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Contributors and correspondents.

HOME MISSION FUND.

URGENT NEED OF CONTRIBUTIONS.

LETTER FROM THE CONVENOR.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Many of your readers will observe in the Church Record for the present month a statement regarding our Home Mission Fund. Let me earnestly call the attention of my brethren in the ministry and the office-bearers of our Churches to the necessity of immediate contributions, in order that the Committee may be able to liquidate existing obligations, and thus keep faith with ministers and missionaries, who have a right to expect prompt payment of the supplements and grants made for missionary work during the past half-year.

The gratifying increase in the funds reported to last General Assembly, gave the Committee increased confidence in the ability and willingness of our people to contribute liberally to this most important cause. Nor are they in the least doubtful that the contributions for the present year will exceed the past. But the state of the fund at present is such as to cause serious alarm lest before the end of the ecclesiastical year, great inconvenience, if not positive suffering, may be felt by many brethren, who are now looking for remittances which our empty treasury cannot send.

There was left in the treasury at the close of last year, after all claims had been met, some \$200. This, no doubt, was a more comfortable state of affairs than having a debt of a similar amount, as in the preceding year. But before the Committee met in October, instead of having a surplus, the funds were overdrawn to the extent of \$2,000! At the meeting in October, grants (promised in April) were passed amounting to upwards of \$7,000, leaving the Committee in debt over \$9,000. Since that date drafts from Manitoba have been presented, raising the present indebtedness to \$10,000.

It is very hard for the Convener of the Committee and the Agent of the Church to receive letters from ministers and missionaries, who expect prompt payment of the small amounts due them from the fund, and who naturally feel that they are not treated as they deserve. But unless money is borrowed at a high rate of interest it is simply impossible for the Committee to meet existing obligations. In former years a small amount has been borrowed until the beginning of the year, when the congregations begin to send in their contributions. But we do not feel justified at the present moment to borrow \$10,000 or \$15,000 to tide us over the crisis that the Committee have now to face. The money paid for interest on such a sum would be spent to far better purpose in supplying ordinands to neglected districts that appeal to us for aid.

We urgently appeal to the members of our Church to help us out of our present financial difficulty. Will not the pastors of our wealthy congregations (who only divide their funds in March or April) present the case to the membership of their churches, and ask for a special collection before the end of December? and may I not confidently appeal to individuals whom God has largely blessed in their business during the present year to give us speedy and tangible evidence of their interest in the progress of Home Missions in connection with the Canada Presbyterian Church. I am convinced that very much depends upon brethren in the ministry laying the claims of this fund before their several congregations. We should not so frequently have to lament the smallness of our contributions, and the tardiness with which they are made, if ministers were in every case loyal to the different schemes of our Church. Instances have come under our notice, not unfrequently, where indifference on the part of ministers has acted most injuriously as regards the contributions of large and wealthy congregations. It only needs, we feel assured, that Presbyteries cordially take up the matter, and that ministers make common cause with their brethren in districts where hard missionary labor is as yet but poorly requited, to ensure a generous response to our present appeal.

I trust my anxiety for the success of Home Missions will not be regarded as seeking to lessen the contributions to other funds of the Church. Experience has already proved that, in proportion as we enlist the sympathies of our people in Home Missions, the Foreign Mission funds, the College funds, and every fund of the Church, will receive a common benefit.

Yours faithfully,

WILLIAM COCHRANE,
Convener Home Mission Committee.
Brantford, Nov. 1st, 1873.

Presbyterial Deputations.

EDITORIAL NOTE.—From having had to go sooner to press last week than usual on account of Thanksgiving day, we could not get Mr. Cochrane's first letter inserted in last issue. The importance of the subject, however, is such that we prefer having both letters given to day to holding one of them over. What Mr. Cochrane says about the failure to secure supply for the winter to the Stations on Lake Superior, will, we doubt not, be read with great regret by all interested in the progress of the Canada Presbyterian Church.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR, In my communication of the 1st inst., I omitted to mention the appointment of Deputations made by the Home Mission Committee to visit and address congregations in several Presbyteries. It is as follows:—

PRESBYTERY. DEPUTATION.

Quebec,	Messrs. Donald Wright, and Hugh Young, Elder.
London,.....	Messrs. McCaig and Tolmie.
Kingston,	Messrs. Traver and Joseph White.
Ontario,.....	Messrs. McTavish and S. M. Cameron.
Hamilton,.....	Messrs. Warden and Farries.
Simcoe,.....	Messrs. Burton and R. N. Grant.

In Presbyteries where no deputations are sent by the Home Mission Committee, it is confidently expected that steps will be taken to bring the claims of this fund before the several congregations within their bounds. I trust that the Brethren appointed will receive a cordial welcome from the Presbyteries above mentioned, and that all necessary arrangements will be made in good time for the successful prosecution of their work.

I regret to add that our efforts by advertising and personal communications to a secure suitable ministers and probationers, to supply the Stations on Lake Superior during the winter have most signally failed. The Missionaries who laboured at these points during the summer months, viz:—Sault Ste. Marie, Silver Islet, and Prince Arthur's Landing did much to re-establish Presbyterianism in the confidence and affections of the people, and left these little congregations hopeful in the prospect of having gospel ordinances continued regularly during the winter. I need not enter into details regarding appointments made and declined, or after having been accepted, receded from. Suffice it to say, that the General Assembly must either decide to abandon these important fields entirely, and leave them in the hands exclusively of other denominations, or give the Committee power in some way to make appointments that will not be set aside. I very much fear that our inability to hold these places during the present winter, has lost them to our Church.

Yours faithfully,

WILLIAM COCHRANE,

Convener of H. M. C.
Brantford Nov. 8th, 1873.

Presbyterian Union.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Suffer me, in again animadverting on the proposed basis of Union to assure my reviewers that I desire not to meddle with them, but with the documents, and that in dealing with these I wish the sovereignty to be rather of facts than of language.

I make no apology for my remarks on the 4th article, as it came to my hand, nor can I speak well of it yet. I do not suppose such an article has ever found a place in a basis of Union, and I would like to know who wished it inserted in the proposed basis, and what it is designed either to promote or guard against. We are not making a general union of all Churches, and should not, in our basis, bind ourselves in relation to any except those which are negotiating, while we should be ready to take our ministers (as we do now) wherever we find suitable men prepared to join us. I think Mr. Ure will likely say of this article, as he does of the 4th resolution, that it is useless; and as I say that they are both offensive to me, I hope that he will, in kindness, agree to have both obliterated. The "Member of the Union Committee" says that my statement, that the Union Committee did not attempt, even though enjoined by the Assembly of '72, "to endeavor to secure in some way such a deliverance as shall meet the views of all parties in this Church," "is simply incorrect;" "that the Committee were not instructed to formulate, in concert with the Committees of the other negotiating Churches, something now on the important doctrine, but in some way to secure a satisfactory deliverance;" "that it seemed, indeed, for several reasons, better not to attempt any

new statement, should it be found that there were already, on either side, statements which might be deemed satisfactory by the other." I, Sir, had no means of knowing what the Assembly of '72 ordered, or the Committee did, except from the printed minutes of the Assembly. I concluded from these that the Committee were to endeavor to get from the Joint Committees some deliverance on the Headship of the Lord Jesus, which would be in some way connected with the basis, and I was confirmed in this opinion by the fact that one Committee resigned their office when the resolution was adopted; and when I turned up the last report of the Committee, I did not find the very evidence that they made the attempt to implement their instructions, as I understood them. There is no deliverance of the Joint Committees reported; there is no evidence that such was asked; but that the authoritative documents of the Churches bearing on the subject were produced and read, and spoken about, and that everybody was pleased. Was that like trying to secure a deliverance? He says the Committee were only told to endeavor to do so in "some way." I ask how they secured that in "any way?" He admits that they "were charged with securing a deliverance," and adds, "they thought they could not do better than to report to the Assembly the documents and statements submitted by the Committee of the Church of Scotland." I do not wish to prove, if I could do so, that our Committee did not attempt to get a deliverance; my reviewer should know better, and he says they did, and that, in the end, they agreed to present to our Assembly "documents and statements" given in by the Committee of the Church of Scotland. What I complain of chiefly is, that instead of a deliverance such as the motion passed in the Assembly of last year led us to expect, and we are entitled to, in virtue of our last Union, we are now called on to accept the "Act of Independence," as being, in the words of our Committee, a "clear and distinct statement of the practical bearing of the Headship of Christ over His Church, viz., the entire freedom of the Church to regulate its own affairs, its uncontrolled power of jurisdiction, discipline, and government, in regard to all matters ecclesiastical and spiritual" and that this is made a justification for not giving us any statement on the Headship in the basis. I call the attention of the members of the C. P. Church to this Act. It was passed in 1844 to neutralize, as far as possible, the unanswered and unanswerable protest of the Free Church. Its preamble is a misstatement of facts: See Dr. Boyne's pamphlet entitled, "Was the recent disruption of the Synod of Canada in connection with the Church of Scotland called for?" pages 48 and 49. The language of the Act is unguarded and wild. It leaves no room for the Head himself, but before it closes, it declares the Church which uses that unmeasured language in ministerial and Church fellowship with the Established Church of Scotland. This statement in the Act is equivalent to a declaration that Union with, and therefore, that the position of the Church of Scotland, does not conflict with the strong assertion of independence previously made. If it sought to make it impossible for me (and I am not alone) to go into the proposed Union the proper course taken. The Act, indeed, is not put into the basis or resolutions. I do not know that the Joint Committee have any deliverance regarding it, but the C. P. Church is expected to take it as a statement of the doctrine of the Headship. Articles 3rd and 4th of the basis of the last Union read: "That the Lord Jesus Christ is the only King and Head of His Church; that he has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagement with anybody as would be prejudicial thereto. That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His Word, and particularly that the Civil Magistrate (including under that term all who are in any way connected in the Legislative or Administrative action of the State) is bound to regulate his official proceedings, as well as his personal conduct, by the revealed will of God." These articles are now to be taken from us in violation of our present covenant; and every effort which we made to get some equivalent in the new basis, has been sternly opposed by our own brethren, and at last, as if to confound and silence us, the Act of Independence is presented to us. If then we accept of it as satisfactory, and as removing an objection to the basis, and any one asks of us—What removed your objections to the basis? we must answer, "the Act of Independence." What are your principles on the Headship? we must say, "those of the Established Church of Scotland, of course. Don't you see that we, to please the Church in connection with the Church of Scotland, dropped the articles on this subject which we had in the former basis, and approved of the Act of Independence, though it declares the Church that passed it in Ministerial and Church fellowship with that other Church. We found, on looking carefully over it, that we and the Churches with whom we had been associated had been guilty of schism." While if any future struggle arises on the Headship (and rise it must, for that is the most hated doctrine of our religion), these minutes of Committee and of the Assembly of '73 may well be adduced to prove that we departed from our old position. And is this all we have got, after the sacrifices and struggles of so many years, and as the result of the resolution of the Assembly of '73? My reviewers profess respect and re-

gard for us, and I, in the name of those with whom I act, desire to do so towards them, and we will be glad to get some practical proof of that regard which has been lavished on others. Hitherto all the proof we have had of their feelings towards us is their resignation in a body when the Assembly of last year ordered them to get a deliverance to satisfy us. Meanwhile we must withstand to the face, because they are to be blamed, those who are making concessions for union which ought not to be made, and need not have been spoken of. We do not ask the Church in connection with the Church of Scotland to make any confession of wrong; we ask in the new some such recognition of the Lord as we have in the present basis. They say they hold the Headship as we do, and will pride make them refuse what we ask from conscience?

