyterian Church, and therefore there is no necessity for such a deliverance in the Basis.
The deliverance is not asked on the assumption that she is not sound, but on the supposition that she is; possesses now in her separate capacity a declaration of her spiritual independence under Christ as her absolute Head; and considers it valuable for her peace, and protection, and honour, and for conscience sake. Such an objection is based on an entire misconception and wrong impression of our motives. Both churches have now such a declaration of their independence as we ask. Why should not the United Church have a similar one?
2. But it is offensive to the other Church to ask it! Why so? She has it, or as like it already, and how can it be offensive to her that the United Church should have one in the Basis of Union?
3. But it will reflect on the past and thus be offensive. How so? The Basis is not made for the dead, but the living. More, it is not to be applied to the past, but the future. Further still, it is not the "like and dislikes" of men, their conduct and controversies we are considering, but principles whose object is, the peace, purity, protection and prosperity of the future Church. We should, therefore, on such a subject, know no man after the flesh.
4. But "it is thought best not to attempt any new statement should it be found that there are already statements on either side which might be deemed satisfactory by the other," so says a member of the Union Committee. Here is where the first mistake has been committed, a mistake which seems to attach a novel character to the proceedings of the Union, as if the Committee understood it to be their duty, not "to secure in some way a satisfactory deliverance," but to do away with any formal recognition whatever of the doctrine in the basis. Why was such a course as this adopted? It is the very opposite of the instructions given to the Committee. (See the Minutes of the Assembly for 1872, page 37.) But perhaps it will be said, The difficulties of the applications led to this belief. But why should it? The difficulties were similar to those which for a long time obstructed efforts in forming the last Union. Men met and tried to form a basis that would square, in principles and their applications, with the avowed principles and past applications of these principles by the negotiating Churches. This they could not do. Instead of effecting Union by such a course, they only kindled the smouldering fires of controversy and discord. Such a course had to be abandoned; and being wisely directed, they agreed, not only to retain the principle, but, more, state it formally by a special article in the basis, but make no reference to applications, past or future,—leave it to the United Church to apply the principle when circumstances might demand. This was clearly and readily agreed to. The difficulties vanished. The Union was consummated, and it has worked well. There has been no diversity in the Church since about the matter; and, though it is sometimes said that there is a difference of opinion about the applications, yet this ever is more than any has a right

to say, for the principle has not yet been tested in the Church, and no such diversity has appeared. Why not adopt the same course in forming this basis—a course which experience has proved in other, but similar circumstances, to have been a wise and successful means of securing speedily a happy, peaceable, and, we trust, blessed Union? Why adopt a course which is so novel in the face of such precedents and guiding facts—a course which seems to many as one-sided and awakening suspicion? Why listen to parties outside of the Churches negotiating Union? On the one hand we hear of assurance given to the Kirk that nothing will be done that will be disagreeable to the Church of Scotland; on the other that, if such and such a course is taken, it will be offensive to the Free Church. Such talk! Are we mere proxies in the hands of Churches beyond the Atlantic, which do not even formally acknowledge the ministerial standing of our Canadian ministers? All such language is calculated to awaken suspicion and mislead. Is it by men who are not, by controversies that are dead, and the Churches of Great Britain, we are to be guided in forming the United Presbyterian Church of the Dominion of Canada? Let us not be the servants of men, else we shall not please God. This is not the time to say, "I am of Paul and I am of Cephas," but "I am of Christ."

5. But it is further said "that there is no greater necessity at the present time to testify on behalf of the doctrine of Christ's Headship, than on behalf of other doctrines, such as that of the Atonement," &c. Indeed! This statement is surprising. It is plausible, but void of due consideration or relevancy. Does the State stand in the same relation to the Church, on the doctrine of Christ's Headship and its applications, that she does on the doctrine of the Atonement and its applications? If so, the statement is true. If not, the statement is not. The State does not. The doctrine of the Reformed Church is that, under Christ's Headship, "the Church and the State are both Divine institutions, having different objects and in every respect independent of each other,—that the members and officers of the Church are, as men, members of the State, and ought to be good citizens,—and that the members and officers of the State, if Christians, are members of the Church, and as such are subject to her laws. But that neither the officers nor the laws of either, have any authority within the sphere of the other." Has the State acknowledged this, and promised that either in doctrine nor in discipline she will not interfere with the Church? No verily. The State, since liberty of conscience in religion was granted, abandoned her claim to prescribe the doctrines of the Church, and demand that her tenets be taught in the pulpit. And hence persecutions have ceased. The States does not care what Theology or Neology is taught, whether the atonement, limited or universal, or no atonement be taught; and consequently she will listen to no complaints against Arianism, Bætarianism, or materialism any more than against Calvinism or Arminianism. But has the State pledged herself in like manner that she will not receive any complaints from church members against discipline and Church government? We trov not. On the other hand the State claims—the law of Great Britain and her colonies claims—that she is bound to listen to the complaints of all her subjects on such matters, examine into them and judge of them. But the claim of the Church is that under her "Divine Head" she is absolutely independent in respect of the civil magistrate, or the State. Here then the Church and the State are at variance and come into collision. If we have no intrusion now, it is not because the principles of State intrusion are dead, but sleeping. There is therefore more necessity now, more obvious and urgent necessity, for testifying on behalf of the doctrine of Christ's Headship, than the doctrine of the atonement or any such. We earnestly submit this to the consideration of all parties concerned, though we know that the statement to which we are objecting met with the approval of the last Assembly. Did not the State listen to the complaints of the Free Church? Has not the State in the Province of Quebec, listened recently to the complaints of Ecclesiastics against the Bishop and the Church? Are we not equally in danger of State intrusion? It is therefore to be hoped and ardently desired and prayed for that the people of God of all branches of the Presbyterian family proposing now to unite in one undivided Church should consider this subject carefully when laid before them, and send such deliverances to their respective Supreme Church Courts as will tend to remove suspicion, preserve intact vital principles, protect the Church from State intrusion, lay a solid foundation for building a more glorious spiritual edifice to our God than any of our past temples have been, sweep away oppressing difficulties, and secure a baptism of Divine blessings. "Pray that Jerusalem may have peace and felicity. Let them that love thee and thy peace have still perpetuity."

Endorsing the opinion that those who write on this important subject should subscribe their name, I give mine.

Yours truly, JOHN McMILLAN. Mount Forest, 20th Nov., 1878.

The Spanish Cabinet has agreed to deliver to the United States the steamer Virginius, the other questions to be submitted to arbitration.

The many friends of the minister of St. Andrew's Church, Toronto, will be glad to learn that Mrs. Macdonell is recovering from her recent illness.

The Paris investigation shows that Captain Hall died a natural death.

The Yoccoon of Japan knows how to start a newspaper. He does not do for premiums for subscribers, but has issued an order that all men of certain political and social standing shall take a certain paper or be benighted.

Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Though controversy is not generally pleasant, as it is very apt to involve differences of opinion on the subject in debate which had formerly been latent and therefore ineffective, it is nevertheless, when properly conducted, in many cases useful as a means, on the one hand, of removing misunderstanding, and on the other of ascertaining the amount and value of differences where they exist, and of thus subjecting them to the arbitrament of a sober and impartial judgment. I think therefore you are to be commended for having given to these who take an interest in the contemplated Union free scope for making known their views and opinions on that important subject, in the columns of the PRESBYTERIAN, as it is obviously better that discussion should proceed rather than see a such a Union.

"Prove all things, hold fast that which is good."

You will oblige by giving place to the following remarks upon that subject, which a sense of duty constrains me to offer:

1st. I must confess that, in common with many others, I have been greatly surprised that while there has been a good deal of sensitiveness manifested in regard to anything retrospective from our side, the other Church is allowed to bring forward a document that dates from the very time of the disruption, and that said document is taken as a satisfactory proof of perfect agreement with us now on points in which "the contention was so sharp" then, that we felt constrained, at the sacrifice of much personal feeling, and also of valuable material interests, to separate from them. I cannot but think that to attach such value to that document in the case in hand, is, to say the least of it, like "putting new wine into an old bottle," which we are told, upon the very highest authority, no sensible person would do. But not to speak of the apparent absurdity of the thing, I wish to give no offence, what other construction can we put upon it, but as a virtual condemnation of the seceding minority who, upon the principle herein acted upon, should have returned and confessed their error so soon as this act of independence was adopted by their brethren who remained.

I have often wondered if they who are satisfied with this, have ever read the seven notes, for there they would find this act noticed, and its true value marked by men who were in more favorable circumstances to do it full justice than any who have sat in judgment on it since. And it does appear to me rather injudicious in our respected friends of the other Church to stake their own reputation on its trustworthiness. For the objections to it did not lie against the language and sentiments contained in it, but against the fact that the position and acts of those who issued it were, in our opinion, in flat and palpable contradiction to the plain and obvious meaning of the language employed by them in that act.

I said that we separated from them at the sacrifice of valuable material interests. But I fear that if the Union is now effected in the way proposed it will appear to many in a light that will go far to confirm the old saying that says, that a fool and his money are soon parted.

But this, sir, is not the worst of it, for on the supposition that we, or rather they whom we represent and whose responsibilities we inherit, were in the right notwithstanding this Act of Independence, then I fear we are threatened with a far heavier calamity than the loss of mere perishable emoluments, as we are pressed hard to part with the truth for which we then contended, and which still, for aught that we know, stands in need of protection, in other words to part with a good conscience. These remarks on the point I beg leave to submit to the candid and prayerful consideration of all whom it may concern.

