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## Contributors and Correspondents.

### ENGLAND.

#### CHILDREN'S MISSIONS IN LONDON.

"The Children's Special Service Mission," is one of those quiet, earnest agencies for good in which evangelists and unsectarian men in London and out of it are uniting so happily at the present day. Its origin is recent, but it is rapidly taking hold of the attention of the Christian public, and commending itself to their sympathies. Its great aim is to lead the Church of Christ, and Sunday-school Teachers, especially, to make more direct and earnest efforts for the present salvation of children. Its members believe, not only in sowing good seed in young hearts, but in reaping fruit from it, and seek to extend the same faith to others. Its origin I believe is traceable to the interest produced by a visit of Mr. Hammond, the children's Evangelist, to London, some fifteen years ago. Then the hearts of some of the principal workers were drawn to this form of effort, and services begun which have ever since been maintained with ever-growing satisfaction. The principal of these are two, the one in the south of London, at Surrey Chapel, (once Rowland Hills, now Newman Hall's) of which the Messrs. Tyler are and have all along been the leading spirits. Having been present one afternoon when the whole subject was discussed at last Millmay Conference, I was anxious to see for myself what I could of these special services for the young, especially where they had been longest in operation. At Surrey Chapel the regular meetings are held on Sunday, Tuesday and Thursday evenings. At one of the latter I was recently present and beheld with great interest and satisfaction the quiet, earnest, loving, orderly manner in which everything was conducted. The place was a large school-room hung with the usual Scripture texts, maps, &c. The leaders on the platform were all young men, all engaged in business throughout the day, but they had evidently left that in the offices and ware-houses and were here with the most tender and affectionate yearning seeking to lead the little ones to Jesus. Among the children were their teachers, mostly young women, aiding in keeping order and otherwise promoting the object in view. The gathering numbered about a hundred and fifty—much smaller than it often is, especially in the winter. The exercises consisted of frequent singing of hymns, short prayers, reading of Scripture, with a simple Gospel address based upon the story of the Israelites' deliverance from Egypt, and the typical promise, "When I see the blood I will pass over you." The prayers were all very brief, sometimes silent, sometimes special in compliance with special requests, which the children were invited to put in during the singing of a hymn. It was very touching to see a little boy of eight step up to his kind friend and whisper to him that he wished to be prayed for, that "he might love Jesus," then a little girl asking prayer for her sick aunt, another for her brothers and sisters "that they might be brought to the Saviour," and another "that she might become more like Jesus." Exactly at the end of an hour those who wished to leave were allowed to do so and the rest (by far the larger part) remained for half an hour more of conversation and prayer, in which the children were dealt with personally as far as possible, being gathered in little groups apart by the teachers and leaders of the meeting. Then at the close of this following a meeting with young people of more advanced age and understanding, in which the exercises were of a very similar character.

The other Central Services are held in the North of London, in St. Jude's Elementary School, Millmay Park, in the vicinity of which the late Mr. Penfather, formerly President of this Mission, so well known for his high-toned Christian philanthropy, was rector. I need not describe the exercises here, as they closely resemble those just detailed, conversation being and all, with some additions to be noticed hereafter. The Superintendent of these is Josiah Spiers, Esq., "The Children's Evangelist," though since giving himself, his time, and his means freely to the work, he has been called to occupy a much wider sphere of usefulness. He was a certain extent enlisted in the work at the time of Mr. Hammond's visit, but more fully still when five years ago, on the banks of Llandudno, a beautiful watering-place in the North of Wales, he thought it over to him to gather the little ones and lead them to sing some hymns, and to read a text upon the sands, as some of the children may remember seeing the