I, Sir, am not an enemy to, I also wish union; and though I confess I do not care for the proposed one, unless it is preceded by an outpouring of the Holy Ghost, yet I have not taken my position for the purpose of thwarting it, but for the purpose of securing in its basis a proper recognition of my King and Lord. And as some seem in ignorance of what we aim at, I may say, in conclusion, I and my associates in this struggle, recognize both God and Caesar. We have no wish to withdraw civil matters from the control of the State under any pretext; we cannot do so, and we are not such fools as to try; but on the other hand we wish to shut Caesar out from all meddling with the arrangements of the House of God. And I ask, are our brethren prepared to wound the consciences of some who will follow them, but with pain, into the Union, if it is pressed on the present basis —to rend the Church, and encounter all the pain and trouble that will engender, rather than grant us a decided statement in the basis of what they say all the Churches negotiating, believe as we do?

I remain, yours truly,

JOHN MAC TAVISH.

Woodstock, Nov. 8, 1873.

Union.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR—It would appear that we are reaching a crisis with respect to the Union Question when it is the duty of every one, and especially of every office-bearer, to give out his yea or nay on the subject. And it is the growing conviction of a number that except the basis be amended by the addition of a distinct and specific deliverance on the Kingship and Headship of our blessed Redeemer, there can be no union with other churches, or if there be it will be at the expense of a disruption in our own body. If people belonging to the Old Church in this country hold by the great doctrine they cannot object to its insertion, if they do not believe it then further negotiation should be broken off.

The number might have been comparatively small, who met some weeks since in Toronto, about Union, but they gave no uncertain sound, and a moral influence emanated from them, putting some in remembrance of what the ancient Church said long ago "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, He will save us." People are getting afraid now that the work of 30 years and more will be in a measure overturned and they are anxious to see if our church will commit herself as a body to the finding of the General Assembly on the topic of Union.

A Rev. Dr. from Scotland, who has been lately in Ontario, and who is well known to the church and world by authorship, &c., gave it as his opinion that if the Union was consummated on the present basis we would be treating the Free Church of Scotland as if they were schismatics. Now is the time for Sessions, Presbyteries and Congregations to speak out. I can never be an obsolete duty to contend for the Crown-Rights of the Redeemer. Churches will be blessed by keeping up this testimony, and the world requires still to hear it. Well was it said in one of the papers read at the Evangelical Alliance in New York, "Ought not Christians in the times in which we live, the people and the pastors, to attach themselves more and more to the person of Jesus Christ? We must do so in order to contend against infidelity and still more against Popery."

Would it not be well, like the Free Church, to pause and to make a halt, to wait for more light from God in His grace and providence, encouraged by the assurance that he can hear and answer the cry of a community for Christ's sake as well as of an individual when in perplexity. We hear in our days of a High Church, a Low Church, and a Broad Church. Let us take care lest in Canada we get breadth at the expense of depth, and if we do it will be gaining a loss.

The brethren who met lately in Toronto, have nailed the flag to the top of the mast and I do not expect that they will be like the sons of Ephraim who fainted and turned back in the day of battle. By all means let us seek after Union in a Scriptural

way out, and let our own Church stand together in unity.

I close with the following extract from a late master in Israel, delivered many years ago, and may we all be enabled by Divine grace to ponder deeply its solemn lesson, "Gentlemen, in a nation there are many conflicting opinions, many different parties, and the actions are ranged against each other in the Parliament, and among the people, but if the King—if his own be attacked by a foreign power, all divisions cease, all factions are silent, all hands are stretched out to preserve the crown and maintain independence. Thus it is with the Church, there are many different opinions, sects and parties, but if a foreign power touches the honor of our Divine King, all divisions cease, all sects unite, all hearts join in one, and all hands are raised together to support His Crown."

Yours truly,

WILLIAM GRAHAM.

Edmondville Nov. 5th, 1873.

Rev. John Laing.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Your correspondent of the 31st ult., "Spero," is very anxious to know on what principle the Rev. John Laing is eligible to a call in our Church? My answer in brief would be on every principle, gratitude, honesty and fairness. Mr. Laing did leave for one year the active duties of a pastor, but he never left the family, and can scarcely be said to leave the ministry. During the year of absence he did good service in the pulpits of the Capital and no neighborhood. In many cases there might be occasion for enquiry, but in Mr. Laing's case there is none. Does "Spero" know that Mr. Laing is one of the first and best fruits of Knox's College? That he spent the best part of a lifetime in the active service of the church? That to him we are indebted for that wondrous scheme of Home Missions that has been crowned with such amazing success? To his patient unwearied labors given almost gratuitously, we are principally indebted. It is not beyond the truth to affirm that there is not a man in our ministerial ranks has done more for the C. P. Church than Mr. Laing. Would our friend "Spero," overlook the labors of more than twenty years in the Church service—valuable service for which Mr. Laing has been so often publicly and deservedly thanked! True, Mr. Laing's name is not on the roll of a Presbytery Synod, or Assembly for one twelve months, but what is more and better, it is written on the feeling hearts of a grateful community.

The Church does well not to forget "the work of faith, the labor of love, and the patience of hope" of a worthy servant. The C. P. Church well gave Mr. Laing a thousand welcomes to any pulpit in her bounds, but none more sincerely and heartily than

ANDREW MELVILLE.

THE NATIONAL LIFE INSURANCE COMPANY OF THE UNITED STATES OF AMERICA—chartered by Congress—issued in October \$1,115,000 of new insurance, a larger amount than in any previous month, save one, since July, 1869. This shows the public appreciation of this strong stock Company.

The £50,000 bequeathed by Sir David Baxter to the Free Church of Scotland has been paid over to the different committees, the sums when apportioned being as follows:—Sustentation Fund, £26,995 18s 1d; Foreign Missions, £6,750; Colonial Missions, £5,750; Home Missions, £4,500; and benevolent schemes within the limits of the church, £4,500—making a total of £49,495 18s 1d., the whole of which is to be invested as capital, only the yearly interest being allowed in each case. The sum paid to the Crown in the shape of legacy duty was £5,504 1s 11d., and hence the decrease in the total sum received by the church.

Dr Burns preached and presided on the occasion. The sermon, from the 21st chapter of Proverbs, 1st verse, was an excellent one. The usual questions were addressed to Mr. McDonald, and satisfactorily answered, after which the Rev. Mr. Paterson, of Martintown, addressed the newly-inducted minister in suitable terms, and also spoke to the people on their duties to their pastor, to their fellow church members, and to the Church at large. The Rev. Adam McQueen delivered a similar address in Gaelic, with which this most harmonious and happy meeting came to a close. We sincerely hope that this union, formed in circumstances so auspicious, will long continue, and will result in much spiritual good to the whole Glengarry district.

Dr. Candlish.

We give the following memoir of Dr. Candlish, condensed from the Edinburgh Daily Review, for which we have no doubt our readers will thank us, even though it is rather longer than newspaper articles usually are:—

Robert Smith Candlish was born in Edinburgh on the 23rd of March 1806. It is curious that both his father and mother are known by their remarkable relation to our national poet, Robert Burns. On the father's side this relation was very close. In 1789 the poet, writing to James Candlish, the father of the deceased divine, speaks of him as 'Candlish, the earliest friend except my only brother that I have on earth, and one of the worthiest fellows that ever any man called by the name of friend.' The early friendship must have been in Ayrshire, for in March 1787 Mr. Candlish was a 'Student in Physic at Glasgow College,' in which capacity Burns addresses him in a letter from Edinburgh as 'my ever dear old acquaintance,' and makes a reference to the medical student's 'acknowledged powers of logic,' which no one who ever listened to his own, whether as preacher, debater, or theologian, can recall without interest. How far Mr. James Candlish carried out his medical studies does not appear, but in 1789 he was already in Edinburgh and a member of the Crochallan Club; and to Edinburgh he brought his wife, Miss Smith of Mauchline, celebrated by Burns in a well-known song on the six belles of that little town. After his marriage, Mr. Jas. Candlish is said to have become a teacher in connection with Edinburgh University, but he died in 1806, and the subject of our notice was born posthumously, and left (with a sister) to the care of his widowed mother, who lived with him in Edinburgh down to a comparatively recent period. She was even then an old lady of great vivacity and personal attractions, including a brilliant pair of eyes; but the special quality which is ascribed to her by the poet, whose earliest friend became her husband, is 'wit,' and the matrimonial union of such a quality with 'logic' was no inauspicious conjunction for a son.

The early years of Dr. Candlish were passed in the west of Scotland, and at the age of fourteen he entered the University of Glasgow, from which he passed to the Glasgow Divinity Hall. He was licensed to preach in 1823, when twenty-one years of age. He for a short time went to Bton as a private tutor. In 1829 he became assistant minister of St Andrew's, Glasgow, with the full charge of the parish; and in 1831 he was transferred, also as an assistant, to Bonhill, in the Vale of Leven. On the 14th August 1834, he was ordained minister of St. George's, Edinburgh. The principal events affecting his connection with that congregation were embodied in a pastoral address which he issued to that congregation on his birthday in the spring of last year.

'I stand (he wrote) in doubt this day as to whether my active ministry among you has or has not come to a close. Some indications there are of a partial restoration of health, that may admit, to some extent, of my resuming duty. But I cannot say that these inspire me with much confidence. And the failure of mental vigor and elasticity as well as of bodily strength, with which I have been visited, and am still affected, is apt to discourage anything like sanguine hope. It has been a ministry of some considerable length of time that I have been discharging among you; and in the commencement and continuance of it alike, I think I may trace, without undue presumption, some indications of a higher wisdom and a stronger will than my own. It was not originally of my seeking. When I came to Edinburgh in February 1834, to be assistant to the saintly Mr. Martin, it was in the hope that I might thus find my way to what was then the summit of my aspirations—a quiet, country charge. The early interdiction laid by the kirk-session on my entertaining any proposal of the sort, and the subsequent steps taken to secure my settlement in St. George's, were matters of surprise and wonder to me. The affair evidently was ordered for me, and not by me. In little more than a year after my ordination and induction as minister of St. George's in August 1834, my health seemed to be so affected that I was fain to accept a presentation to a charge in this city, likely to be nearly as important, but less burdensome. My intention of removal, however, was then overborne by the constraint of circumstances too significant to be disregarded. About a year before the Disruption, (1841) I indicated my willingness to leave the pulpit for a professional chair, and would have done so had not my nomination by the Crown been cancelled through upward influence. And once more, in 1847, I accepted the appointment in the New College which fell to be filled up at the death of Dr. Chalmers; but was led to resign it in consequence, among other reasons, of the lamented death of the man, Mr. Stewart of Cromarty, who had been chosen to be my successor, and whose removal seemed to indicate the propriety of my remaining at my old post. I need scarcely say that on none of these occasions was I influenced by anything like a desire to be separated from you. I never had the slightest cause or occasion for such a feeling. Still, in all of them my own purpose was hindered and thwarted. I remained among you, not certainly against my will, but yet in deference to events not under the control of my will. So far, my remaining was not my simultaneous choice, but my appointed lot. This is a thought which has sometimes comforted and cheered me not a little; and at all events, I may well load both you and me, as our earthly connexion draws near its close, to look back upon it and review it as being of a somewhat different character from any that a merely voluntary association or agreement between us might have formed. I would not now raise prematurely the curtain, soon enough to be raised, that must veil till the judgment day the secrets of ministerial life and experience.'

'From the day of his first speech in the Assembly, he was destined, says Dr. Buchanan, to exert perhaps a greater influence than any other single individual in the Church upon the conduct and issues of the

eventual controversy. The very first efforts found him abreast of the most practical and powerful actors, and as such at home in the management of affairs as those who had made this the study of their life. And yet that first speech was not made till the year 1839, although the Veto Act had been passed in 1831 when he came to Edinburgh. But just as Dr. Chalmers' original position was for the expansion of the Church, and his determination for its freedom was caused by the subsequent perception that, without self-government it must be crippled and paralyzed, so the whole efforts of his illustrious coadjutor were for years consecrated to his congregational work and the promotion of religion and piety in the city where he preached.