2nd. Permit me to say in all candour that it is they and not we that are chargeable with hindering a comfortable Union by unduly bringing into the discussion considerations that had their origin at and about the time of the disruption. We do not indeed profess to have forgotten that event. The impression it made upon our minds, and I may say upon the mind of Christendom was far too deep and powerful to admit of its being so soon or so easily forgotten. And I know of no reason why we should be ashamed to own that we do remember it, so far, at least, as to be very anxious to maintain our consistency in reference to it. I thought we always gloried in it. Perhaps we did that too much, and that this blight is coming upon us for not giving to God the glory due unto Him for the countenance He gave us in it, and for the many tokens of His providential favor conferred upon us as a Church since. But to return from this digression. Notwithstanding all this, we are not, so far as I know, giving any undue prominence to anything connected with the disruption for the purpose of preventing Union. All that is asked is, such an arrangement, free from any formal confession, as would make the Union, when accomplished, honorable to all parties. And I am persuaded that the sentences would rather fall below than exceed what they regard as due to them as the representatives of a great cause, in order to facilitate the accomplishment of it. But our respected brethren on the other side seem to be sensitively alive to the danger of committing themselves to anything, however just and reasonable in itself, that by any ingenuity could in any way be construed to the slightest disapproval of their own action in the past, or of any action of the Church which they delight to honor. I perhaps it is not to be wondered at that they would rather see us humiliated than themselves. As I know of no good reason for refusing them credit for personal honor in what they profess, if they could only for a little forget the past, I cannot believe they would hesitate a moment to agree to an article on the Headship of Christ being inserted in the basis, as that would be only making action correspond with profession. Indeed, one of themselves, who speaks in a tone well befitting a representative man, candidly tells us, at least in substance, that it is to preserve the dignity of their own past position, and also the dignity of

the past and present position of the Church of Scotland, that they feel called upon to reject with emphasis such an article. He deserves credit for his out-spoken candour and honesty. We may then see clearly what we are asked to do, and what, I am sorry to say, many have already agreed to do. And I cannot see how it can be made anything else or less than to reverse our own former act, or, in other words, virtually to withdraw our protest and acknowledge that we have all along, for thirty years past, been schismatics. I respectfully ask the offspring of disruption throes, and all that have expressed their approval of our conduct in this matter by joining with us, Are they prepared for this? And yet we are charged with unkindness because we refuse to fall at once into their and hasten on the movement. Were we asking them to commit themselves to an article which we were unwilling ourselves to sign, there might be some ground for the charge of uncharitableness and of our aiming to humiliate them. But it is well known that we have signed such an article ourselves more than once before, and that we are quite ready to sign it again—yes, that we have strong, if not insuperable, repugnance to sign any articles of Union with any Church from which such an article is designedly and of set purpose excluded. But should the charge of uncharitableness or want of confidence be still persisted in, I see no reason for denying the imputation, so far as this matter is concerned, or of being backward to acknowledge that we have no confidence even in ourselves or in our successors, apart from Divine preservation secured through faith, and a full and public avowal of our adherence to the fundamental doctrines of the Gospel, of which the Headship of Christ, as explained and understood among us, may be regarded as the chief, as upon it the others are founded. "He that trusteth in his own head is a fool." The Apostle Paul had, otherwise, no confidence in the Ephesian elders. He therefore, at parting with them, exacted from them a pledge of fidelity as the conservators of the faith delivered them. I wished to say a few words on the fifth article, but as I have already exceeded my intended limits, and others have written well upon it, I forbear.

D. McMILLAN. Lobo, Nov. 27th, 1878.

The Presbyterian Board of Publication.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—You will oblige me, and I hope do service to many of your readers, by giving a place in your paper to the following statement respecting the publications of the Presbyterian Board of Publication at Philadelphia, in the diffusion of which in Canada I have been long engaged, and which I still wish to circulate as widely as possible on account of their valuable usefulness.

The statement is respectfully submitted to ministers, parents, Sabbath-school teachers, and the people of our congregations generally, as it is ever desirable to have evidence of progressive extension of knowledge in our congregations by self-culture, for which there are abundant means in the publications of the Presbyterian Board, and of the London and American Book and Tract Societies, besides other respectable publishers. It is a fact that in our own Presbyterian congregations, and indeed in Presbyterian congregations generally, there is a sad lack of proper religious knowledge; and until this lack is being done away, thorough religion will not rightly prosper.

The books issued by the Presbyterian Board now amount to about 1,200 volumes, besides valuable tracts, Sabbath-school papers, and all requisites for Sabbath-schools, such as hymn-books and music, as may be seen by catalogues freely supplied to all who write for a copy. The books are divided into general religious books for ministerial, congregational, and Sabbath school libraries. They constitute a collection of books, doctrinal, practical, interesting, such as no other Church organization, so far as I know, possesses. The Sabbath-school publications comprise several hundreds of books specially adapted to the young, carefully selected and approved. And here with regard to them it is necessary to give a few words of explanation and vindication. It has been objected by some that a portion of them are too much of fiction. Now, fiction, properly speaking, applies to what are called novels, made up of imaginative, sensuous, fanciful materials. But the books in question of the Presbyterian Board are not justly and fairly deserving of being styled fiction. They are narratives and tales, or stories bearing on the ordinary occurrences of life, and all fitted to give good lessons of right feeling and conduct upon young minds. A mixture of such reading is requisite for young minds. They cannot be expected to give themselves much to read what to them will be heavy and not easily understood. The Apostle Paul says, "When I was a child I spoke as a child, I thought as a child, I understood as a child,"—1 Cor. xi. 18.—and we must deal with the minds of children and youth according to their capabilities. Moreover, those of the books which appear to some people to be objectionable as fiction, are for the more juvenile readers, and are morally beneficial in their tendency. And it may be well to remark here that teachers should talk with their scholars on what they have been reading, and see what account they can give of the subjects. Thus the teacher would ascertain if the scholar has read with attention and with some useful impressions.

I am anxious to take this opportunity of stating that, as a distributor of the Presbyterian Board's publications, I have always felt deeply, and have again and again expressed the sentiment that it is greatly to be wished that in every congregation there should be a religious library for the adults and their families, and I may repeat that for such libraries the Presbyterian furnishes a variety of excellent books. One of the great advantages of a common library for a congregation is that it enables the people to peruse instructive books which otherwise they would never see, and so acquaint themselves with important subjects. From time to time it could be enlarged by adding new purchases from the members, and new

and then by a collection at a special service on the necessity and benefits of knowledge. Further, suitable reading could be considered an advantage, and the instructions from the Bible, as well as the preaching alone can do, to really religious people. A pastor should earnestly wish his people to be intelligent, which they cannot be without reading and thinking, and thus be able to set forth and maintain their principles. Such people will indeed appreciate good preaching, and fully benefit by it. A studious pastor and a Bible-reading knowledge-seeking people should be together to their mutual satisfaction and profit.

And now it is necessary to say a little about the papers for the Sabbath Schools, viz., the Sabbath School Visitor, monthly and semi-monthly; and the Westminster Lesson, monthly, for the use of teachers and scholars. With regard to the Visitor a beautiful and rich paper, the Board has been obliged, and all the other Societies also, by the increased expenses of publishing, to add something to the price, and therefore during 1878 I will have to charge for it as follows: 10 copies monthly for \$1.20; 50 monthly for six months \$7.00, semi-monthly, \$14.00; 100 monthly 6 months, \$14.00, semi-monthly, \$28.00; and so on in proportion. The charge for the Westminster Lesson Leaves for scholars will be, 50 for 6 months \$2.10; for 100 will be \$4.20; and so on in proportion. The charge for the Presbyterian at Work, a large and diversified paper, including a separate sheet, a help to the S. S. teacher in the lessons, will be 56 cents for a single copy 1 year, and 46 cents each when 6 copies and more are taken to one address. It is monthly and every teacher should have a copy, and every scholar requires a copy of the Lesson Leaf. The Presbyterian at Work is a valuable aid to laymen in every form of lay activity. It is a paper for all who work, or should work in the gospel field, that is, for every right church-member, male or female, and if this were eventually the case, what great revival and improvements would spring forth! The fruits of every congregation, by the blessing of the Lord, would become a fruitful field.

A word or two respecting the expense of procuring the printed requisites, books, &c., for mental improvement, young and adult, an expense which is viewed by many as grudgingly. But it is very small compared with the sums expended freely on things for the body, dress and indulgences. Hence the body is well cared for, while in multitudes the mind is in a great measure a blank. It was the Divine complaint respecting His people Israhel, "My people are destroyed for lack of knowledge."

Orders for books and papers are requested, which will as heretofore be supplied at the lowest rates, for cash remitted on receiving them.

ANDREW KENNEDY. London, Ont., P.O. Box 15.

MARRIED.

At the residence of the bride's father, on the 18th inst. by the Rev. John M. McIntyre, of Osnabrock, A. T. Potin, of Belleville, to Jane, only daughter of John Hume.

On Nov. 27th, at the residence of the bride's mother, by the Rev. J. E. Murray, of Woodville, assisted by the Rev. W. T. Macfarlane, of Woodstock, B. M. McKay, M.D., M.R.C.S., Surg., I.R.C.P., Edinburgh, to Mary, eldest daughter of the late Henry Peers, Esq., of East Oxford.

Commercial.

PRODUCE.