incident graphically commemorated in one of the children's illustrated papers. Now the movement in his hands has taken the shape of a regular summer campaign, a succession of seaside services, for a week or two at each place, twice a day on the beach, when first and commonly a third in the evening in some public hall. At the latter of these alone was the after meeting practicable otherwise they were much the same, as I had the opportunity of observing when present recently with much enjoyment at Eastbourne, a few miles east from Brighton. Sometimes the children with their little wooden spades form an amphitheatre of sand on the sloping beach with tiers of seats, in which they love to gather with their friends in congregations of hundreds, and sometimes even thousands. They show a great love for their kind friend Mr. Spiers, who in temperament, acquaintance with the truth, and powers of song and speech is admirably qualified for his work. Of course he needs assistance and receives it freely, and I have sometimes heard at one meeting voices from Australia, the United States and Canada, as well as Europe. The meetings are always happy and sometimes deeply impressive, and often things are learned afterward which tell of unseen workings of the Holy Spirit, very wonderful and beautiful. One father told me how his little son of twelve had for some time been very anxious about his soul, but had never felt sure of the Saviour, when one day a stranger told them of a lady who, in somewhat the same state, was visited by a minister who talked long with her, but could not get her to see that Christ was offering her salvation, and what she had to do was simply to accept the offered gift. When they went to tea, as she was filling the cups her friend expressed a wish for some tea and continued to repeat that wish more and more urgently though the cup was extended to him, and pressed upon him, till she saw the lesson he was trying to impress upon her, and without longer delay accepted Christ's offered mercy and became a happy believer. The dear little boy, as he listened, in turn found his difficulties and doubts vanish and happiness and peace flow in like a rising tide, and whereas the night before in his very dreams he was praying for mercy, that night he could hardly sleep for thankful joy, and since that, his father added, he has been a very different child indeed. In many such cases of joyful and happy conversion, these unwearied workers find their rich reward. And not only do they aim specially at bringing the children to realize salvation, but most careful consideration is given to what will strike every thoughtful reader as a most important and yet most difficult matter, viz., their after care.

To take them at once into the full membership of the Church is felt in most cases to be undesirable. To leave them to make out for themselves as best they could would be a cruel and most unwise neglect. With the wisdom of the thrifty old Scotch farmer, with the prize flock of sheep, who, when asked the explanation, simply said, "I aye tak' care o' the lambs;" remembering, too, the injunction of the Great Shepherd, so solemnly given, "Feed my lambs," they have given a good deal of attention to providing what Mr. T. B. Bishop, honorary secretary of the Mission, calls "a Fold for the Lambs," in an interesting little pamphlet published by Morgan & Scott, which I would commend to any of your readers wishing fuller information. Several plans have been tried, of which the two principal are connected with the two Central London Services of which I have spoken. At Millmay the prominent idea seems to have been to secure a continued watchful fostering care of the young believers by committing them in groups of two or three (never more than five), to the peculiar care of some person of riper knowledge and experience, and frequently gathering them for purposes of mutual acquaintance and edification. These are known as "The Christian Instruction Class," and between them and the ordinary attendants at meetings, is an intermediate group known as the "Preparation Class," composed of the most earnest of the younger children, and placed under the care of carefully selected members of the "Christian Instruction Class," so that the latter have at once work provided for them in the service of their Saviour. These classes, which have not yet been a year in existence, number 189 in the first mentioned, under the care of 85 workers, and in the "Preparation Class" 181.

At the Surrey Chapel Mission the children giving evidence of faith in Christ are united for fellowship in "The Children's Christian Band," begun with 1870, since when 840 children have been admitted, 35 of whom have joined various Christian Churches. The need of such organization

was early seen, as the little ones when showing earnestness, especially among lads of the poorer class, were most severely and cruelly persecuted by their companions. By this Band it was sought to secure for them mutual sympathy, prayer, and kindred company, as well as, by regular meetings, fostering nurture.

Various modifications and combinations of these two principal methods have been tried elsewhere, such as "The Young Christians' Association" (100 members, one half of whom are over 15 years), connected with Mr. Wignor's services at the New Cross; the "Mutual Association of Believing Lads," and the "Christian Girl's Association," at Dr. Barraud's East End Juvenile Mission.