'The patronage question was over and done with, and the properly Free Church question was raised by the time he took his share in public matters. And when he did so, it was only to second the famous motion of Dr. Chalmers, that the Aucterarder Presbytery be instructed at once to abandon all rights which the Church might have to the emoluments of that parish, in conformity with the decision of the House of Lords, though not to conform to it by the further step of intruding the presentee; and that a committee of Assembly should at once be appointed to confer with the Government on the unfortunate deadlock which thus ensued. In the debate Dr. Chalmers answered Dr. Cook; Mr. Candlish answered Dr. Muir, and their motion was carried.

In the same Assembly, Mr. Candlish, true to the passion for patriotic unity to which his latest years were to be given, carried through the Act of Assembly incorporating with the Church the Burgher Synod of Original Seceders—a perilous Act of freedom, which is hailed as 'the beginning of that inaugurating by which the Church of Scotland might yet be the Church of all the people of the land.' The conference with the Government, thanks to the Dean of Faculty and others, did little good, and the next December found the Commission of Assembly at its wits' end how to prevent the Moderate Presbytery of Strathgorgie from intruding, before next Assembly, a minister, whose call had been signed by one resident, on the whole other inhabitants of Marnoch. After vain efforts to get them to promise nothing in the meantime, Mr. Candlish moved their suspension, and the Church sent down men to preach in the parishes. Out of the last proceeding, and the interdicts which were issued to prevent obedience to the order, came one of the most interesting matters in which Mr. Candlish was personally concerned.

In 1841, the controversy still dragging on, the Government of Lord Melbourne proposed to give to the now famous and eloquent minister of St. George's the vacant chair of Biblical Criticism. But they were slower in carrying it through than in the recent case of Dr. Wallace, and Lord Aberdeen, more fortunate than Mr. Milne Home, got up to denounce the uncompleted proposal in the House of Lords. He pointed out that Dr. Candlish (following what had been done for a twelvemonth by Dr. Chalmers, Dr. Gordon and all the party) had only a fortnight ago preached in Huntly in despite of the interdict. And this was the person whom a Whig Government delighted to honour! 'This reverend gentleman,' said Lord Aberdeen, 'this Professor of Biblical Criticism, if dealt with by the Court in the same way as any other person, would be immediately sent to prison, where he would have leisure to compose his first syllabus of lectures! The Government was cowed, and the appointment was cancelled.

But Dr. Candlish's letter thereupon to the Home Secretary was certainly one of the finest things in the whole course of the ten years' conflict. After reminding his correspondent that the legality of the interdict, which Lord Aberdeen assumed, was the very question—or one form of it—at issue between the Church and the courts, he earnestly urges the Government to pause ere they finally committed themselves on a general question which would turn out to be a momentous one—I ask this, not for my own sake, but for my country's. For myself it is of little consequence whether I preach the Gospel in Huntly, or prepare lectures in Galton jail. But your lordship may rest assured that there is a principle in this question, and a power, sufficient to stir the country to its utmost depths. It is a vain imagination, my lord, of shallow and short-sighted men, to regard the question as one which may be carelessly cast aside, or settled summarily by an off-hand phrase about the law.'

The appeal was made in vain, and passed into prophecy; and, at the next Assembly, Dr. Candlish made another, equally memorable, but this time addressed, and addressed in vain, to his brethren within the Church. The subject of it was the Duke of Argyll's bill to establish non-intrusion; for, to the great disappointment of the hostile Earl of Aberdeen, who had declared that the rebell. Assembly would be satisfied with nothing less than a revolutionary scheme of abolished patronage, it resolved earnestly to support the milder measures then introduced by the present Duke's father. But the difficulty was with their brethren on the other side. So long as their opposition to every way of getting out of the deadlock was continued, the thing looked hopeless. Yet Dr. Candlish's utterance in May 1841 all but removed the obstacle. It was a speech so full of conciliation, candour, and generosity—a speech which appealed so powerfully to all the better feelings of men's hearts—that for once the heat of controversy was allayed, and for a moment it almost seemed as if, on this question at least, the two parties were about to be as one. The arguments used by Dr. Candlish on this famous occasion were curiously like those employed only a few months ago when his motion preserved the unity of the Free Church, while bringing it into its present relations of mutual eligibility with United Presbyterians. But on the old occasion they were adduced under the pressure of the dread of a greater and more fatal split.

'Dr. Candlish's motion was carried by 230 to 125, but unfortunately the minority, headed by Dr. Hill and Dr. Robertson, declined to co-operate in the scheme for peace prop-osed, and demanded in the first place the rescission of the Veto Act and the

carrying out of the suspended intrusions. The network of interdicts and fines gathered round the Presbyteries; the Church sent up protests and appeals for help, or at least for respite, to the Legislature; and the Legislature, or the non-Scottish members of it, refused to hear. The Assembly protested that the Church must in consequence give up its Establishment. The men who proposed to keep their pledge began to prepare for the future—all, all, the great Chalmers flung himself into it—but the first public suggestion of a Sustentation Fund seems to have been thrown out by Dr. Candlish in a most enthusiastic meeting in the West Kirk in August 1841. 'Our adversaries,' he said, 'think we shall be driven down man by man and Presbytery by Presbytery. They do not reckon on the firm front we are ready to present. . . . My impression is that our voluntary friends do not know how to work their principles, and do not make the best of it. They do not adopt the apostolic rule, that all things in this matter should be in common. I cannot doubt that in the earlier Church the system of ministerial support would not have been analogous with that system which leaves ministers to depend on their congregations, but rather analogous to that which the wise Methodists have adopted—the system which unites the contributions of the faithful, and out of a common fund supplies the wants of the ministers. The idea was doubtless that of Chalmers—already it was working in his capacious mind; but the public pledge by the minister of the first congregation in the Church at so early a date was of great importance. The whole world knows how it has worked. For the last thirty years Dr. Candlish's congregation has sent £3,000 or £4,000 to a central fund, from which it has been content to draw only £150 in return, and the result has been a new form of Voluntaryism penetrating into every corner of the land, and a growing conviction in the minds of men, expressed at last in the Duke of Argyll's speech the other day at Helensburgh, that some such voluntaryism must henceforth be the stronghold even of Churches already endowed by the State.'

'After 1843, or at all events after the death of Dr. Chalmers in 1847, Dr. Candlish was more than any other man the leader of the Free Church. No doubt in a free republic the leader follows quite as much as he leads, and within certain limits ought to do so; but to sustain such relations to any of our ecclesiastical bodies as the deceased divine so long did requires strong convictions and profound sympathies to begin with, and great and varied gifts directed by a sleepless energy and zeal, and the highest and most disinterested moral qualities in addition to all. These and many other qualifications Dr. Candlish eminently had. A consummate man of business, a born lawyer, with a genius for elucidation and extrication such as no man left behind him in Scotland at all possessions; an orator of the Ciceronian style and rank, full, clear, voluminous, and sweeping, but with, in addition, a power of sudden explosion and conflagration whose effect was extraordinary—with such gifts he long worthily held the foremost place, when first places were held by such men as Cunningham and Guthrie. His history in connection with the history of his Church and of Scotland since 1843 we have no room to trace. The domestic questions of the Free Church—the College Question, the Education Question, the Union Question, had, as Dr. Rainy has shown in his life of Principal Cunningham, an internal connection with each other, and with the new situation of the body, and were necessarily evolved in succession out of it. On all these Dr. Candlish's positions were characteristic both of himself and his ecclesiastical entourage; but in most cases they were stated with an insight all his own, and a foresight that was sometimes prophetic. The ultimate success of the Free Church in the Cardross case, and the confession by the Court that they could not send it to a jury, although apparently not disinclined to do so, were clearly foreshadowed in his lucid and sarcastic exposition of the case as it came into court. As early as 1845 he published in the North British Review an application of his ecclesiastical and political principles to Ireland, in which he showed the necessity and expediency of the disestablishment, as well as the freedom of the State Church there, so clearly that when he republished it in 1869 it looked almost as if written after the event. He went further than any other Free Churchman in starting the Union movement in 1863, while at the same time he showed more than any other a perception of possible difficulties; he took his full share of the controversy which brought out the identity in principle of the Presbyterian Churches; and it was upon his motion that the law of mutual eligibility was at last Assembly passed without a division.

'Among the more important incidents of Dr. Candlish's later years were his appointment to the Principalship of the New College on Dr. Cunningham's death in 1861, and his Moderatorship of the Free General Assembly in 1861. He was married early in life to Miss Brock, of Glasgow; and, besides Mrs. Candlish, three sons and three daughters survive to mourn him. Two of his daughters are married—one to Mr. Anderson, of Glentworth, in Fife; and the other to the Rev. Archibald Henderson, of the Free Church, Crief (son of the Rev. Dr. Henderson, of Glasgow); and his son, Professor James Candlish, of the Free Church College in Glasgow, is well known by his contributions to theology.

'Dr. Candlish has died in his eighty-eighth year, but the strain and effort of a life into which the work of ten men was crowded had told heavily upon his constitution, and he often looked almost ten years older. The fiery spirit 'or informed its tenement of clay,' and frothed the corporeal curb year by year. Attacks of the nature of gout, to which he was subject, occasionally disabled him, and were sometimes dangerous; but the infirmity of advancing years from which he suffered most was probably deafness. To one whose public work lay so much in negotiation and debate this was a serious disability, and it probably had its share in causing that partial withdrawal from his previous ceaseless activity which marked Dr. Candlish's last years. Yet his retirement was to the last only comparative. Formerly, almost every

question, great or small, in the ten days of the Free Assembly, as well as an infinite deal of work in Presbytery and committee, was transacted in his clear, pure, and metallic voice. Latterly, and especially after one May, when he was absent on the Continent with his faithful friend of many years, the Earl of Dalhousie, he left more to others, coming down himself *à matinee* whenever there was a knot hard enough to call for his unrivalled powers of extrication, but finding many occasions besides.

'By the advice of medical and other friends, Dr. Candlish proceeded to Whithy, where he had, on a previous occasion, derived benefit, and there he remained for nearly three months. Some measure of improved health he obtained, and the ever working mind prepared some new discourses which his living voice was not to be permitted to deliver. Towards the middle of September there seemed to be an arrest laid on his progress in strength, and when he returned to Edinburgh, he was himself disappointed—as his friends were—at the state of his health. The failure of physical strength continued day by day, and at length it became evident to his medical advisers, to his family, and to himself, that the end was approaching. He accepted the fact in his own simple and natural way—mentioned the names of those whom he would like to see—tried occasionally to read a little—and although sometimes suffering, maintained the utmost cheerfulness and contentment. His conversations with those who were privileged to visit him were necessarily brief, but always most memorable. He repeatedly expressed the great satisfaction with which he left his congregation in the hands of his beloved and gifted colleague, Mr. Whyte. He spoke with perfect freedom of his approaching departure, and while not shrinking from expressing in his own firm bright way the grounds of his comfort and hope in the prospect, he did not unduly dwell upon them. His unselfish nature came out now as always. He was mindful of, and thankful to, every one. And the bleeding hearts of his life companion and the children who waited upon him were made to throb with even a deeper emotion on account of his gentle thoughtfulness and patience.

'He, of all men, would have deprecated the reputation in a public newspaper of his deathbed sayings, a record of some of which will no doubt at the proper time, and in a more permanent form, appear. But, on the other hand, he would not have wished any concealment of the abounding strength and comfort which sustained him in his closing days. 'Pray for me,' he said; 'I don't desire deep experiences or great raptures. I just wish to rest on facts—the facts that Christ died, and that Christ is mine.'