The market has been quiet, which is partly due to the weather and the close of navigation. Stocks stood on the 1st inst. as follows: Flour, 6,427 barrels; wheat, 118,630 bushels; oats, 1,563; barley, 17,459; peas, 9,433; rye, mill, and corn, 19,690. There were in sight on the 22nd November 7,532,000 bushels of wheat and 2,087,000 of barley, against 5,309,000 of wheat, and 3,132,000 of barley in 1872.

FLOUR.—The demand has fallen off but prices have ruled much the same. Extra sold last week at \$5.65, and this week chiefly on p. t. Spring wheat extra brought \$5.25 last week, and \$5.20 and \$5.25 on Monday. Superfine has sold at \$5 to \$5.10 f. o. c. The market closed quiet yesterday, with values at quotations.

OATMEAL.—No movement in car-lots; small lots sold at \$5 to \$5.25.

BRAN.—Sales of car-lots of bagged have been made at \$12.50 and \$13 on the track.

WHEAT.—The movement has been small, but prices have been firm. No. 1 fall is worth \$1.25 No. 2 fall sold at \$1.22 f. o. c. last week and No. 2 treedwell at \$1.18 on Tuesday. Spring has been quiet, but No. 1 has brought \$1.14 f.o.c. The market yesterday closed firm with a sale of No. 2 at \$1.11 in store. Street prices from \$1.23c. to \$1.25 for fall; \$1.18 to \$1.20 for treedwell at \$1.12 to \$1.13 for spring.

OATS.—Have been very quiet with a few cars selling at 38c. in bulk, and 39c. bagged on the track. Street price 40c. to 41c.

BARLEY.—The market has been quiet because there was very little to be had, but prices remain firm. No. 1 has sold at \$1.14 in store; No. 2 at \$1.10 to \$1.12 f. o. c., and No. 3 at \$1.01 f. o. c. The market yesterday closed firm with sales of No. 1 at \$1.14 on the track and No. 2 at \$1.12 f.o.c. Street prices \$1.15 to \$1.16.

PEAS.—There are none offering, but buyers would probably be found at 60 to 62c. f.o.c. Street prices 59c. to 60c. for shipping and 62c. to 63c. for barrelling.

RYE.—Sells at 70c. on the street.

PROVISIONS.

BUTTER.—Receipts of dairy have increased and been taken at 21 to 23c. for choice; one lot 70 packages sold at 21c. outside, but the week closes with an easy feeling.

CHEESE.—Is unaltered at 13 to 13 1/2c.

EGGS.—All offering are taken at quotations.

PORK.—Is quiet, but has advanced 50c., and new sells at \$16 to \$16.50.

BACON.—Cumberland sells at 8 1/2c. to 9c. smoked hams in lots of 120 have sold at 10c. and are in fair demand.

The Canadian Beaver.

The beaver is amphibious, but is more at home in the water than on land. He is an exceedingly strong swimmer, an old one being able to remain under water for several minutes at a time. Their work is acknowledged to be a marvel of wisdom and industry. As they require a quantity of water for their operations, their first care is, in a new country, to find a suitable spot on some creek—a natural lake, however, being preferred—close to their customary food, which consists chiefly of young poplar, birch (they prefer silver birch), and a large root called "man-root." Across the creek they throw a dam, or number of dams, as the case may require.

These dams are wonderful structures, and are made with great engineering skill; they are frequently seven or eight feet high, measuring from the bottom of the creek or lake in which it is formed; about six or eight feet thick from the base, and, if necessary, as much as three hundred feet long. The dam is made of sticks—from which they have first cut the bark—stones, and mud, which they carry between the chin and forepaws, a work of incessant labor, as may be supposed, with generally but one pair to do it, as only one family resides in a lake, unless it be a very large and natural one. Although each family has a dam, a lake and a house (they frequently build a new house every summer) to itself, yet they are too often found very close together, the surface-water from one dam falling into a lake belonging to another family. When the beavers have disappeared, and the works are destroyed, the drained lake is called a "beaver-meadow," on which grows the wild hay at one time the sole fodder used by lumberers for their hard-working "teams." It is, however, coarse, and only fit for cattle or bedding.

The houses are formed of the same material as the dams, being conical, and measuring at the very base from ten to fourteen feet in diameter, by about seven or eight feet high. They appear much smaller than this, as the greater portion is under the water; this is probably to circumvent bears, wolves, lynxes, etc., which could easily master them were they to build on dry land. The entrance is under water, and is a wide hole, narrowing toward the inside of the house. The inside of the house is not very large, on account of the thickness of the walls; the floor is dry except near the mouth of the hole, so that they can take a "head" straight from their beds, as well as float in sticks for food.

They have very strong teeth and jaws; with their four "cutters" they gnaw down large trees, some being as thick as a man's thigh; nor does it take them long to do this. They confine themselves, however, mostly to small trees, being the most tender unless a large one is wanted for building a dam. When a large tree is cut, they cut only the tops; and if required for their works, it is floated down in the spring with high water. Should the log be stuck, they erect a temporary dam and float it off the obstruction; they then break away the dam, and steer the log downward, where it lies until water-logged, and they are able to sink it. They are nocturnal, coming out to feed about sundown, and returning at sunrise. When alarmed, they strike the water with their broad tails, producing a sound like throwing a large stone into the water. This action appears to send their heads under water, as they always take a dive of a few feet after making it. It is not true, as some suppose, that they use their tails as trowels; they are, however, of material use in quick diving, a beaver not having to raise itself out of the water to overcome the resistance as is the case with a seal or otter.

Their mode of eating is to cut a small tree, which they generally drag to the water, then sitting on their haunches, they hold the stick horizontally to their mouths, turning it quickly between the fore-paws; in this way the bark is peeled; the stick, if required, being used in their works. Creek-beavers have usually a summer and winter residence in different lakes, the reason of which it is difficult to conjecture; they have also holes in the banks, to which they sometimes retreat in times of alarm. There is a variety of beaver called "bank-beaver," generally of a reddish hue, which live altogether in holes, and these are more easily trapped than their more scientific brethren.

Beavers have their young about the first of June, and breed once a year; these number from one to eight, very old beavers having but one or two at a time. They are pretty little things, about the size of a rat, and are easily tamed, but on account of their mischievous propensities, are not favorite pets. One pair of young ones that I know of being put into a tub of water, and thinking, doubtless, that their "lake" should have a crack, proceeded to gnaw the sides till they had made a hole in the staves, when they gathered together all kinds of rubbish, consisting of boots, slippers, etc., with which they attempted to make a dam. As it did not answer, they were very much cast down, crying and rolling themselves about like children in a pet. Their parents instruct them in the art of masonry; miniature dams and houses being found in the houses and on narrow parts of the creek. In the fall, the whole family are busy collecting food for the winter supply, which is towed to the store and dwelling-houses: one end of the tree is stuck securely in the mud near the entrance of the house. This food is never touched till they are unable, on account of thick ice, to go on shore. As soon as the lakes are open in the spring, the dams are repaired, and the year-old beavers generally say good-by, and seek a spot in which to commence housekeeping for themselves, after having paired off.—Chamber's Journal.

A Woman's Tact.

A lady saw a driver, angry with his horses for some fancied offence, about to lash them severely. She interrupted him by inquiring the way to a certain street, to a certain man's house, both of which she knew very well. But the driver, too gallant not to answer the lady's question, had opportunity for his temper to cool, and restored the whip to its socket without striking a blow.

Japanese Christians.

Three hundred and twenty-four years ago Xavier and his fellow laborers commenced their wonderful labors at Nagasaki, Japan. Here, however, commenced, in 1579, and were continued for nearly two and a half centuries, those terrible efforts of the government to stamp out the very name of Christian. In 1637, near Nagasaki, 37,000 Christians were sacrificed, and a monument was erected on the spot, with an inscription on it, it is said, stating that the last Christian had been put to death and that the Christian's God would be served in the same manner should He appear in Japan. The following account, by Rev. Mr. Gulic, in the *Advocate*, of recent persecutions, shows how far the government was from having succeeded in its work of extermination, and how vital is Christianity even in its corrupted form:

Five years ago two hundred of the descendants of the former Christians, living in the villages of Uralama, were summoned before the authorities of Nagasaki and required to recant. They declared that they would sooner die.

Four years ago one hundred and twenty-five of the same villages were seized and put on board a Japanese steamer lying in the harbor. It was currently reported, and fully believed, that it was the intention of the government to take them to sea and drown them. All the consuls of the foreign powers, resident in Nagasaki, united in a protest addressed to the Governor, against such treatment of these unoffending people. They assured the Governor that it would bring eternal disgrace upon the Japanese Government. It is supposed that instead of being drowned, those one hundred and twenty-five persons were taken to some remote province and imprisoned.

Three years ago four thousand of the villagers of Urakami were seized and sent in several vessels to different provinces, where they were treated with varying degrees of rigor. In some places they were thrust into dungeons, where, from the privations suffered, their numbers rapidly decreased. In other places they were made to labor on the public works. Three years of this treatment having been completed last January, the survivors were released. A part, perhaps the greater part, of them have found their way back to Urakami, at the head of the bay of Nagasaki.

The most reliable informants in Nagasaki testify to the peaceable character of these villagers, and declare that at the time of the arrests no charges of insubordination or rebellion were made against them. It was well understood on all hands that their offence consisted in their being Christians. The declaration of the Japanese Primate Minister, made to the representatives of the Christian powers, in regard to the cause of the arrest, amounts to the same thing. The charge of rebellious outbreak, not then heard of, has been raised since against them, and diligently circulated in Europe and America, in order to cover the disgrace that rests upon a persecuting government. The moral sanction of Christendom has at last brought the government to release its surviving innocent victims. Many of them were turned adrift penniless, 200 and 400 miles from Nagasaki, to beg their way home.