As to whether the results of these efforts are likely to be real and lasting, Mr. Tyler's account of the first hundred children admitted into the "Band," is, I think, most significant and hopeful. At the end of three years a careful enquiry showed that fifteen had joined the church and were most of them Sabbath-school teachers; thirty-eight were still in attendance upon the children's services, and were consistent in behaviour; the thirty-ninth attendant was the only one ascertained to be unsatisfactory; seventeen occasionally attended, being connected with other denominations; twenty-six had removed to a distance, or gone into service; four slept in Jesus. In all, sixty-six, with whom intimacy was maintained, were believed to be Christian children.

And now, in closing, I cannot but ask myself, Why should we not have some such work in Canada? I fear its Sabbath-schools on the one hand, and churches on the other, are not so complete separately and conjointly as to make it unnecessary, especially in the larger towns. I am satisfied that some measure or modification of it would be worth trying in the effort to "bridge the gulf" between the Sabbath-school and the Church.

#### CANADIAN ABROAD.

London, Sept., 1873.

P.S.—I find Mr. Spiers now in Liverpool, with two or three series of children's services on hand, which are being attended by large numbers and with much interest. When complete some further notice may be taken of them; meantime it is interesting to note that in London a "Children's Evangelistic Band" of willing and suitable workers has been formed for the winter's campaign. They are arranged in divisions, each with its captain, under whose direction they meet for prayer and conference, and go forth to hold meetings when invited. My last evening in London was spent at a more general conference of Christian workers, at the "Edinburgh Castle" Mission Hall, where Reginald Ratcliffe was the chief speaker. I wish I could give your readers some idea of the deep and widespread longing after revival which pervades the ranks of these men and women at present, but want of time and space forbid even the attempt.

Let me correct the account recently given of a child cured of spinal curvature. Its age was nine, and the instrument of the cure was Dr. Cullis, of Boston, of whose Asylum for Incurable Consumptives so interesting an account is given in the last number of the *Sunday Magazine*.

C. A.

Liverpool, Oct. 9, 1873.

#### Presbyterian Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In a letter written by Mr. McTavish, of Woodstock, which appeared in your last issue, exceptions are taken to certain of the terms upon which it is proposed that the different branches of Presbyterianism in this land should form themselves into one Church. Three things are objected to; the first of them being one of the subordinate resolutions accompanying the basis, and which is worded as follows—"That the practice at present followed by congregations in regard to modes of worship shall be allowed, and that further action in connection therewith shall be left to the legislation of the United Church." "This proposal will, if adopted, render permanent," Mr. McTavish says, "things of which he disapproves." He does not state what these things are; but it may be assumed that they are matters concerning which congregations have received liberty to act as they themselves may choose to determine; and, if so, no matter what may become of the above proposal, that liberty will not be interfered with. It is further objected to the resolution in question, "that it binds the Church to sanction it knows not what." In reply to this, it is sufficient to say that Presbyterianism practices no concealments. The freedom exercised in regard to modes of

worship means simply the freedom sanctioned or allowed by the negotiating Churches, and what that amounts to no one need have any difficulty in discovering.