'The great intellect continued clear almost to the end, and his comfort and peace of soul never for a moment weakened. If the mind now and then wandered for a little towards the close, it was in fancied occupation with College or pastoral work, but ever returning to the prevailing and welcome thought that he was 'going home,' and that it was very near. The fears of the act of dying which he used in former years to express, and which he shared with many of our best men, never came near him. And so the grand old man fell asleep.

Death of the First-Born.

I stand in a darkened room before a little casket that holds the silent form of my first-born. My arm is around the wife and mother who weeps over the lost treasure, and cannot, till tears have their way, be comforted. I had not thought that my child would die—that my child could die. I know that other children had died, but I felt safe. We had the little fellow close to his grandfather; we strowed his grave with flowers, and returned to our saddened home with hearts united in sorrow as they had never united in joy, and with sympathies forever opened 'ward all who are called to a kindred grief. I wonder where he is to-day, in what nature angelhood he stands, how he will look when I meet him, how he will make himself known to me, who has been his teacher! He was like me; will his grandfather know him? I never can cease thinking of him as cared for and led by the same hand to which my own youthful fingers clung, and as hearing from the fond lips of my own father the story of his father's eventful life. I feel how wonderful has been the ministry of my children, how much more I have learned from them than they have ever learned from me—how by holding my own strong life in sweet subordination to their helplessness, they have taught me patience, self-sacrifice, self-control, truthfulness, faith, simplicity and purity.

Ah! this taking to one's arms a little group of souls, fresh from the hand of God, and living with them in loving companionship through all their stormy years, as, or ought to be, like living in heaven, for such is the heavenly kingdom. To no one of these am I more indebted than to the boy who went away from me before the world had touched him with a stain. The key that shut him in the tomb was the only key that could unlock my heart, and let in among its sympathies the world of sorrowing men and women who mourn because their little ones are not.

The little graves, alas, how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands, I weep with you. I trust with you, I belong to you. These waxen, folded hands, that still broost, so often pressed warm to our own, those sleep-bound eyes which have been so full of love and life, that sweet, unsmiling, alabaster face—ah! we have all looked upon them, and they have made us one, and made us better. There is no fountain which the angel of healing troubles with his restless and life-giving wings so constantly as the fountain of tears, and only those too lame and bruised to bathe miss the blessed influence.—Dr. J. G. Holland.

Self-loathing is characteristic of a spiritual mind. The axe is laid at the root of a vain-glorious spirit.

Catholicism in Germany.

In view of the great public interest which has been excited by the correspondence between the Pope and the German Emperor, it may be interesting to give translations of the exact text of the extremely important documents and speeches connected with the recent ceremony of swearing-in Professor Reinckens as Prussian Catholic Bishop. The form of oath administered to the new bishop was as follows:—

'I, Joseph Hubert Reinckens, swear an oath to Almighty and Omnipotent God, upon the Holy Evangelists, that I, having been raised to the dignity of a Catholic Bishop, will be subject, faithful, obedient, and devoted to His Royal Majesty William of Prussia, and to the legitimate successor in government of His Most High Majesty, will advance the interests of His Most High Majesty according to my ability, avoid injury and prejudice to them, will conscientiously observe the laws of the land, will particularly endeavor to achieve that a feeling of awe and fidelity towards the King, of love for the fatherland, of deference to the laws, and all those virtues which denote the good subject in the Christian, shall be carefully fostered in the minds of the clergy and communities entrusted to my episcopal direction; and I will not tolerate that my subordinate clergy shall teach and act in a sense opposed to the above. More especially I vow that I will not entertain any association or connection, be it within or without the kingdom, which may be prejudicial to public safety; and should I become aware that propositions shall be made anywhere which may result in injury to the State, that I signify the same to His Royal Majesty. I promise to fulfill all this, the more irrefragably in that I am persuaded that my episcopal office obliges me to nothing which can be opposed to the oath of loyalty and fidelity to His Royal Majesty, or to that of obedience to the law of the land. All this I swear, so help me God and His holy Evangelism!'

The Patent of Recognition, signed by the King and handed by Dr. Falk to the Bishop after he had taken the foregoing oath, runs thus:—

'We, William, by the grace of God, King of Prussia, &c., &c., give to know, and make hereby known, that we herewith, in virtue of the episcopal election, hold in Cologne, on the 4th of June 1878, and of the consecration to the Catholic Episcopate, performed by the Bishop of Douvener in Rotterdam, on the 11th Aug., 1878, do recognise the Ordinary Professor in the Catholic Theological Faculty of Breslau University, Dr. Joseph Hubert Reinckens, as Catholic Bishop; and accordingly, we command our Upper Presidents, Presidents, and Provincial Colleges, as well as each and every our vassals and subjects, of whatsoever name, position, dignity, or condition, herewith, graciously and earnestly, that they shall recognise and respect the said Joseph Hubert Reinckens, as Catholic Bishop, and let the same possess, have, and enjoy, fully and without question by anybody, all that which may be dependent upon his office, may belong thereto, or may be exacted in virtue thereof, in the way of honors and dignities, profits and other advantages, on penalty of our Royal displeasure, and heavy inevitable reprehension; without prejudice, however, to all that belongs to us and to our Royal and territorial princely privileges.

'In witness whereof we have completed this present Patent of Recognition with Our Most Exalted Signature, and have caused it to be sealed with our Royal signet.—Thus given, Berlin, Sept. 19, 1878.

'WILHELM.'

The Bishop, in answer to Dr. Falk's address, observed *inter alia*:—

'This oath is in no way a trammel to my actions, for it only promises what I feel myself joyfully free to fulfil. It is also a joy to me—taking into account the circumstance that those whose mission it is to instruct the people respecting that sacred duty, obedience to its superiors and their laws, excite the masses, and fill them with ill-will towards that duty—to bear so solemn a testimony in this place to my conviction that such obedience is a truly religious duty, and that he who infringes it is guilty of sin against God. I declare, also, that I foresee no collision between the fulfilment of this duty and the exercise of my office; I contemplate the future with peace and confidence; for the present State Government pursues in its legislation as well as in its administration principles which not only appear suitable to the sensibly thinking mind (*vernünftigen denkenden Geiste*), but also are eminently Christian, generated by the spirit of Christianity. They therefore do not hinder me in, but stimulate me to, the fulfilment of the task allotted me. Should I, however, contrary to all expectation, come into conflict with my oath, I would instantly resign my office rather than clash with that oath in the least respect. And I now declare once more that every word of the oath subscribed to by me will be sacred for me.'

It is unnecessary to point out how entirely Bishop Reinckens endorses the view of the relations of Church and State which form the basis of the ecclesiastical policy of the Emperor and Prince Bismarck.—Telegraph.

George Muller Without Care.

I cannot tell you, dear reader, how happy this service in which I am engaged makes me. Instead of my being the anxious careworn man many persons think me to be, I have no anxieties and no cares at all. Faith in God leads me to roll my burdens—all my burdens upon God. Not only burdens concerning money, but concerning everything; for hundreds are my necessities, besides those connected with money. And in every way I find God to be my helper, even as I trust in Him, for everything, and pray to Him in child-like simplicity about everything. Be encouraged, dear fellow-believer, to go this blessed way, this happy way yourself, and you will see what peace and joy it affords.—Muller's 20th Report.

Sabbath School Teacher.

LESSON XLVIII.

JESUS BEFORE THE HIGH PRIEST.

COMMIT TO MEMORY vs. 63, 64.

PARALLEL PASSAGES.—Mark xiv. 59, 60; John ii. 19-21 and xiv. 7; with v. 59 read Ps. xlvii. 11, 12; with vs. 60, 61, Deut. xvii. 6; with vs. 62, 63, Isa. lvi. 7; with v. 64, Heb. i. 3; with 65, 66, Lev. xxiv. 16; and with 67, 68, Isa. i. 6.

CENTRAL TRUTH.—They "condemned and killed the just, and He did not resist them." James v. 6.

INSPIRATIONAL TEXT.—For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. vii. 26.

Our Lord had two separate trials, one before the Jews' court, one before the Roman. Charges that would lie in the Jews' court would not be received in the Roman; so a new case had to be made out there. It is important to remember this, in order to see clearly the nature of the persecution inflicted on the Son of man. The Jews' court cared nothing as to his making himself a king. The Roman ruler cared nothing as to his "blasphemy." So one charge is brought in one court, a different accusation in the other. In this lesson we see our blessed Master at the bar of the Jews, and undergoing the form of a trial to justify an act already resolved upon, at any cost, namely, his death.

A thoughtful reader of the lesson would have such questions as the following, raised in his mind:—

- (a) Who tried Jesus, and where? (v. 69.)
(b) Why go through the forms of justice, when they meant to put him to death? (vs. 59, 60.)
(c) Why was not the high priest answered? (v. 62.)
(d) What is the purpose of the adjuration (v. 61), and of the Lord's reply.

Teacher and scholars having studied the passage, should look back for clear replies to these questions.

If you entered a court of justice you would look at the judge, the prisoner, and the witnesses, inquire as to the charges, and evidence, and wait for the sentence. So let us do here.

I. THE JUDGE. Caiaphas the high priest, v. 67. His father-in-law was Annas (John xviii. 1-7) and probably they lived together, for it was to the house of Annas Jesus was led. The "scribes and elders" were assembled, as prosecutors; and the "chief priests" on the bench also sought (but secretly) false witnesses against Christ (v. 49). What greater mockery of justice could there be?

II. THE PRISONER. A humble man, over thirty years of age, in a long, seamless robe. He has been cross-questioned by Annas without witnesses, in a private way (John xviii. 18, 24), and is now formally put on trial. He is alone; no advocate, no friend! On his way into court he heard the most forward of his disciples deny him. His true character you may see in Heb. vii. 26.

III. THE WITNESSES. Many had offered, but they could allege nothing "worthy of death," though it was made their interest to speak against him. Two were required by the law, Deut. xvii. 6, and two at length were found who had a color of truth in their testimony. Why called "false"? (v. 60.) Because they were there from no love of truth, but from corrupt motives, and they put their evidence so as to deceive and mislead. It was true in form, false in fact. It was a half truth and a whole lie at the same time. For listen to the evidence. "This one said, I am able to destroy the temple of God, and build it in three days." Now see the facts in John ii. 19-21; words slightly altered, and put in a different connection from the speaker's. The smallest allowable number of witnesses, and this the worst they can allege!

Now what are the exact charges? So far only this, that he spoke of the destruction of the temple. Whether it was "against the temple," since he spoke also of rebuilding it, is a question; but the Jews made out any such language to be blasphemy. See Acts vi. 13. Still this would be too little ground for a death-sentence, and Caiaphas, though judge, becomes prosecutor, and adjures Christ as to his Messiahship, v. 63. Christ's silence as to the other charge, was as much as to say, "You know this is no real ground of condemnation," and so Caiaphas took it, and tried to draw from Christ's own lips, sufficient evidence against him.

Jesus, thus adjured, and, as men are, on oath, replied ("for this was the Jewish form of oath, and the best we know), in effect, "Yes." He was before the lawful court, and he obeyed the law. This was not inconsistent with Matt. v. 34. He adds (in a way not made clear in the English), "Besides, I say unto you, ye shall see," i.e., "Not only do I say this, but I tell you ye shall see," &c., as in Ps. cx. 1.

If, therefore, Christ be rejected and condemned, it is as the Messiah and Son of God. Now let us hear

IV. THE SENTENCE. Annas is the real high priest, in the Jews' opinion. So he examines Christ at length privately. Caiaphas, his son-in-law, is the high priest set up by the Romans, and his sentence only would be recognized by them. By their being in one hall (called here palace), they probably avoided difficulty. This explains the seeming difference of the gospels. Caiaphas had already given an opinion on the case (John xviii. 14).