In company with several others I visited Urakami and saw these poor people. They told us that their lands had not been restored to them, and that they were dependent upon chance day's work for their daily bread. That when they found work they had something to eat, but when no work offered they went hungry. They freely showed us their crucifixes and rosaries in proof that they were still true Christians. It must be confessed that I never before took such satisfaction in seeing these tangible evidences of Papal Christianity. That they still wore them, as necklaces, proved that they had not recanted, and they were not afraid still to claim that they were Christians. Some of them found their houses still standing. The state of these houses, and the rags with which they were clad, showed the poverty to which they had been reduced.

Curiousness of Butter and Churning.

The art of making butter is by no means of modern date; thus, the derivation of the word from the Greek *butteron*, and the again from *boma*, a cow, and *uros*, cheese, (literally cow's cheese) sufficiently indicates. But although the word is of Greek derivation, it was late before this people had any notion of it. Their great poets, Homer, Theocritus, and Euripides, who, like Shakespeare, draw the stores for their immortal creations from all sources of knowledge, do not speak of it, although they mention milk and cheese. Aristotle, the famous philosopher of olden time, first speaks of a fat substance contained in milk which, under certain circumstances, becomes like oil. Herodotus the Greek historian, is the most ancient writer, who, in his account of the Scythians, describes a process for making butter. The word *butteron* first occurs in Hippocrates, who was nearly contemporary with Herodotus, in the fifth century B.C. "The Scythians," says Hippocrates, "pour the milk of mares into wooden vessels and shake it up violently, making it foam, when the fat part which is light rises to the top and becomes butter." Dioscorides, 83 B.C., says that good butter is prepared from the fattest milk of sheep or goats, by shaking it in a vessel till the fat separates. He says, also, that it can be melted and poured over pulse and vegetables, instead of oil, and might be used in pastry instead of oil. It is evident from this that drawn butter is not a modern invention, and that our pastry cooks have certainly learned something from their grandmothers.

But the principal use of butter among the Greeks and Romans was an ointment and a medicine. The Romans were accustomed to anoint the bodies of their children with it to render the pliable, and then Burgundians extended its applications by using it as a hair oil. Plutarch, the prince of ancient story tellers, informs us that a Spartan lady once paid a visit to Berenice, the wife of Demetrius, and that one smelt so strongly of ointment and the other of butter, that

neither could endure the other. We are not told what kind of ointment it was, but we can safely assert that the butter must have been very rancid.

The ancient Christians of Egypt burnt butter in their lamps instead of oil, and in more recent times, it was used for the same purpose in Roman Catholic churches, during the Christian festival, to avoid the great consumption of olive oil. The Cathedral of Rouen has a cow called the butter tower, from the fact that the Archbishop of Rouen, in A.D. 1533, ordered the supply of oil to fail during Lent, promoted the use of butter in lamps, on condition that each inhabitant should pay six deniers, with which money the tower was built. There are other "butter towers" at Notre Dame, Bourges, etc.

It is evident from the early history of butter that the Greeks and Romans did not use it to any extent in cooking or in the preparation of food, but Anaximides, a poet who lived shortly after Hippocrates, mentions a banquet where the Thracians ate butter, to the astonishment of the Greeks. But the article formerly called butter was only and impure, wanting the firmness and consistency of that of modern times. It was consequently prone to decomposition, and its use limited. The ancients had usually accustomed themselves to good oil, and butter, in later times even, has been very little used in Italy, Spain, and the south of France, but was sold chiefly by the apothecaries for medical purposes. Most modern Biblical critics agree that the word translated butter in our version of the Scriptures means milk or cream, or, more properly, sour thick milk. In the 30th chapter of Proverbs, we find a verse beginning "the churning of milk bringeth forth butter, etc." This would certainly seem to describe the preparation of butter, but the original Hebrew words *chalb metz* signify squeezing or pressing, as for example, the udder of a cow; so that milking, and not making butter, is supposed to be meant. It is very probable that the formation of butter was discovered by accident in the transportation of milk in skins, which are still used in Barbary. In this country the Arabs churn their cream by suspending it contained in skins of goats in their tents and pressing it to and fro. Dr. Chandler, in a journey from Athens to Coriuth, noted the mode of churning in the Levant. It consisted in securing the cream in skins, and then treading them with the feet. In Bengal, probably owing to indispotion to exertion in consequence of the excessive heat, they manage to make butter come by simply turning a stick around in the milk, but the product cannot be large. The inhabitants of the interior of Africa seem to be favored with respect to butter. The famous traveller Mungo Park, whose adventures delighted our boyish days, says that a tree grows there, resembling American oak, which bears a nut like an olive. When the kernel of this nut is boiled in water, it yields a butter, which the traveller asserts is whiter, firmer and of a richer flavor than any he ever tasted from cow's milk; and which will keep without salt for a whole year. The natives call it *shea toulou* or tree butter, and large quantities are made.

Life in Australia.

Rev. John Graham, an English clergyman, for some years resident in Australia, in the course of a lecture recently delivered in London, gives the following sketch of life in Australia: Life in Australia, he said, had its poetic and its prosaic side, but it was fact and not fiction. From the immense extent of the country, every variety of climate and occupation might be found. The temperature in Sydney was very similar to that of Lisbon, and the heat was never more trying than in England. The air was clear and healthful, and the nights were splendid. He had often sacrificed his sleep in order to enjoy the beautiful moonlight views of Sydney Harbor. Smallpox and typhus fever are not known there, and although the climate was warm, gym-phobia has never been seen there. The gum-trees which abounded there were believed to be very conducive to health, and they were now being transplanted to Naples and other cities. The mosquitoes were rather troublesome at night, but according to Mr. Anthony Trollope (whose work on Australia was more than once referred to with approbation), they were very contemptible when compared with the American species, and he was quite content that that country should have the preeminence in that respect. Some things in Australia were different to those in England, as might be expected from our antipodes. When day wore it was night there; when summer here winter there. Pears, instead of hanging from the small end, hung from the large end and grew smaller at the top. The stone of the cherry was outside instead of inside as here. Plants which were rare and expensive grew wild there, and the common nettle grew to a tree from sixty to ninety feet high. Pomegranates grew in fields like turnips; and the lily, which here was a most delicate flower, there grew fifteen feet high, with a flower as large as a lady's bonnet—though that might not convey a very distinct notion of size. There were 600 species of birds, very beautiful, but without song except the magpie, which whistles. Swans are jet black; bees are without stings. The lecturer gave a variety of similar facts; and with reference to the future of Australia, said he had no fear either for its social or political future. They had sagacious politicians, and the constitution was the same as that of England. The only danger, he thought, lay in its wealth. If men had not moral character to guide them in the use of wealth, they may fabricate chains for their souls; and as government education was limited to secular subjects, it was necessary that the churches should do their utmost to instruct their brethren in religious principles, without which the country might become a moral waste.

What you trust us to be, trust Him to be far more.

This will not be thy greatest nor thy last temptation. The wisdom of God is, as it were, playing with thee and training thee, if thou livest, for real war.

Dr. Todd's Workshop.

A wonderful workshop is that little room in the First Church parsonage where the revered Dr. Todd so deftly wrought in his leisure hours. At each of the windows stands a lathe; in the centre of the room is a miniature buzz-saw; on a shelf a steam-engine hardly as large as your two feet, but of full half-horse power, and perfect in every part, with brass and iron cylinders and rods and cranks, shining like gold and silver. All about the walls, in neatly painted racks, built by the Doctor's own hands, are gauges, scoops, dills, chisols, and a thousand other useful tools of every size and shape. Hammers for all sorts of work, and saws, coarse and fine, big and little, have their own place fitted for them, and all about where they hang are the names of the friends who presented them, and the number and size of the tool, so that the workman could put his hand upon just the one he wanted. Dr. Todd was a skilful mechanic, besides being a learned and sound preacher, and he took great delight in fashioning beautiful little keepsakes for his friends. He made match-boxes and jewelry-boxes from ivory, of graceful pattern and elegant finish. He turned pretty mantel ornaments from bear's teth, a supply of which he received from the missionaries in Africa, and one formidable task he had in stock when he "finished his labors." He had rose-wood and ebony and lignum vitæ, and other precious woods, from which he made a hundred curious and useful articles, giving them to his children and other relatives as mementoes. He leaves unfinished a set of chessmen of beautiful material and very fine ornamentation, upon which he spent many leisure hours, and which, had he completed them, would have been the crowning product of his workshop. He used to say that he could go among his machinery in the dark and lay his hand upon any tool that he wanted, and those who have seen how orderly and carefully everything is arranged will never doubt the statement. There is a place for everything, and everything in its place, and there's not a rust-spot or blemish dimming the glitter of polished implements. To an appreciative laborer, with such tools and machinery as the room contains, this wonderfully large and rare collection would be a surprise and delight. They were the accumulation of many years, and the Doctor said there was hardly a thing that could be added to make it more complete.—*Berkshire Eagle*.

Bamboos.

There is no tree known on earth which subserves so many purposes as the bamboo. The Indian obtains from it a part of his food, many of his household utensils, and a wood at once lighter and more capable of bearing greater strains than heavier timber of the same size. Besides, in expeditions in the tropics, under the rays of vertical sun, bamboo trunks have more than once been used as barrels, in which water, much purer than could be preserved in vessels of any other kind, is kept fresh for the crew. Upon the west coast of South America, and in the large islands of Asia, bamboos furnish all the materials for the construction of houses at once pleasant, substantial, and preferable to those of stone, which frequently recurring earthquakes bring down upon the heads of the lodgers.

The softest of the bamboos is the Sammot. In the tracts where it grows in the greatest perfection it sometimes rises to the height of 100 feet, with a stem only 18 inches in diameter at the base. The wood itself is not more than an inch in thickness. The fact that the bamboo is hollow has made it eminently useful for a variety of purposes—it serves as a measure for liquids, and if fitted with a lid and a bottom, trunks and barrels are made out of it. Small boats even are made of the largest trunks by strengthening them with strips of other wood where needed.

Contributors and Correspondents.

Mr. Laing's Settlement.

Editor BRITISH AMERICAN PRESBYTERIAN. MY DEAR SIR,—Mr. Melville, in answer to "Spero," has shown on what moral, but not on what Ecclesiastical principles Mr. Laing is eligible "to a call in our church." "Spero" cordially endorses everything that Mr. Melville has said in reference to Mr. Laing's worth and claims. But the very same is true, if not to an equal, still to some extent of Mr. Melville himself, and yet application was made to the Supreme Court of the Church for permission to retain his name on the roll of the Presbytery of Brockville. More recently the same action was declared necessary in the case of the names of Principal Willis and Professor Young. These are great men, and good, too, but they were made subjects of law. Mr. Laing is confessedly a great and good man, but is he on that account to be dealt with in violation of law? Is the law bearing on Mr. Laing's case one only to be applied to suspected parties or in cases where there is "occasion for enquiry." The law itself provides for no exception. Mr. Melville believes in Ministerial parity, but the tenor of his letter is not in keeping with the Presbyterian doctrine on that subject. We do not say that the law referred to in the cases above is good, but while law exists it should be observed.

"Spero" would like to ask another question about the late settlements at Dundas. Did Mr. Laing receive his appointment to preach in Dundas from the Presbytery of Hamilton, and if so, was Mr. Laing's name forwarded to the Presbytery of Hamilton by the committee of distribution? If not, then there was another violation of law, and if not, then Mr. Laing, according to his own teaching immediately before his retirement from the Convener'ship of the Home Mission Committee was ineligible for a call. (See recommendations of Home Mission Committee in their Report appended to the Minutes of 1872.)

Unless there should prove to be a great need for it, Mr. Editor, this is the last communication on this subject from

Spero.

Nov. 21st, 1878.

Scientific and Useful.

WHOLESOME WATER.

Of surface waters Professor Newberry observes—"There is much apprehension in the public mind in regard to the purity of the water of streams which drain the surface of our own and other countries. Water in itself is a disinfectant, and a large volume of water, when exposed to the air, so rapidly "dies" itself by the oxidation of its organic impurities, that when cooled and settled or filtered to remove its suspended ingredients, the water of most of our streams is even more palatable and wholesome than that taken from wells."

NEW WAY OF CLEANING SILVER.

According to Dr. Eisner, water in which potatoes have been boiled exercises a remarkable cleaning influence upon silverware of all kinds, especially spoons that have been blackened by eggs. Even delicately chased and engraved articles can, it is said, be made bright by this method, even better than by the use of the ordinary polishing powder, which is apt to settle in the depressions, requiring particular care in its removal.

TYPHOID FEVER AND HYGIENE.

Sir William Gull, in a lecture on typhoid fever, recently delivered at Guy's Hospital, argues that the disease is as preventable as ague, and that the time will come when death from it will be as rare. He says it is caused by a virus of nature, which may get into the healthy body, increase in it, and destroy it. It is an accidental condition, and not one of the ordinary processes of nature. The origin of the disease is somehow or other connected with drainage; it has therefore been called the filth fever, and to get rid of the filth is to get rid of the fever. Dr. Gull asserts that no one can approach a case of typhoid fever without paying some attention to hygiene. This, he claimed, was of the greatest importance, and with it he would prefer to carry any one through the disease by wines and soups and fresh air, rather than by the use of drugs.

DRY EARTH AS BEDDING.

A correspondent of the *Ohio Farmers* says it is well established that dry earth is of the greatest benefit to the comfort of stock when used as bedding. Any farmer can fill a large bin during warm weather with road scrapings, powdered clay, or common soil. This may be strewn on the floor of a stall to the depth of three inches, and litter for their bedding laid on it. Thus the urine will be absorbed and the nitrogen saved, for dry earth is so powerful an absorbent that a flooring of this sort will not be sufficiently saturated as to require replacing for a long time. Then this saturated earth is worth more than its weight of fresh manure. The plant food thus saved from the stables is fully doubled in quantity and value, and is in much better condition for use.

WHAT IS THOROUGHBRED.

What we call the thoroughbred horse was created in England by importing mares and stallions from Arabia and Barbary, and by the judicious outcrossing of the foreign with the native blood. Through contents on the turf and the right kind of crossing, the horse was gradually improved, or elevated to a high standard of excellence; and these improved horses were then recognized as the progenitors of an aristocratic race. Equine heredity has been made a science, and the birth and pedigree of each horse of high breeding has been preserved in the "Stud Book." Usage has decreed that an animal which can show an uncontaminated pedigree for five generations shall be classed as a thoroughbred; that is, no drop of cold or coarse blood must appear in the veins the origin of which cannot be found behind five successive periods of reproduction. Five removes from a common parentage refine the blood and make it aristocratic.—*Turf, Field, and Farm*.

INFLUENCE OF FOOD ON POULTRY.

The influence of the food of poultry upon the quality and flavor of their flesh and eggs, has not been taken into consideration; but it is now well ascertained that great care should be exercised in regard to this matter. In some instances it has been attempted to feed poultry on a large scale in France, on horse flesh, and although they devour this substance very greedily, it has been found to give them a very unpleasant flavor. The best fattening material for chickens is said to be Indian corn-meal and milk; and certain large poultry establishments in France use this entirely, to the advantage both of the flesh and of the eggs.—*Poultry World*.

VARIETY OF FOOD.

The *Scientific American* is of the opinion that we require variety in our food. It says experience has proven that, for some reason unknown to science, variety is essential to health after reaching the age when we are free to choose our food. The perpetual recurrence of the same edibles, even though their number be considerable, becomes in all periods of life except infancy, not only wearisome, but positively injurious. Salt pork, salt fish and potatoes, with pies, poor bread and Japan tea, are the staples of food of thousands of families during our long winters. It should be understood how needful a change of diet is from time to time. Fresh vegetables, particularly in the country, are readily obtained and preserved, and should be unsparingly used. The edible roots, as turnips, carrots, onions and beets, and cabbages, are as well worth preserving as the omnipresent potato. All these vegetables need thorough boiling, and more than they generally get.

Those deep sighs, in deep necessities, are the true great clamor and fervent cry before which the heavens are rent.

The faith that looks down into the perfect law of liberty, has "light for its garments," its very "robe is righteousness."

Mortality is the body, of which faith in Christ is the soul; yet not "terrestrial," nor of the world, but a celestial body, and capable of being transfigured from glory to glory, in accordance with the varying circumstances and outward relations of its moving and informing spirit.

Music.

MASON & CABINET
For Churches and

THE ONLY American Musical Instrument of excellence as to command a wide sale in Europe, notwithstanding competition there with products of cheap labor.

ALWAYS awarded higher premiums, including the Medal at the PARIS EXPOSITION, besides having been preferred above all the other Organs at the Industrial Exhibitions in America.

UNIVERSALLY recommended by eminent Musicians, as possessing excellences not attained in any others. See opinions of ONE THOUSAND MUSICIANS in Testimonial Circular.

ILLUSTRATED CATALOGUE and TESTIMONIAL ORGANS, which may save purchasers from useless instruments or payments of high prices.

MASON, RISCH, & NEWCOMBE,
GENERAL AGENTS FOR CANADA,
Hardware.

HARDWARE.

RODGERS' Ivory handled Table and Dessert Knives.
RODGERS' Sotets, Carvers and Stools.

ELECTRO-PLATE.
Table, Dessert, and Tea Spoons.
Table Mats, Tea Bells, &c., &c., &c.

RICE, LEWIS & SON,
HARDWARE MERCHANTS,
TORONTO.

Undertakers

H. STONE,
UNDERTAKER,
347 Yonge Street, Toronto.

*Funerals furnished to order. Fish's Metallic Burial Cases always on hand. REPERMATION COFFINS supplied when required.

J. YOUNG,
Undertaker,
351 YONGE ST TORONTO.

*Funerals furnished with every requisite Agent for Fish's Patent Metallic Burial Cases

Miscellaneous.

La Grace.
THE MATERIALS for this elegant Game, consisting of Four Throwing Balls and Two Rings, are being manufactured and sold for 60 Cents by
R. MARSHALL,
47 King St. West, Toronto.

W. DAVIDSON,
BARRISTER, ATTORNEY, SOLICITOR, CONVEYANCER, &c.
OFFICE—SOUTH SIDE OF COURT STREET
Two Doors from Toronto Street
TORONTO.

"A Complete Pictorial History of the Times"
"The best, cheapest, and most successful Family Paper in the Union."

HARPER'S WEEKLY.
SPLENDIDLY ILLUSTRATED.

TERMS: \$2 a year, in advance. Postage, by mail, 30 cents per year, payable at the office of delivery.