Now he ronds his garment (not his priestly robe) in horror and rage, according to ritual founded on 2 Kings xviii. 37. The rule was to tear it down the front a palm length. Then he gives his opinion, which had all the weight of a sentence, though perhaps formally put afterwards. The crime is blasphemy; the evidence, the confession of Christ; and the sentence, v. 66, "death," from the approving council. This would be founded on Lev. xxiv. 16 and Deut. xviii. 20, and though it could only be put in force by the Romans, the Jews treat Jesus as al-

ready a doomed convict, and renew the contemptuous violence already used in the house of Annas (John xviii. 22). The spitting in was scorn, Deut. xxv. 9, Num. xii. 14 and Isa. i. 6, and the manner part of his persecutions followed up the insult by blows with their hands on their rods, and mockery of his prophetic character. So "the (Jewish) people imagined a vain thing against the Lord and his anointed," Ps. xi. 2. So was fulfilled Ps. xxii. 12, 13. So chief priests and council, and afterwards the people (John xix. 15) denied the Holy One and the just, and rejected the Saviour, Acts iii. 13, 14.

The following points (if there be time) may be emphasized.

- 1. Christ, when it was proper, fearlessly witnessed to his own messiahship and divinity (Luke xii. 70). He is the "faithful witness" (1 v. i. 5).
2. The steps of this awful transaction have a fixed order and meaning. See Acts iv. 28.
3. The deed was a national one, rulers and people concurring. Acts iii. 17.
4. The whole bearing of Christ is in keeping with his life. Study with this lesson Isa. lvi.

ILLUSTRATION.

FALSE WITNESSES AGAINST CHRIST.—Buxtorf, a Jewish scholar, in his Talmudic Lexicon, cites the following rabbinical testimony, admitting the subordination of false witnesses against Christ for His crucifixion, and vindicating it by law. "Against none of those guilty of death by the law are snares to be laid, except against one who has endeavoured to pervert another to idolatry and strange worship. And then it is done thus: They light a candle in an inner room, and place the witness in an outer, so that they may see him and hear his voice, without his seeing them. And so they did to the son of Sada (Mary). They placed men privately in the next room, as witnesses against him in Jud (Jud or Judea), and hanged him upon the cross, on the evening of the Passover."—Lange.

FALSE ZEAL.—John had a good zeal, which he called zeal for the Lord of Hosts. His fault was not that he was too zealous, but that his zeal was really directed to his own advancement. The Jews, in the days of Christ, had a zeal for God; but it was so misdirected as to fire them with a frenzy to destroy the Son of God, and extinguish the Light of the world. There are countless forms of false zeal now at work; but, in all cases, they sin not by excess, but by mis-direction. Some are flaming with a zeal to spread some of the corruptions of Christianity, and to carry men away from its great and eternal truths. Some are equally zealous to build up a sect or a party on other foundations than those which God has laid in Zion; and that which taints their zeal is the purpose to which they employ it, and not any excessive fervour of their zeal itself.—Donar.

SUGGESTIVE TOPICS.

The two courts at which Christ was tried—the reason—the difference in charges—the high priest—why two at this time—their relationship—the standing of Annas—the witnesses—how false—their testimony—allusion to what—the supposed crime in the words—the judge's appeal—its purpose—the silence of Jesus—its meaning—the reason for his confession—form of Jewish oath—the judge's conduct—meaning of rendering the garment—the sentence—the authority for it—why not final—insults to the Saviour—their meaning—the Scriptures fulfilled—the act national—forms of justice observed—the claim of Christ—the refusal of it with scorn—the Scriptures thus fulfilled, and the whole Jewish Church apostate.

A Fisher of Men.

Many years ago the good, sound, sensible rector of an Irish village found some boys playing marbles in the ball-alley. He was too much interested to be deemed an intruder; besides, his benevolent countenance easily purchased the youngsters' good will. One of them, a "little ragged apprentice to every kind of mischief," full of mimicry and winning manners, was firing off his jokes with a reckless practicality, and the gentleman's keen eye saw, as he thought, the sparks of genius flashing from beneath the owner's rags and dirt. Taking a fancy to the little homely bundle of wit, he bribed him home with a few sweetmeats, and there teaches him the alphabet and grammar, and the rudiments of the classics. After exhausting his own fund of instruction, he sends him to a neighbouring school, and thus gets him mounted and started upon his life work.

Five-and-thirty years later, this boy, having risen to eminence at the bar, and obtained a seat in Parliament, discovers upon returning to his house one day, an elderly gentleman seated alone in his drawing-room, his feet on each side of the Italian marble chimney-piece, and his whole air that of a man quite at home. As the visitor turned around the lawyer recognized him as his old friend and patron of the ball alley. "You are right," he exclaimed, "rushing to his arms; "this room is yours; you gave me all these things; you made a man of me." Of course the old rector remained to dinner, and that evening he moistened his eyes at the sight of his former pupil rising in the House of Commons to answer an honorable lord.

The lawyer's name was John Philpot Curran. The name of the rector was Boyce, forgotten long since by the world at large, but still living in the reputation of his scholar. With no more effort than he employed, we might start a soul on the way of life; the work would not be much, merely the picking up of a pod that would otherwise be crushed in the highway, and opening it to find the seeds of immortal glory. "There is no cant in such deeds; they would silence even a cynic's mouth, and the good they might do eternity alone can tell."—Congregationalist.

It is said that an ancient Christian church—in good order and preservation, though, of course, long unused—has been discovered in the interior of Japan.

Temperance.

Brownie's Work.

A difficult lesson had been perfectly recited by only one member of a large class and a complicated problem in arithmetic had been solved by the same boy, while all the others had failed. This boy, the teacher had praised generously, at the same time severely censuring those who deserved censure.

"I'm real sorry I didn't get my lesson," exclaimed a young girl with dark brown eyes and a profusion of wavy hair. "I studied and tried that horrid old sum a dozen times, but I was thinking most all the time about something else."

"Well, Mr. Varney needn't scold so dreadfully," said another. "Twas an awful hard lesson, any way."

"So it was," replied the first speaker, whom all the children called "Brownie," without fully appreciating the fitness of her name. "I was just the hardest one ever had, so 'twould have been all the grander to have learned it; I wish I had. I should think Ned Loughton would feel real proud; I should if I was in his place."

"Proud!" repeated a scholar, scornfully; "I don't see anything he has to be proud of; he's nobody but a drunkard's boy."

"Hush!" half-whispered Brownie, "he'll hear you."

"What it he does? Who cares? I don't. I tell you he's nobody but a drunkard's boy."

Alas! for the warning and the boy. Ned Loughton heard the cruel words. In his happiness at having gained the approbation of his teacher, he had forgotten that his father was a drunkard. No wonder he hurried away, and in a secluded spot gave vent to his tears.

Here, as Brownie was on her way from school, she found him, and, knowing well the cause of his grief, said cheerfully: "How can you cry when you had such a splendid lesson? I shouldn't if I was in your place."

"Wouldn't you if your father was a drunkard?"

"I guess not," she answered, with some hesitation. "I'd try and not have him be a drunkard."

"How would you try?" asked the boy, looking up with a piteous smile. "I'd ask him to sign the pledge, and keep it. Then, if he did, you see he wouldn't be a drunkard. Can't you ask him?"

"No, I can't, Brownie. You ask him, won't you? Seems as though he'd do it if you ask him. Won't you?"

There was a short silence, but at length Brownie said, "Yes, I will."

Mr. Loughton was a new comer into the village, a blacksmith, and a good workman when free from the influence of liquor. The day after the conversation above narrated, he was obliged to remain in the shop much later than usual, so that the glowing light of the forge was in striking contrast to the darkness without. From that darkness came a child, who seemed fascinated by the weird shadows on the blackened walls, and the titter leaping of the flames up the wide-mouth chimney.

"Well, my little lady, what can I do for you?"

This question recalled to her the fact that she was not in fairy-land, as she had half fancied; and extending some papers she held in her hand, she said, "Please, sir, will you sign the pledge?"

"What pledge?" was asked.

"The pledge not to drink anything that will make you drunk."

"Who are you, child?"

"My name is Miriam Way, but they call me Brownie."

"I thought so," responded the man absently. "You look like a brownie. What sent you here?"

"I come because I'm sorry for Ned."

"My Ned?"

"Yes, sir. One of the scholars said he was nobody but a drunkard's boy and he felt so bad about it that he cried, and I found him hid away by himself. You see, sir, he had his lesson just splendid, when the rest all missed; but he didn't care about that, he felt so bad because his father was a drunkard. And—and—please sir, won't you sign the pledge?"

"But if I do, I can drink just the same if I'm in a mind to."

"Yes, sir; but that would be telling a lie, and I don't believe you'd do that if you were sober."

"No, child, I wouldn't, I ain't so far gone as that, if I am a drunkard. Sit down in that chair, and I'll think about it."

Brownie coiled herself and watched Mr. Loughton at his work, while he seemed wholly unconscious of her presence. At length he said, "You can read the pledge. Let a see what you want me to promise."

"I've got two. I'll read them both." One was a simple pledge against the use of intoxicant drinks; the other included tobacco and profane language.

"The last is the best; I'll go for the whole figure or none." And again Mr. Loughton resumed his work. A few minutes had elapsed, when he asked, "Were you afraid to come in here to-night?"

"Just a little," answered Brownie frankly, "but you see I wanted to help Ned."

"Bring me the last paper you read." Under the comprehensive pledge, Edward Loughton wrote his name in bold characters and then nailed the paper over his desk. From that month he took a huge quid of tobacco, and from his pocket, enough for twenty quids of equal size, and threw them into the fire.

When this was consumed, he turned to the child beside him, and, laying his hand tenderly upon her head, murmured: "You saved me, Brownie. There'll be a hard fight with the flesh and the devil; but please God, we'll come out all right in the end."

The end is not yet; but this village blacksmith is forging a chain which shall reach from earth to heaven, and upon each link the forger sees the name of "Brownie."—Temperance Banner.

A Major-General in the Gutter.

To day there is a man going about the streets of this city, ragged, dirty, and penniless, subsisting on free lunches and the charities of gamblers, and has not slept in a bed for months, who, during the war, was one of the most distinguished cavalry officers in the Union army, and was promoted from the rank of first lieutenant to full brigadier and brevet major-general for brilliant exploits on the field of battle, and who for a long time had a large and important command.

He has been here for two or three months under an assumed name, being ashamed to dim the brilliancy of his former record in the service of his country by an exhibition of his degradation under his former honored name. He is generally very reticent, having little to do with any one, or talking but little, save when "engineering" for a drink, at which he is remarkably successful.

Night before last, while lying helplessly drunk in the rear part of a Third-street saloon, some men thought to play a joke on him by stealing his shirt, and proceeded to strip him. Underneath his shirt, and suspended by a string from his neck, was a small canvas bag, which the men opened, and found it to contain his commission as brevet major-general, two congratulatory letters, one from Grant, and one from President Lincoln, a photograph of a little girl, and a curl of hair—a "chestnut shadow"—that doubtless one day crept over the brow of some loved one.

When these things were discovered, even the half-drunken men who found them felt a respect for the man's former greatness and pity for his fallen condition, and quietly returned the bag and contents to where they found them, and replaced the sloop's clothes upon him.

Yesterday a News reporter tried to interview the man and endeavor to learn something of his life in the past few years, but he declined to communicate anything. He cried like a child when told how his right name and former position were ascertained, and with tears trickling down his cheeks, said: "For God's sake, sir, don't publish my degradation, or my name, at least, if you are determined to say something about it. It is enough that I know myself how low I have become. Will you promise that much? It will do no good, but will do my friends a great deal of harm, as, fortunately, they think I died in South America, where I went at the close of the war."

Intemperance and the gaming-table, he said, had wrought his ruin.—Kansas City News.

Preaching Christ.

The preaching of Christ is, I believe, the great mission of the gospel ministry. "These are the servants of the most high God that show unto us the way of salvation." He is God's servant who preaches the way of salvation through Jesus Christ. Now I desire to preach to you, and all people, not a doctrinal Christ—not a controversial Christ—but a personal Christ. Christ Jesus, my Lord and Master, came down from heaven with a desire for the salvation of men. He became a man—a man in suffering, in woe, in toil, in poverty, and at last he did hang upon the tree, and die in torments extreme, that he might redeem his enemies from going down to the pit. Friend, I hear you say, "I don't care for religion." I don't ask you to. One thing I ask you, don't despise Jesus. The crucified one stands before you to-night. Will you despise him? "Ah!" said a young man to me the other evening, "when first I heard the word of God, I wondered if Christ died for me; at last I came to this thought, if he did not die for me, I must love him for his disinterested love in dying for others: when I see the misery he endured for the very men who spit on his face—who did mock him—I must love him."—Spurgeon.

An Analogy.

The old saw of the butterfly and the chrysalis I never thought a very forcible one, so far as it is used as an argument of proof of another world; but take it in another view, and I think it is one of the most astonishing proofs of immortality you can furnish. The sages of the ancient world had about as many natural arguments for immortality as we have. The human intellect struck at an early period upon the great points of analogy. And when they took up this beautiful simile of the butterfly, they taught a great truth; though, I repeat, they did not prove the existence of another world by it, but of another state. Look at it: the butterfly is in the same world as the worm from which the butterfly is evolved; but O, how changed, because of the new capacities unfolded in its own being! So the resurrection of man may be regarded as the unfolding of inner capacities, the development of his spiritual being, rather than a translation to some distant sphere. The wings may be growing in his soul all the while, which shall spread when he bursts the chrysalis of his mortality, and when that chrysalis bursts he may find himself in no strange place, but moving with larger powers among familiar scenes.—Rev. E. H. Chapin.

Each of us is a distinct flower or tree in the spiritual garden of God—precious, each for his own sake, in the eyes of him who is ever now making us—each of us watered and shone upon and filled with life, for the sake of his flower his completed being, which will blossom out of him at last to the glory and pleasure of the great gardener. For each has within him a secret of the Divinity; each is growing towards the revelation of that secret to himself, and so to the full reception, according to his measure, of the living. Every moment that he is true to his true self, some new shine of the white stone breaks on his inward eye, some fresh channel is opened upward for the coming glory of the flower, the conscious offering of his whole being in beauty to the Maker.

Scandalous Scene with Confessors in Rome.

According to the Roman correspondent of the Manchester Examiner, very scandalous proceedings have taken place in the Eternal City consequent on the assembling on the square of the Capitol of 10,000 children, the boys and girls taught in the city public schools. The immense majority of the children never received any schooling whatever, either religious or secular, before the occupation of Rome by the Italians. Those who did receive an education in the "Scuole Pie" and in the city workhouse school were a scandalously small proportion to the poor children who were left without any training. What the training was in the workhouse school the events of the last week have shown. When the municipal authorities intimated to the monks and nuns who had the charge of the workhouse children that they must bring them to the square of the Capitol, there to receive the prizes with the other children, the monks and nuns flatly refused. The municipal assessor specially charged with the education department went to the city workhouse, and, accompanied by some of the first ladies in Rome, conducted the boys and girls to the square of the Capitol. But when the children returned to the workhouse with their medals with the figure of Victor Emmanuel on the same, the monks and nuns tore the medals off, trod on them, spat on them, and then gave to the children other medals bearing the figure of the Pope. On these facts being reported to the Municipal Council at its Monday evening's sitting, the Council unanimously resolved that all the monks and nuns employed as teachers in the workhouse schools should be paid whatever amount of salary was due, and then immediately removed, and their places given to lay schoolmasters and mistresses. The order was carried out next day. Count Carpagna, with a staff of lay teachers, repaired to the schools. No opposition was offered by the monks, but the nuns and the workhouse girls appeared utterly ungovernable. The nuns heaped every species of abuse on Count Carpagna and the new teachers, and the workhouse girls exhibited such a proficiency in slang that Count Carpagna asked the head schoolmistress where her pupils had learned a style of language not much in accordance with moral and religious training. But the worst was yet to come. When the older workhouse girls had fully realized the appalling fact that they were to be separated from their father confessor, their fury knew no bounds. They dashed at Count Carpagna with the rage of wild cats, raising at the same time frantic shrieks of "Leave us to our confessors!" "We will not be separated from our confessors!" "We cannot live without confessors!" There was, however, no help for it; all the monks and nuns, excepting one nun, who was in bad health, and could not be moved, were put into so many omnibuses and cabs, and conveyed to the destination which they had themselves selected. From the first inquiries made by the new masters, but still more by the new mistresses, the change did not take place a day too soon. The state of filth—one can call it by no other name—both physical and moral, of the workhouse girls was beyond description.

The Infidel Converted.

A faithful minister had often been sorely tried by unprofitable and fruitless debates and discussions with a boasting infidel who resided within his parish, and who took occasion to assail his teachings and doctrines whenever they met; and the more public the place and the larger the number of listeners, the better was he pleased. At length the infidel was brought to a sick and dying bed. In great distress of mind he sent in the night for the minister to come at once and visit. The good man hesitated. Calling to mind the many unprofitable controversies he had had, and fearing the result of another interview would be attended with no better results, and knowing that the man was not ignorant of the way of salvation, he at first decided not to go. Upon reflection and after prayer for divine guidance, he concluded to go, but with a determination to enter into no debate or controversy, and to use no other than the words which the Holy Ghost teacheth.

He found the infidel in great distress of mind, his refuge of lies having been all swept away, and his anxious, earnest inquiry being, "What shall I do to be saved?" The answer was promptly given. "Believe on the Lord Jesus Christ and thou shalt be saved." "That is nothing new to me," he said, "I have read it a thousand times. I want to know what I am to do." "Believe on the Lord Jesus Christ, and thou shalt be saved." "I know that passage as well as you, and have known it from a child; but I want to know what a poor dying sinner must do who has scoffed at these words, rejected the Bible, and hated the truth?" "Believe on the Lord Jesus Christ, and thou shalt be saved." "But that promise was not intended for such as I am. I want you to give me directions adapted to my peculiar case." "Believe on the Lord Jesus Christ, and thou shalt be saved." Thus the inquiries, however varied, all met the same answer. The day began to dawn, but no light dawned upon the dark and gloomy soul of the infidel. At length as the sun began to tip the mountain tops with his first rays, after a few moments of silence he suddenly exclaimed, "I see it now! I see it! I do believe on the Lord Jesus Christ with all my heart." Love and joy unspeakable beamed from his countenance, and his remaining hours were spent in preaching the faith he once destroyed. The Holy Spirit had honored his own words with a human wisdom to aid. "The words that I speak unto you, they are spirit and they are life."—N. Y. Observer.

Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within side of them.

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FRIDAY, NOVEMBER 14, 1873.

TOPICS OF THE WEEK.

The Canadian Ministers have fallen and a new administration taken their place.

DUKE OF ARGYLE ON CHURCH ESTABLISHMENTS.

It is curious to note how the most acute and conscientious get confused and involved in contradictions when they commit themselves to the defence of "State Churches."

why not extend the "greatest national blessing" as well as "cherished maintenance" it? The Duke gives no reason, nor can give, except that such is his opinion.

gospel be turned into anything like the valley and shadow of death, or be made the habitation of atheists or infidels, of the impure and degraded of every kind...

and shortest comment of laborers in this useful department we quote the true and pithy statement of one of the ablest, most energetic and successful of the Society's travelling Agents: "Mr. Laidlaw is the sum-total of the Mono Centre Branch."

leave the matter to those who are more advanced than we at all profess to be. Of his religious ideas he speaks thus: "I was brought up from the first without any religious belief, in the ordinary acceptation of the term."

comparable friend of whom I have already spoken. At this period she lived mostly with one young daughter, in a quiet part of the country, and only occasionally in town with her first husband, Mr. Taylor. I visited her equally in both places; and was greatly indebted to the strength of character which enabled her to disregard the false interpretations liable to be put on the frequency of my visits to her while living generally apart from Mr. Taylor, and on our occasionally travelling together, though in other respects our conduct during these years gave not the slightest ground for any other supposition than the true one, that our relation to each other at that time was one of strong affection and confidential intimacy only. For though we did not consider the ordinances of society binding on a subject so entirely personal, we did feel bound that our conduct should be such as in no degree to bring discredit on her husband, nor therefore on herself.

MISSIONARY MEETINGS.

Missionary meetings are being arranged in the various Presbyteries of the Canada Presbyterian Church. Among other Presbyteries, that of Stratford has made its arrangements as follows:—

- Mitchell, Monday, December 22, at 7 p.m., Messrs. Findlay, Hamilton and Renwick.
- Monckton, Tuesday, Dec. 23, at 3 p.m., Messrs. Findlay, Hamilton and Renwick.
- Elma, Tuesday, Dec. 23, at 7 p.m., Messrs. Findlay, Hamilton and Renwick.
- Molesworth, Wednesday, Dec. 24, at 2 p.m., Messrs. Findlay, Hamilton and Renwick.
- Listowel, Wednesday, December 24, at 7 p.m., Messrs. Findlay, Hamilton and Renwick.
- Harrington, Monday, Dec. 22, at 3 p.m., Messrs. Macpherson and Hall.
- North Easthope, Tuesday, Dec. 23, at 2 p.m., Messrs. Macpherson and Hall.
- Stratford, Tuesday, Dec. 23, at 7 p.m., Messrs. Drummond and Hall.
- Hampstead, Wednesday, Dec. 24, at 2 p.m., Messrs. Macpherson and Boyd.
- Shakespeare, Wednesday, Dec. 24, at 7 p.m., Messrs. Macpherson and Boyd.
- East Zorra, Wednesday, Dec. 24, at 2 p.m., Messrs. Gordon and Hall.
- McKay's, Wednesday, Dec. 24, at 7 p.m., Messrs. Gordon and Hall.
- Wellisley, Monday, Dec. 22, at 2 p.m., Messrs. Scott and Musgrave.
- Crosshill, Monday, Dec. 22, at 7 p.m., Messrs. Scott and Musgrave.
- Millbank, Tuesday, Dec. 23, at 7 p.m., Messrs. Scott and Musgrave.
- N. Mornington, Wednesday, Dec. 24, at 2 p.m., Messrs. Scott and Crox.
- Milverton, Wednesday, Dec. 24, at 2 p.m., Messrs. Scott and Crox.
- St. Mary's, Monday, Jan. 19, 1874, at 7 p.m., Messrs. Drummond and Hishop.
- Fullarton, Tuesday, Jan. 20, at 7 p.m., Messrs. Drummond, Hishop and Bell.
- Avonbank, Wednesday, Jan. 21, at 7 p.m., Messrs. Drummond, Hishop and Bell.
- Carlingford, Thursday, Jan. 22, at 2 p.m., Messrs. Drummond and Musgrave.
- Avonton, Tuesday, Jan. 22, at 7 p.m., Messrs. Drummond and Musgrave.
- S. Nissouri, Tuesday, Jan. 20, at 7 p.m., Messrs. Crox and Gordon.
- N. Nissouri, Wednesday, Jan. 21, at 7 p.m., Messrs. Crox and Gordon.
- Bidulph, Thursday, Jan. 22, at 7 p.m., Messrs. Crox and Gordon.
- Roy's, Thursday, Jan. 22, at 2 p.m., Messrs. Mitchell and Bell.
- Cromarty, Thursday, Jan. 22, at 7 p.m., Messrs. Mitchell and Bell.