Club Rates and List of Premiums furnished on application. All who are desirous to aid in extending the circulation of the PRESBYTERIAN should send for the List of Premiums at once, as now is the time to secure new names.

Cheques and Post Office Orders should be drawn in favor of the Publisher.

Address
O. BLACKETT ROBINSON,
P. O. Drawer 508 Publisher and Proprietor

British American Presbyterian.
PUBLISHED EVERY FRIDAY AT
TORONTO, CANADA.

TERMS: \$2 a year, in advance. Postage, by mail, 30 cents per year, payable at the office of delivery.

Club Rates and List of Premiums furnished on application. All who are desirous to aid in extending the circulation of the PRESBYTERIAN should send for the List of Premiums at once, as now is the time to secure new names.

Cheques and Post Office Orders should be drawn in favor of the Publisher.

Address
O. BLACKETT ROBINSON,
P. O. Drawer 508 Publisher and Proprietor

Music

HAMLIN, ORGANS.
the Family Circle,

EXCLUSIVELY employing several important inventions, and embracing every real improvement.

THE MOST EXTENSIVE and complete factories in the world, producing better work at less cost than otherwise possible.

PRICES as low as consistent with scrupulous manufacture of only best material and workmanship. Ministers and Churches liberally dealt with.

CIRCULAR, with important information about appointment in purchase of inferior or worthless free.

& NEWCOMBE,
St KING STREET EAST, TORONTO.

China and Glassware.

CHINA HALL
71 King St. East, Toronto.

A full assortment of Glass, China, and Crockery now in stock
China Breakfast and Tea Sets, Dinner and Dessert Sets, Chamber Sets and Bottles, Fancy Table Jugs, in Stone and Terra Cotta, Fancy Cheese Covers and Biscuit Jars, Bohemian Ornaments, Victoria Vases and Lustres, Parian Statuary and Busts, Cut English Table Glass, Plated Goods and Trays, Fish Bellock China

GLOVER HARRISON.

Boots and Shoes.

R. MERRYFIELD
Boot and Shoe Maker,
190 YONGE STREET.

A large and well assorted Stock always on hand.

ALEX. GEMMELL,
BOOTMAKER,
Sign of the "Golden Boot."
97 KING STREET, WEST,
Has in Stock a very large assortment of Gentlemen's Sewed Boots, Home Made. First-class English Boots at reasonable prices.

Medical and Dental.

R. G. TROTTER, DENTIST,
53 King Street East, Opposite Toronto Street
Toronto, Ont.

J. W. ELLIOT, DENTIST,
Uses his own new PATENT MILLERS, EXTRACTORS, and MOULDING-FLASKS.
43 and 45 King-st. West, over E. Hooper & Co. Druggists.

JAS. BASTEDO, SURGEON DENTIST,
34 King St. West, Hamilton, Ont.
RESIDENCE:—74 Bay Street North where appointments can be made.

Engraving.

ENGRAVING ON WOOD
SOCIETY SEALS
PRESSES STAMPS BRANDS
C.A. SCADDIN 85 BAY ST TORONTO

Books.

BEAUTIFULLY ILLUSTRATED
MONTHLY MAGAZINES FOR THE YOUNG

THE ADVISER—Religious and temperance
THE BAND OF HOPE REVIEW—Religious and temperance.
THE CHILD'S OWN MAGAZINE—Religious.

Each of the above costs 25 cents per annum for single copy; ten copies and under 100, 15 cents per copy; 100 copies and over, 14c per copy, including postage.

THE S.S. MESSENGER. 12c copy to schools, when not less than 30 copies are taken. Send for Specimens.

F. B. DRAFTON,
DOMINION SUNDAY SCHOOL DEPOT, Montreal.

The "British Workman," "Cohager," "Child's Companion," "Children's Friend," "Infant's Messenger," and a variety of others at 40c. Single copy per annum, or 30c per copy when 10 or more copies are taken.

Groceries.

JAMES SHIELDS & CO.,
IMPORTERS OF
GROCERIES.
And Manufacturers of
DISCUTS AND CONFECTIONERY.

Corner of Yonge and Temperance Sts.,
TORONTO.

Hotel Cards.

REVERE HOUSE,
LONDON, ONTARIO.

Nearly all of the clergy of different denominations stop at this house when visiting the city.
A. W. BARNARD, Proprietor

ST. CLOUD HOTEL,
BY
RAND BROTHERS,
BROADWAY AND 42nd STREET, NEW YORK.
Only three blocks from Grand Central Depot of the New York and Boston Railroads.

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

Miscellaneous.

GRAND DESIDERATUM.



A NEW, LIGHT, DURABLE, AND DESIRABLE
SPECTACLES,

Long practice in the sale of Spectacles has convinced me that the want of a fine article, viz: A pair of durable spectacles, especially for Ladies' wear, long been felt. The undersigned has the pleasure to offer at a reasonable price this combination in a Spectacle set with Lenses, manufactured from Minute Crystal Globules melted together, producing a clear and distinct vision.
The extent of assortment enables me to suit all sights and are fitted on the most scientific principle. A call is most respectfully solicited and satisfaction guaranteed by
W. WHARIN,
Jeweller and Optician
King Street West Toronto.

TO IMMIGRANTS.

The attention of parties intending to settle in Manitoba is hereby called to the circumstances that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an Immigration Committee, for the purpose of affording information and advice to such immigrants as may desire to settle, regarding the most eligible localities available in the Province for settlement, and other matters affecting the welfare of new settlers; namely:

G. McMICHAEL, Asst. Receiver General
D. MACARTHUR, Manager Merchant's Bank
A. McMICHAEL, Banker
The Rev. PROFESSOR BRYOE.
JOHN EMMETT, Custom House.
DUNCAN FINCHAM, Surveyor.
D. U. CAMPBELL, Asst. & Mail Agent & Co.
H. McMICHAEL, Telegraph Manager.
H. SWINFORD, Agent Edison's Line.

Immigrants are invited to avail themselves of the information to be thus procured from members of the above Committee, any of whom will be happy to furnish the same.
Winnipeg, May, 1873.

YORKSHIRE CATTLE FEEDER.

For fattening and bringing into condition Horses, Cows, Calves, Sheep and Pigs—used and recommended by first-class breeders. Milk Cattle produce more milk and butter.
It fattens in one fourth the usual time, and saves food. A DOLLAR BOX CONTAINS TWO HUNDRED FEEDS.

HUGH MILLER & CO.,
Agricultural Chemists, 107 King St. East, Toronto.
FRS L BY D UGOSTS VRYWHR
TICKS ON SHEEP.

Miller's Tick Destroyer promotes the growth of the wool, destroys the Ticks, and improves the condition of the animal. A 5c. box will clean 20 sheep or 50 lambs. Sold by Druggists and Storekeepers.
HUGH MILLER & CO., Proprietors, Toronto.

D. S. KEITH & CO.,
PLUMBERS, GAS & STEAM FITTERS BRASS FOUNDERS AND FINISHERS,
Manufacturers of
PETROLEUM GAS WORKS,
Engineers and Plumbers' Brass Work, Gas, Copper and Lead Pipes and Brass Work, etc.

Importers and Wholesale Dealers in Iron and Lead Pipes and Plumbers' Materials.
100 KING STREET WEST, TORONTO.

Photographers.

W. J. ARMSTRONG, PHOTOGRAPHER.
53 King Street East,
OPPOSITE TORONTO STREET

All work executed to please. Photographs enlarged from 1/2 size up to life size, and colored in oil or water colors.

Financial

BLAIKIE & ALEXANDER,
WILLIAM ALEXANDER,
JOHN STARK, LAWRENCE BUCHAN,
BANKERS,
BROKERS AND FINANCIAL AGENTS,
10 KING STREET EAST.

HAVE TRUST FUNDS ON HAND FOR INVESTMENT on farm security. Interest 8 per cent. Existing Mortgages purchased on very advantageous terms.
STOCKS, BONDS, AND DEBENTURES bought and sold at the best market rates.

Music.

PIANOS
THE MATHUSHEK

Is endorsed by the most noted artists of the day as the BEST PIANO MADE.

THE FISHER,
Is thoroughly made, and a most delightful Parlour Instrument.

THE BEAUTY,
Seven octave, overstrung, rosewood, all round corners, three mouldings, back finished like front, carved legs, at 235. Endorsed by Julia Bond, Pianist to the Queen, Thalberg, &c., and awarded gold medal at the Stenselar Institute.

PRINCE ORGANS,
The best in the market. All instruments wholesale and retail, and warranted five years. We are in a position to supply local dealers in every part of the Dominion at manufacturers' lowest wholesale prices.

NORRIS & SOPER,
ADELAIDE-ST., TORONTO.

Miscellaneous

MARRIAGE LICENSES.
GEORGE THOMAS, ESQ.,
OFFICE 4 CHURCH ST
West side, two doors south of King street.
TORONTO

UNION MUTUAL
Life Insurance Co'y,
OF MAINE.

A Quarter of a Century of Successful Business.
\$7,000,000 OF ASSETS.

Rigid Economy in Management. Profits distributed among the Policy-holders. Policies non-forfeitable. Lower Cash Rates than any other Mutual Company. Place the Union Mutual among the most reliable of Insurance Companies.

J. H. McNAUL, GENERAL AGENT, Toronto, Ont.
J. W. JONES, Inspectors.
A. H. FOX,

BLYMYER MANUFACTURING COMPANY,
Successors to Flymyer, Norton & Co., Cincinnati, O.
Office and Works 604-604 West Eighth St.

CANADIAN RAILROAD LAMP MANUFACTORY,
56 Queen Street West, Toronto.

J. BOXALL,
MANUFACTURER AND DEALER IN
RAILROAD CAR FURNISHINGS,
LOCOMOTIVE HEAD LAMPS & BURNERS, Tail, Switch, Grange & Signal Lamps, Sperm & Coal Oil Hand Lamps

Coal and Wood Stoves of every Description.

CANADA STAINED GLASS WORKS,
ESTABLISHED 1856.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1871-72.
Ecclesiastical and Domestic Stained Glass Windows executed in the best style.

BARNES AND FLAGG PAINTED TO ORDER
JOSEPH McCAUSLAND, PROPRIETOR,
8 King Street West, Toronto.

Typography.

BOOK
AND
JOB PRINTING,
BOOK - BINDING
OF
ALL KINDS.

DONE AT THE
British American Presbyterian
OFFICE,
102 BAY STREET,
TORONTO.

Remember the above announcement and favour us with your patronage.

ACCURACY,
NEATNESS,
PROMPTNESS,
assured to all.

Proofs carefully read, work done quickly, and your package sent by the first train.

CARDS,
CIRCULARS,
TICKETS,
BILLS

SERMONS
CATALOGUES,
MINUTES OF PRESBYTERIES
SYNODS,
AND
BLANKS.

LETTER HEADS,
BILL HEADS
ILLUSTRATED, EMBELLISHED,
OR PLAIN.

Particular attention paid to
BOOK WORK
ALSO TO
PRINTING IN COLOURS.

We ask our friends, far and near, to give us their patronage.

Our facilities enable us to do the work on TERMS AS FAVORABLE as any parties can give you

Work sent to any place, however distant.

We will pay Express or Freight charges to any place where there is an Express or Railroad Office. Will send to any Post-Office.

Write the matter to be printed on only one side of the paper, and in plain letters and figures.

Give your directions in plain language, stating whether or not you wish the proof sent to you for correction.

C. BLACKETT ROBINSON,

New Advertisements.
GREATEST NOVELTY
 126,000
GLASS CALLING CARDS,
 RED, BLUE, WHITE, CLEAR AND TRANSPARENT.
 Your name beautifully printed in GOLD Must have Agents everywhere. Full out please.
F. K. SMITH, RANGO
 Clothing.

GOLDEN GRIFFIN.
 THE LARGEST CLOTHING HOUSE IN TORONTO.
 CLERGYMEN'S SUITS AND READY-MADE COATS COUNT ALLOWED
 King Street East.
 E. HEN. Managers.

1873. FALL IMPORTATIONS. 1873.
CRAWFORD & SMITH,
 91 KING STREET EAST.
 Beg to announce that they have received a large portion of their Autumn and Winter stock in every Department

NEW CLOAKINGS AND JACKET MATERIALS.
 Crawford & Smith invite special attention to their new Stock of Foreign Plushes, Dogkin, Otter, Beaver, Seal and Astrachan, Waterproof Tweeds, Satara Cloth, Black, Brown and Blue

LYONS SILK MANTLE VELVETS FROM \$4.00 TO \$10.00 PER YARD. The latest novelties in Dress Fabrics, Black and Coloured Dress Silks for Evening and Street wear at
CRAWFORD & SMITH'S

MILLINERY AND MANTLE SHOW-ROOMS now open for the season at
CRAWFORD & SMITH'S.

New Advertisements.
W. J. GRAHAM & CO.,
 Manufacturers and Importers of
UPHOLSTERY
 AND
GABINET GOODS,
 157 King Street West, Toronto.
 Take this opportunity to inform the public that they have on hand the largest and most varied assortment of
BEDROOM SUITES,
 Of any other Establishment in Ontario DRAWING ROOM SUITES of the latest style, which they are prepared to sell for cash at the lowest possible figures, or exchange for older styles. This is an opportunity never before offered to those who wish to modernize their living rooms.
 W. J. G. & Co. have also on hand a great variety of all descriptions of Furniture, Statuettes or other Ornaments.

Official Announcements.
MEETINGS OF PRESBYTERIES.
AMHERST.—The Presbytery of Simcoe will meet at Barrie, on the first Tuesday of February, 1874, at 11 a.m.
1 MAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of January, at 11 a.m.
ONTARIO.—At Port Perry, on Tuesday, the 13th day of January, 1874, at 11 o'clock, a.m.
TORONTO.—In Knox Church, Toronto on the 1st Tuesday of December, at 11 a.m., when Session Records will be called for.
CELEBRATION.—At Peterboro', on the third Tuesday of January, 1874, at 11 a.m.
WATERBURY.—In Knox Church, Acton, on the 13th January, 1874, at 11 a.m.
PARIS.—The Presbytery of Paris will meet in Zion Church, Brantford, on Tuesday, 9th December, at two p.m.
GOURON.—At Peterboro', on the 3rd Tuesday of January next at 11 a.m.
CHATHAM.—In Adelaide Street Church Chatham, on Tuesday, 23rd December, at 11 a.m.
BRUCE.—At Paisley, on the last Tuesday of December, at 2 o'clock p.m.
KINGSTON.—Adjourned meeting in Napanea on 2nd December, at 7 p.m. Next meeting in Delhi, N.Y., on second Tuesday of April, 1874, at 7 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.
 Temporalties Board and Sustentation Fund—James Orell, Montreal.
 Ministers', Widows' and Orphans' Fund—Archibald Ferguson, Montreal.
 French Mission—James Orell, Montreal.
 Juvenile Mission—Miss Macfar, Kingston, Ont.
 Manitoba Mission—George H. Wilson, Toronto.
 Scholarship and Bursary Fund—Prof. Ferguson, Kingston.
 Synod Fund—Rev. Kenneth Macdonald, Peterboro'.
 Queen's College Endowment Fund—Wm. Ireland

New Advertisements.
Y OF THE SEASON.
SOLD,
GLASS CALLING CARDS,
 RED, BLUE, WHITE, CLEAR AND TRANSPARENT.
 on 1 doz. for 50c. post paid. 3 doz. \$1.00 fts 25c.; samples 10c. Write to-day. Sure to
R, MAINE, U. S. A.
 Clothing.

GOLDEN GRIFFIN.
 THE LARGEST CLOTHING HOUSE IN TORONTO.
 CLERGYMEN'S SUITS AND READY-MADE COATS COUNT ALLOWED
 King Street East.
 E. HEN. Managers.

R. J. HUNTER & Co
CLOTHING MERCHANTS, &C.
 WE KEEP ONLY
GOOD SOUND GOODS
 All orders receive our personal attention, and are executed PROMPTLY AND CHEAPLY. Gentlemen in the country should call when in Toronto and leave their measure, from which they could order at any time.
 We also keep on hand a complete stock of
Shirts, Collars, Cuffs, Scarfs, Hosiery &c., &c., &c.
Ready - Made Clothing
R. J. HUNTER & Co.,
 COR. CHURCH AND KING ST. TORONTO.

Books.
HEART AND VOICE:
 Instrumental Music in Christian Worship not Divinely authorized. By
 REV. JAMES GLASGOW, D. D.,
 Irish General Assembly's Professor of Oriental Languages. 1 Vol. \$1.00. Mailed free.
James Bain, Bookseller,
 King-St. East, Toronto.

THE SUBSCRIBER
 Has just received another large supply of Prof. Withrow's highly popular books.
THE APOSTOLIC CHURCH. Which is it?
CHRISTIAN BAPTISM: its Mode and Subjects. Price 15 cents each; mailed free 18 cents.
James Bain, Bookseller,
 King-St. East, Toronto.

NEW WORK BY PROF WITHEROW
 In the Press, and will shortly be published, as 2nd November
THE NEW TESTAMENT ELDER, his Office Powers and Duties.
 Price 15 cents each, mailed free 18 cents
James Bain, Publisher,
 King-St. East, Toronto.

AGENT. Male or Female wanted everywhere for an excellent book of great popularity. Address immediately WM. H. MOORE & CO., Cincinnati, Ohio, Publishers of "GOD'S NEWER FAMILY PHYSICIAN" 15th edition. The most popular Agency book ever circulated in the Dominion.
\$5 TO \$20 per day. Agents wanted! All sexes, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Address G. STINSON & CO., Portland, Maine.

THE LATEST, THE GREATEST, THE BEST TUNE BOOK FOR CHURCH
THE SABBATH
 Chorus of all denominations.
 Price, \$1.50.
 Per dozen copies, \$15.00.
 One Sample Copy, sent by Mail, \$1.25.
LEE & WALKER, 222 Chestnut Street, Philada.

BOOK AGENTS WANTED. 500.
ACTIVE MEN AND WOMEN WANT.
 We immediately sell our popular new Book. The latest version of the Great Living "Pronunciation" By Wm. Morley Fletcher, L.L.D., Henry Ward Beecher, D.D., and Charles Halden Spurgeon, D.D., with correct Foreword and Biography of each divine. No book published can be kin to sell like this. Acute report 50 to 60 names per day. This is your best opportunity for profitable employment for the fall and winter. Fond for terms at once, and secure good territory. Address A. R. MOYBY & Co., Publishers, 34 King-st. West, Toronto, Ont.
 Children often look Pale and Sick from no other cause than having worms in the stomach.
LOWEN'S VERMIFUGE COMBIS will destroy worms without injury to the child, being perfectly white, and free from all coloring or other injurious ingredients usually used in worm preparations.
GURDIS & BROWN, Proprietors,
 No. 45 Dundas Street, West, Toronto.