Ministers and Churches.

The Session of Gabriel Street Church, Montreal has unanimously approved of the Synod's remit on Union.

Messrs. Strahan & Co., announce as forthcoming the Autobiography and Memoir of the late Thomas Guthrie, D.D., edited by his sons, Rev. David K. Guthrie, and Chas. J. Guthrie, M.A.

The Sustentation Fund Committee of the Irish Presbyterian Church has held its meeting in Belfast—the Rev. Wm. Johnston, Moderator of the General Assembly, presiding. From the report it appears the amount contributed is £2000 in advance of the sum subscribed at same period last year.

The Rev. John Laing, formerly of Cobourg, and more recently of Ottawa, was, on the 5th inst., inducted into the pastoral care of the C. P. Church, Dundas. The services were exceedingly interesting, and largely attended. The settlement is in every respect a gratifying one.

DR. ANDERSON, GLASGOW.—The session and managers of John Street U. P. Church, Glasgow, have erected a handsome tablet in memory of their late pastor in the corridor of the church, at an expense of £100, defrayed by voluntary contributions. The following is the inscription on the tablet:— "Sacred to the memory of the Rev. Wm. Anderson, LL.D., fifty-two years pastor of this church; born 6th January, 1799, died 16th September, 1872. A man of rare and consecrated genius, of profound and unpretending piety, warmth of heart, and simplicity of character; a faithful pastor, a powerful preacher of the Word, a true friend, a kind husband and father, an independent thinker, a fearless advocate of every just cause, and an eloquent denouncer of all unrighteousness. Though dead he yet speaketh."

The trust deeds settling the gift of £500, 000 by Mr. James Baird to the Church of Scotland vest the money in seven trustees, who have ample powers to apply the interest to religious and educational works, and at the end of fifty years the trustees are empowered, if they think fit, to expend the capital itself on such works.

We understand that a good beginning has been made in the way of raising subscriptions for the purchasing of a lot, and the erection of a place of Worship in Burlington, in connection with the Canada Presbyterian Church. This is deemed absolutely necessary for the prosperity of the congregation. Individuals in the neighborhood of different denominations are testifying their interest in the cause by readily subscribing.

BEAVERTON.—On Monday the 3rd inst., a meeting was held in the Canada Presbyterian Church, Beaverton, for the purpose of moderating a call. The Rev. Hugh Currie, Cannington, preached and presided on the occasion. The call came out unanimously in favor of the Rev. Charles Cameron, Priceville; and was unanimously signed both by members and adherents. Commissioners were appointed to attend the Ontario and Durham Presbyteries on behalf of the congregation. The stipend promised is \$700, with manse and five acres of ground.

The Presbytery of Perth of the Presbyterian Church of Canada in connection with the Church of Scotland, met in the town of Perth, on Tuesday, 4th inst., to discuss the basis of union with other Presbyterian Churches of the Dominion, and adopted it unanimously. An amendment was made regarding the disposal of the Temporalities Fund, but was lost. This, however, does not effect the union question. The Presbytery are anxious that union should take place, believing it to be for the interest of Presbyterianism and the glory of God's dominion.

RESIGNATION OF THE REV. SAMUEL HOUSTON, A.M.—We regret to hear that the popular and successful minister of Calvin Church has tendered his resignation to a committee of the Presbytery of St. John. Mr. Houston has been pastor of that church for nearly five years, during which his duties have been very onerous, and now he finds his health a good deal impaired, while the work is increasingly arduous. Whether Mr. Houston contemplates taking a short rest or removing to a more genial western climate, we do not know. He has been doing such a good work here, that many would share with his congregation in their regret at losing him, should he be obliged to press his resignation. We should like yet to hope that this may not be the case, and that the pulpit of the city, and the various religious efforts promoted here may not for some time yet be deprived of Mr. Houston's valuable services.—*Presbyterian Advocate.*

A FREE CHURCH PRESBYTERY IN THE CIVIL COURT.—The free Church Presbytery of Kincardine O'Neil met on 21st October, to consider the summonses which had been served upon each of the members at the instance of John Muir, Nother Sauchen, Cluny. It appears that the Presbytery suspended Mr. Muir from the membership of the Cluny church, and he appealed to the Synod, but the Presbytery refuse to give him extracts in the case. The action now taken is for an order from the Sheriff to compel the production of extracts and documents. Rev. Mr. Reid, Banchoy, moved that the Presbytery resolved to employ Mr. David Mitchell, advocate, to make appearance for the moderator, clerk, and other members of the Presbytery summoned, as ordered by the Sheriff and instruct the Clerk to transmit the whole papers connected with Mr. Muir's two petitions to the law advisers of the Church for their opinion. The Presbytery to meet at Aboyne on the 28th inst., to take up the case. The motion was adopted.

On the 4th inst., the induction of the Rev. W. A. McKay into the pastoral charge of the congregations of Baltimore and Coldsprings, took place at Coldsprings. The day was fine and the attendance on services was very large. Mr. Bennett preached. Mr. Murray of Woodville, and late pastor of Baltimore and Coldsprings, addressed the people, and Mr. Douglass of Cobourg, addressed the minister. All the services were very solemn, and were listened to with marked attention. In the evening there was a large social gathering to welcome the newly inducted pastor. Considerably over 400 partook of the good things provided by the ladies of the congregation. And what with music and speeches there was an evening spent which will not soon be forgotten by those who were present. Mr. McKay begins his labours in this new field with every promise of abundant success. Seldom indeed have we seen two large congregations unite upon one man with such unity and cordiality as these congregations have upon Mr. McKay. May he long be spared to labor amongst them, and may the very great success which has attended his ministry in the past be only a prelude to that which awaits him in his new sphere of labor.

The Canada Presbyterian Church in the village of Pakenham, having undergone enlargement and repairs, was reopened for public worship on Sabbath 26th Oct. Rev. T. T. Johnston of Columbus, S. C., preached at half past ten, from 1st Cor. iv, 17, 1st clause, and Rev. A. Gilray of Toronto, afternoon and evening, from Isa, xxxiv, 3 and Heb. iv, 9. All the services were highly appreciated by large and attentive congregations, notwithstanding the unpleasant state of the weather, which prevented many from a distance attending, the church was comfortably filled at each day of worship. The collections amounted in all to \$150. The writer hopes it may not be regarded as invidious to point to this congregation as an example of what willing hearts and open hands can do. For years they struggled to maintain life during a long vacancy, and at last utterly disheartened they gave up the attempt. Then followed three years of a blank in their congregational history, as they received no supply. In 1872 they resolved to make one more effort, and applied for a student to labor among them for the summer, a lively interest was taken in the work, and a little over a year ago, the congregation with a communion roll of only 28, called their present pastor, offering a salary of \$800. Such a spirit of liberality needs no comment. If older and abler congregations did likewise, our church would occupy a vastly better position than she does.—*Com.*

INDUCTION IN PUSLINEH.—On Thursday, the 30th, the Presbytery of Guelph met according to appointment in Duff's Church, East Puslineh, for the Induction of Mr. McKay, late of Elmira, Illinois, U. S., to the pastorate of that congregation, and for the transaction of other business. After occupying some time in considering a case brought before them from Waldemar, the Edict of Induction was called for, and handed in—duly certified as having been served on the congregation on two successive Sabbaths. Intimation was then made to the people assembled that the Presbytery was ready to receive any objections that might be offered to the life and doctrine of Mr. McKay, or any reason why he should not be inducted as their pastor. No objection appearing, they proceeded to the place of worship, where, after praise and prayer and the reading of the scriptures, an excellent sermon was preached by the Rev. D. D. McLennan, from John xii, 31, 32, "Now is the judgment of this world; now shall the prince of this world be cast out, and I, if I be lifted up from the earth, will draw all men unto me." Dwelling—first, upon the nature of true conversion to God, as implied in the words, "will draw all men unto me." And—secondly, on how the lifting up of Christ tends to effect the change. After the sermon, Rev. Mr. Torrance, who has been Moderator of Session during the vacancy, gave a brief narrative of the steps connected with the call to Mr. McKay, and then put to him and the congregation the questions usually put on such occasions. Satisfactory answers having been given to these, prayer was engaged in, in the course of which Mr. McKay was duly inducted into the pastoral charge of the congregation. He was next addressed on the duties of his office, the preparation he required for them, and the encouragement he had to be faithful in the discharge of them.—Rev. Mr. Wardrope then addressed the people in suitable terms, on the obligations they owed him who had just been set over them in the Lord. After these services Mr. Torrance withdrew with Mr. McKay to the door of the church, when the people had the opportunity of welcoming their new minister by taking him by the right hand. All the services were deeply interesting. The attendance was large. Mr. McKay enters upon an important field of usefulness. The Presbytery having returned to their former place of meeting, his name was added to the roll, and Mr. Wardrope appointed to introduce him to the Session. Mr. Bull reported that, according to appointment, he had moderated in a call in Knox Church, Galt, on the 29th inst.; which had come out in favor of Rev. Mr. McPherson, of Hilltown Church, Dundee, Scotland, that the call had been signed, through want of time, by only two hundred and fifty members, and that the Session petitioned for an extension of time, that a greater number of signatures might be obtained; and moved that an adjourned meeting be held in Knox Church, Guelph, on Wednesday next at two o'clock p.m., to receive the call. On motion this request was granted, and the solemnity was shortly afterwards closed. In the evening a soiree was held in the church, for the purpose of welcoming their minister, at which, notwithstanding the somewhat unfavorable state of weather, there was a large attendance, principally of young people. After partaking of an excellent tea, Mr. Torrance was chosen chairman, and very interesting and appropriate addresses were delivered by the Rev. J. F. Dickie, of Berlin, who gave a graphic account of the state of things in Paris, which he was visiting at the time the Franco-Prussian war broke out—by D. McQuig Esq., Principal of the Central School,

Galt, upon "What is Religion?" and by the Rev. A. McKay, who spoke of the advantages of Canada over the States as a place of settlement for young men. The proceedings of the evening were enhanced by the choir of the Wesley Methodist Church, Guelph, who sang several pieces of music, under the leadership of Mr. Wheatley, with their usual correctness and expression—and who, at the close of each piece, were heartily applauded by the congregation assembled. They were accompanied by Miss Keeding on the organ, kindly granted for the occasion by Messrs Jackson & Co., manufacturers in the town. At the close notes of thanks were given to the stewards, to the speakers, to the chairman, and to the choir; special mention being made of Mr. Jackson's kindness in granting the use of the instrument. A very interesting evening was spent, and the assembly dispersed after singing "God Save the Queen," highly gratified with the proceedings.—*Guelph Mercury.*

Sabbath-School Items.

It is a great mistake in Sabbath-school teachers to allow those who are prompt in their answers, and eager to monopolize the chief part of the time, to succeed in their effort. In some classes one or two answer for all. It is the quiet and backward who ought to receive most attention from the wise and well-qualified teacher. It ought to be seen to that such have special questions, suited to their peculiarities, and that they are encouraged and helped to reply. The teacher who allows the forward scholars to do all or most of the answering in his class fails of the greatest good to both those who answer and those who are silent. In the exercises of the best taught class every scholar bears a willing and intelligent share.

The English Sunday School Teacher says:—"The Bishop of London has but stated a truth when he said that 'Sunday-schools are a necessity both for children and grown-up members of the Church.' And it will be a great blessing when grown-up members realize the idea."

In answer to the question, "At what time shall Christians be released from labor in the Sunday-school?" President Thompson answers, pithily, in *Our Bible Teacher*:—"When God shall say to them, It is enough, come up higher."