WILLING & WILLIAMSON'S LIST.
WORKS OF THE REV. WM. ARNOT.
THE CHURCH IN THE HOUSE; Lessons on the Acts of the Apostles, 222s.
THE PARABLES OF OUR LORD 2s.
LAWS FROM HEAVEN FOR LIFE ON EARTH. 2s.
WORKS OF THE REV. JOSEPH PARKER, D.D.
THE CITY TEMPLE, volume I., \$1.75, volume II., \$1.75; volume III., 222s. New Series, \$1.50.
DETACHED LINKS. Extracts from the Writings and Discourses of Dr. Parker, \$1.50.
REV. PROF GREGG'S BOOK.
PRAYERS FOR FAMILY WORSHIP. 2s.
COMPLETION OF RYLE ON JOHN.
EXPOSITORY THOUGHTS ON THE GOSPEL OF ST. JOHN, volume III. \$1.50
A NEW VOLUME OF MACLAREN'S SERMONS.
SERMONS PREACHED IN MANCHESTER BY ALEXANDER MACLAREN Third Series. \$1.25
A NEW WORK BY THOMAS COOPER.
GOD, THE SOUL, AND THE FUTURE ESTATE. 75 cents.
A NEW BOOK BY THE COUNTRY PARSON.
A SCOTCH COMMUNION SUNDAY AND DISCOURSES, by A. K. H. B., author of "RECREATIONS OF A COUNTRY PARSON" \$1.50.
A NEW AND VALUABLE WORK.
THE BIBLE EDUCATOR. Edited by the REV. E. H. PLUMPTRE, M. A. of King's College London, volume I. \$1.75.
PROFESSOR MACLAREN ON SCEPTICISM
LITERATURE AND DOGMA: an Inaugural Lecture delivered in Knox Church, Toronto, on the first of October, 1873. By the Rev. Wm MacLaren, on the occasion of his induction as Professor of Systematic Theology in Knox College. Free by mail 20 cents.

WILLING & WILLIAMSON,
 10 & 12 KING STREET EAST TORONTO.
 (Successors to Adam, Stevenson & Co., at retail.)

Groceries.
GREAT REDUCTION IN THE PRICE OF FINE TEAS
 AT THE
VICTORIA TEA WAREHOUSE
 93 King Street,
 (SIGN OF THE QUEEN),
 And 258 Yonge Street, Corner of Trinity Square.

E. LAWSON
 Begs to inform his numerous customers and the public that he has now got his Tea and Coffee in the most full cooperation, with a very heavy stock of the
FINEST TEAS AND COFFEES
 Ever imported into this city, all FREE FROM DIRT and bought before the great advance in the Tea Market, which will be sold, Wholesale and Retail at a very small ADVANCE on cost to cash buyers. TEAs put up in 5, 10, 15 and 20 lb Tea Cansisters at the following prices:
GREEN TEAS.
 No. 1 Hyson Twankey 40c per lb.
 2 Fine Hyson Young Hyson 50c
 3 Superior do 60c
 4 Extra Fine do 70c
 5 Curious do 80c
 6 Extra Curious do 90c
 7 Fine Old Hyson do 100c
 8 Superior do 110c
 9 Extra Fine do 120c
 10 Finest do 130c
 11 Superior Gunpowder do 140c
 12 Extra Fine do 150c
 13 Extra Curious do 160c
 14 Fine Imperial do 170c
 15 Superior do 180c
 16 Extra No. 1 no Imperial do 190c
 17 Very Superior do 200c
 18 Natural Japan do 210c
 19 Fine Cultivated Japan do 220c
 20 Superior do 230c
 21 Extra Fine do 240c
 22 Finest do 250c
 23 Finest Imported do 260c
 24 Finest Scented Capors, for flavoring do 270c
 25 Pine Orange Pekoe do 280c
 26 Finest do 290c

BLACK AND MIXED TEAS.
 27 Fine Breakfast Congo do 300c
 28 Superior do 310c
 29 Extra Kaisow do 320c
 30 Extra Fine do 330c
 31 Finest do 340c
 32 Choice of TEAs
 31 Good Sonobong do 350c
 32 Fine do 360c
 33 Superior do 370c
 34 Extra do 380c
 35 Extra Fine do 390c
 36 Finest Assam do 400c
 37 Fine Oolong do 410c
 38 Superior do 420c
 39 Finest do 430c
 40 Finest Imported do 440c
 41 Fine Mandarin Mixture do 450c
 42 Superior do 460c
 43 Extra do 470c
 44 Extra Fine do 480c
 45 Finest Imported do 490c
 46 Fine Haugues Curious Mixture do 500c
 47 Superior do 510c
 48 Extra do 520c
 49 Choice do 530c
 50 Choice open Choice, which has no equal do 540c
ALSO,
Lawson's Finest Soluble Coffees,
 Made in one minute without boiling, put up in 2, 5, 10 and 20 lb. Nos. at 25 and 50c. per lb.
 All orders by mail and otherwise, promptly attended to. 25 lbs. of Tea and upwards shipped to any address to any Railway Station in Ontario free of charge.
EDWARD LAWSON,

British American Presbyterian,
 AN ATTRACTIVE PAPER FOR
 1874.
3,000 NEW SUBSCRIBERS WANTED
LIBERAL INDUCEMENTS.
PREMIUMS, PREMIUMS
GOOD PAY TO AGENTS IN EVERY CONGREGATION.
CLUB RATES.

THE BRITISH AMERICAN PRESBYTERIAN has not yet reached its paying point, although it has been received with a good deal of favour and, if we may judge from frequent expressions of approval, has given very general satisfaction. There is no good reason why we should not commence the *third volume*—1st February next—with at least 3,000 New Subscribers, an average of ten new names from every Congregation of the Church will more than accomplish the object we have in view, and will enable us to continue our work with increased vigor, freed from financial responsibilities which are at present onerous and pressing. In order to this end let no time be lost in commencing a special canvass in every locality. There is a wide field in which to labour. In many congregations, we have yet only one or two subscribers, and where there should be one hundred we have only twenty or thirty names. While anxious to make large additions of new names to our list, we don't want to strike off a single old subscriber. Every one who has been getting the paper during the current year, is cordially invited to renew. The enrolling of new names will not prevent us warmly welcoming subscriptions from those to whom we have made frequent visits in the past, and with whom we wish pleasant intercourse in the future. We say then, Renew promptly.

Desirous to aid our friends in extending the circulation of the BRITISH AMERICAN PRESBYTERIAN, as a means of increasing its usefulness, we offer the following inducements in the way of PREMIUMS and Club Rates, which we trust may have the effect of stimulating the efforts of every-one who would like to see the paper widely circulated throughout the Church:

PREMIUMS TO CONGREGATIONS.
 For 14 Subscribers and \$25 we will send a strongly-bound Pulpit Bible worth \$7.00.
 For 20 Subscribers and \$40 we will send a handsomely-bound Pulpit Bible, worth \$10.
 For 42 Subscribers and \$64 we will send an eight-day clock, suitable for the interior of a Church, worth \$16.
 For 40 Subscribers and \$60 we will furnish an Electro-Silver Communion Service worth \$20, or an elegant Parlour Clock, for presentation to the minister, worth \$20.
 For 60 Subscribers and \$120, will furnish a beautiful Electro-Silver Tea Service (suitable for presentation), worth \$30, or an Electro Silver (extra quality) Communion Service worth \$30.

BOOK PREMIUMS.
 For 2 Subscribers and \$4 we will send a Book worth \$1, to be selected from Messrs Campbell's Catalogue.
 For 4 Subscribers and \$8 we will send D'Aubigne's History of the Reformation.
 For 8 Subscribers and \$16 we will furnish Chambers' Cyclopaedia of English Literature 2 vols. Royal 8vo, worth \$4.
 For 13 Subscribers and \$26 we will furnish Cassell's Bible Dictionary, with nearly 60 Engravings, worth \$6.50.
 For 20 Subscribers and \$40 we will furnish a fine, heavily-bound Family Bible, worth \$10.
 For 30 Subscribers and \$60, we will furnish Cassell's Popular Educator, 3 vols., half-cloth extra, worth \$15.
 * * Any one who would like different works from those named may select to the same amount from Messrs. Campbell & Son's Catalogue.

For 3 Subscribers and \$6 we will furnish History of the Red River Troubles, worth \$1.50
 For 5 Subscribers and \$10 we will furnish Dr. Canniff's History of Upper Canada worth \$2.50.
 For 17 Subscribers and \$34 we will furnish a Family Bible worth \$8.50.

SEWING MACHINES.
 For 40 Subscribers and \$80 will furnish a Guelph Sewing Machine, worth \$20.
 For 70 Subscribers and \$140 will furnish a Wanzel Lector A. machine, worth \$35.
CASH COMMISSIONS.

Any one who prefers to receive money in payment for obtaining new subscribers, or learn our terms by writing to this office; and any person who wishes to engage in the work of soliciting subscriptions, is requested to address us, giving proper references. We are ready and desirous to employ an agent in every congregation who will be expected to make an immediate and systematic canvass.

SPECIMEN PAPERS.
 Persons wishing to obtain copies of the Presbyterian as specimens for their own information and for others, are requested to send in their names and P. O. address, and we will send the paper, postage paid.

CLUB RATES.
 To Clubs of 20, we shall furnish the paper at \$1.75, and to clubs of 40 and over, at \$1.50 each.