When a Sabbath school teacher has the idea that no preparation for his class is needed, but that he may say whatever comes uppermost, he may pretty safely conclude that God has not called him to Sabbath school work, and that he is not likely to be successful. Dr. Chalmers prepared as thoroughly for a class of ragged boys as for his students in St. Andrew's College.

The Ontario Presbytery.

On Tuesday of last week, the Presbytery of Ontario met in the Presbyterian Church, Port Perry. The badness of the roads prevented a full attendance. The Presbytery received notice of the sudden death of the wife of Rev. D. Stewart, of Enniskillen. They minutes an expression of their sorrow and sympathy with Mr. Stewart and united in appropriate prayer. The Hamilton Presbytery sent a call, and deputed the Rev. E. C. Fraser to prosecute the same, from the congregation of Beamsville to Rev. A. Dawson, of Ashburn and Utica. The people at present under Mr. Dawson protested by resolutions of meetings and by pleadings of representatives, against being deprived of their highly respected and greatly beloved pastor, Mr. Dawson, reciprocated the warm expressions of regard by his people. He felt, however, that a certain absence of harmony in Ashburn session, taken along with the seemingly providential coming of the call, without his seeking, led him to decide in favor of call. The Presbytery consented to loose their brother, Mr. Dawson, and let him go to Beamsville. Rev. Mr. Ballantyne is to preach at Ashburn and Utica and declare the pulpits vacant on Sunday the 23rd inst. Rev. W. Beattie was appointed to act during the vacancy, as moderator of the Session, and was instructed to make out a call to a minister as soon the people may be ready. Mr. Scott read the report of a committee on Missionary meetings. A plan was resolved upon, by so grouping the congregations, that meetings shall have been held at all by the third of December, and commencing on the twenty-sixth of November. A communication from Cobourg Presbytery, partly placing Kendal, in Clarke, under the care of the Ontario Presbytery, was read. Rev. Calder was directed to preach at Kendal as often as he might be able to arrange for. The Presbytery placed in Rev. Mr. Branton's hands a call from Wick and Groelbank, and at his request granted him a month's time to consider the acceptance of the same. Rev. H. Currie presented a call from Beaverton to the Rev. Mr. Cameron of Priceville. Mr. Currie was appointed to go with the call to Durham Presbytery and endeavor to obtain Mr. Cameron's acceptance of the call. Rev. Mr. Currie stated that he was convinced of the propriety of the rearrangement of the stations in his present field of labor. To facilitate that he felt it his duty to resign and remove from his pastoral charge. It was resolved to cite all parties concerned to deal with the matter at the next meeting of Presbytery. Permits from the general Assembly were put down for discussion at next meeting, which is to be held in the same place on the second Tuesday of January at 11, a. m.

Presbytery of Ottawa.

This Presbytery held its last regular meeting within Bank Street Church, Ottawa, on the 4th and 6th Nov. Two thousand three hundred and one were present. Among the items of business that were transacted the following are of most public interest. In reply to a letter sent to the Rev. George Turnbull, enquiring into his present position, a letter was read from him stating that he had returned to the communion and service of the Episcopal Church. The Presbytery voted to thank Mr. Turnbull no longer a minister or member of the Canada Presbyterian Church. A pastoral letter was adopted explanatory of the resolution work on the Upper Ottawa and giving the names of the committee appointed to solicit contributions towards this object. The Presbytery also agreed to put forth a special effort to raise before the next meeting the sum of \$500, to assist in building a church at the Mattawan; and to apply to the Hon. the Hudson Bay Co. for the grant of a parcel of land sufficient for the site of a church and manse. The Financial returns for last year were examined in regard to whether the congregations within the bound had contributed to all the schemes of the Church or not, and the Clerk was instructed to write to those in default and urge them to have these collections taken up with greater regularity in the future and stating that when congregations do not contribute they shall give reasons to the Presbytery for their omission, the reasons for the omissions last year to be sent in before next meeting. A deputation was appointed to visit the congregation reported in arrears and urge them to have these at once paid up. Mr. Crombie was appointed to moderate in a call in Knox Church, Ottawa, whenever requested to do so by the session. The Rev. D. M. Gordon being present, was invited to sit as a corresponding member. In cordially accepting of the invitation, he suggested the propriety of appointing a small committee to confer with a committee of their (the Kirk) Presbytery in regard to co-operation in carrying on the Home Mission work in general, and specially in visiting the shanties on the Upper Ottawa. The Presbytery agreed to act at once upon the latter part of Mr. Gordon's suggestion, and accordingly appointed Messrs. Moore, Joseph, Whyte and Williams to carry it out. Mr. James Whyte was appointed to attend the next meeting of the Presbytery of Brockville, and confer with them as to the desirableness of transferring the congregation of North Gower and Gloucester to the Presbytery of Ottawa, and ascertain if they were willing to make such a transfer. A scheme of missionary deputations was agreed upon, and the several members of Presbytery appointed to give a day each during the winter to the Home Mission field. Mr. Burns resigned his position of co-ruler of the H. M. Committee, and Mr. Joseph Whyte was appointed in his stead. The next meeting was appointed to be held at Osgoode, on the first Tuesday of Feb. next, at half-past two p.m. The first sederunt is to be occupied with the transaction of general business, and in the evening a Presbyterian visitation is to be conducted and a religious conference held.—*J. OANSWELL, Clerk.*

Presbytery of Brockville.

The Brockville Presbytery met at Prescott on the 4th inst., Mr. Binnie, Moderator. Mr. Rowat declined the call from Dunbar. The Assembly's Remit on Union is to be considered at next regular meeting, and the decisions of sessions and congregations on this question are to be handed in then. Delegates to the Assembly are to be appointed at that meeting, and all the Session Records brought for examination. The next regular meeting of Presbytery to be held at Prescott on first Tuesday of February next, at 2:30 p.m.—*J. HASTIE, Pres. Clerk.*

Good Advice to Christians.

1. See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman.
 2. Do not set yourself up as a standard. Shun all censoriousness. Remember that each one "to his own Master standeth or falleth," and not to you.
 3. Let nothing keep you from the Saviour. Never be tempted to stay away from him by unbelieving doubts, by past neglect, by present fear, by anything. Be more intimate with him than with any earthly friend.
 4. Never rejoice in your own strength. A child looking to Christ, is stronger than a strong man armed. Be resolute in looking to him alone for strength.
- Finally, Do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour?
- On Friday last a soiree was held in Cook's Church, in honor of Professor Gregg, the late pastor of the congregation. The Rev. Mr. Reid occupied the chair, and the audience was largely and enthusiastic. An affectionate address was presented from the ladies of the congregation, accompanied with a purse of money and a beautiful silver tray, and silver tea and coffee service complete.
- As will be seen from Mr. Cochrane's letter, no preachers or ministers have been engaged for the winter to supply the stations on Lake Superior. It is a matter of painful regret that in this way those promising openings will in all likelihood be lost to the Presbyterian Church. What was the difficulty, or who are to blame we of course cannot say, but the fact is very much to be deplored.

The Poor Man's Sabbath Day.

BY GERALD MASSBY.

The merry birds are singing, And from the fragrant sod The spirit of a thousand flowers Go sweetly up to God; While in his holy temple We meet to praise and pray, With cheerful voice and grateful lay, This summer Sabbath day.

MARY'S PROTEGES.

BY MRS. GEORGE CUPPLES, AUTHOR OF "MATTIE'S MATCHES," ETC.

Little Mary Hay is our doctor's niece, the orphan child of his younger brother who along with his young wife and baby, was killed during the Indian mutiny. Everybody, therefore, in our neighborhood looks upon her as almost common property, though for that matter, had no such dreadful catastrophe overtaken her parents, she would have made herself just as surely "everybody's body." It is just in her, men, as George Whishart, our cobbler says; "she has the bonny coxwing ways that it's my belief a heart o' stone would have to give in to her.

think of what he was, and how respectable his parents were, before he began to drink, they will give him one chance more." "My dear, if I thought there was the least shadow of a hope, I would gladly help you, but knowing how many chances the man has thrown away—" "Hooty-hooty! what's all the commotion about?" said the doctor, walking in; "my Mary in tears! that's a sight to see."

help you; we must see if we can get you that." Mrs. Dawson died the next morning George Whishart, the cobbler, offered his garter to the bereaved family, and engaged to look after the man to see that he got into no mischief. "You may depend I'll keep an eye on him, Miss Mary," he said to that little lady, who had been taking an active part in the removal of the children; "there will be lots of folk wanting to give him a drop o' drink to cheer him like, or just because they may want an excuse for taking some themselves, or because it's the fashion to have out the bottle at a funeral, but we'll have nothing but water at this one say what they like.

"If we could only make money ourselves," said Mary, she having got into the habit of thinking and acting as if she were a member of the thatched cottage. "I wonder if it could be possible. Yes! I have it," she exclaimed, after a little reflection. "We might gather fir-cones in the wood, and then the potatoes will be coming soon. I suppose aunt would never hear of me picking potatoes, but I can take care of baby, and have the kettle boiling for your supper when you all come back."

Be of One Mind. It is very common for the foes of a sect to point to the denominational differences existing in Christendom as though these were necessarily divisive and destructive of Christian fellowship. Undoubtedly Christian unity is manifested when the followers of Jesus see eye to eye in things ecclesiastical. And whatever promotes or keeps alive ecclesiastical bitterness, whatever fans the flame of sectarian jealousy or strife, or unchurches those who give credible evidence of their oneness with Him who is the Head, is at war with the spirit and precept of the gospel.

Care for Daughters.

Would you show yourself really good to your daughters? Then be generous to them in a truer sense than that of heaping trinkets on their necks. Train them for independence first, and then labor to give it to them. Let them, as soon as they are grown up, have some little money, or means of making money, to be their own, and teach them how to deal with it without needing every moment somebody to help them. Calculate what you will give them or will bequeath to them, not as is usual, on the chances of their making a rich marriage, but on the probability of their remaining single, and according to the scale of living to which you have accustomed them. Suppress their luxuries now if need be, but do not leave them with scarcely bare necessities hereafter.

[TO BE CONTINUED.]

Going recently into the chamber of death where a friend had, a few moments before passed away, Dr. Prime said to the bereaved wife, "So, it is all over, is it?" She answered calmly, "No; it's only just begun." In how true and how joyful sense to the Christian is death—not an end but beginning!

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Official Announcements.

MEETINGS OF PRESBYTERIES. Toronto.—In Knox Church, Toronto, on the 1st Tuesday of December, at 11 a.m., when Session Records will be called for.

BIRTH. At Winnipeg, Manitoba, Nov. 24th the wife of Rev. Prof. Bryce, Manitoba College, of a son.

DEATHS. At Clinton, on the 21st ult., the infant son of the Rev. F. McCuaig.

Commercial.

PRODUCE. There has been but little movement in the market since our last, and the tendency of prices has been downwards.

FLOUR.—Prices close at a decline on last week's figures. Spring wheat extra brought \$5.45 on Friday.

WHEAT.—A fair enquiry has prevailed but at easy prices. There were sales on Friday of car-lots of No. 2 fall at \$1.22, of local well at \$1.20 and \$1.21, and of No. 1 spring at \$1.13 on the track.

OATS.—Is fairly steady; a car-lot sold on Tuesday at \$4.80 f.o.c. Small lots are unchanged at \$4.80 to \$5.25.

PEAS.—There is still no movement to notice but the tendency seems downwards. Street prices have fallen to 57 to 60c, which is probably the value of cars on the track.

RYE.—Sells at 65c on the street. PROVISIONS. CHEESE.—Small lots are firm at 12 to 13 1/2c.

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