Another serious charge has respect to a question bearing upon the subject of the Headship of Christ over the Church. The Union Committee are accused of having failed to implement the instructions given to them by the Assembly of 1872, which were to the effect that an endeavour should be made to secure from the Committee of one of the negotiating Churches a satisfactory statement on the above mentioned subject. The duty here specified was discharged, and from the manner in which it was performed, the Committee, as Mr. McTavish admits, received thanks and commendation from the Assembly. Authoritative documents were laid upon the table which showed clearly the position occupied by the Church as to the point in question. Let it be observed that the Headship of Christ over the Church, as the expression is here used, means to all practical intents simply the right and duty of the Church to govern its procedure by the word of God, free from all State control or interference. A brief quotation from one of the documents referred to will show in what light this matter is regarded by the sister Church. In the "Act of Independence," as it is termed, we find this claim put forth on behalf of the Supreme Court of that Church, namely:—"That the Synod has a perfectly free, full, final, supreme, and uncontrolled power of jurisdiction, discipline, and government in regard to all matters ecclesiastical and spiritual, over all the ministers, elders, Church members, and congregations under its care, without the right of review, appeal, complaint, or reference by or to any other Court or Courts whatsoever, in any form, or under any pretence." This—and there is a good deal more to the same effect—is surely strong enough to satisfy the most advanced assertors of Church authority and independence. What, then, it may be asked, is the obstacle to the cordial acceptance on all sides of a document containing so unmistakable utterances as these? The Act, as it appears, was framed and put in force soon after the troubles that culminated in the disruption of 1844; and the epoch which thus marks its origin causes it to be disliked by some. "It was regarded," Mr. McTavish tells us, "by the fathers of the disruption not only as not justifying the conduct of those who passed it, but as not even an honest document, and designed to mislead the people." What measure of truth there may be in this implied charge against those fathers we cannot say. It is human to err, and we ought not to wonder much if some of them did err in the way of forming rash judgments, since periods of controversy and division in the Church have always been marked by a great deal of mutual mistrust and alienation. But those days are long past, and the time has now come when the least lenient judge of the motives of others should be able to weigh impartially a document such as this is, and to accept or reject it wholly upon its intrinsic merits. With the designs that entered into its origin we have nothing to do beyond exercising in relation to them the charity that hopeth all things. The past may be left to answer for itself, otherwise and elsewhere than here and now; it is the Church of the present that we have to transact with; and no one can feel that it needs any stretch of charity, or more than ordinary candour, to give credit for sincerity to the honoured brethren who profess, today, their adherence to that Act, and their acceptance of it, even as a term of ministerial communion. The only other point in the letter under review requiring to be noticed, is the charge that a change for the worse has been recently made in the fourth article of the basis. In its original form this article read as follows:—"That the Church while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such ecclesiastical relations to Churches holding the same doctrine, government, and discipline with itself, as those ministers and probationers from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted." "In this shape," as Mr. McTavish states, "the article has already been before sessions and Presbyteries, and in this form it seems to command his approval, or at all events to escape his censure. As it appears, however, in the minutes of last Assembly, two words, noted above by their being put in italics, have been altered. The such is omitted altogether, and the as finds its place usurped by an and. The curious may look at the resolution in the light of these minute changes, which produce in Mr. McTavish's estimation a difference in meaning of quite a vital character. In its original form, he says, "the extent of the proposed relations with other Churches was defined and limited; as we have it now that is unlimited." And if, as he further states, the phrase unlimited or undefined relations has any meaning, what follows? Thus for one thing, that "all the sons of the Erskines and Gillespie, of Chalmers and Bayne, must be ready to take their places in the present Established Church of Scotland," and to confess that they have "either been knaves or martyrs by mistake." "If any one," he adds, "can adopt it—the article, to wit, in its new dress—without a feeling of humiliation, we ask if he is prepared to humiliate us who cannot do so, for

drive us from the Church?" Now, we beg to assure our excellent friend that he is quite mistaken in this instance as to his premises. The grievance which he thinks so weighty as to warrant ominous hints of secession, is not an actual one; it is, in point of fact, as shadowy as is the stuff that dreams are made of, having no more authentic an origin than is to be found in a clerical error, or a mistake of the printer. No change whatever has been made in the article, as may be seen by turning to the minutes of the last meeting of the Joint Committee, or to those of the last Synod of the Sister Church. That it should have come forth somewhat inaccurately printed in the minutes of last Assembly is a thing to be regretted certainly.

I close by expressing an earnest hope that Mr. McTavish, and the other esteemed and beloved brethren who act with him, may, on reflection, come to look more kindly on these union resolutions, which have met with such general and hearty concurrence in the Supreme Courts of all the Presbyterian Churches in British North America. The proposed basis has the merit of omitting nothing which the present one includes. It should be specially welcome to every office-bearer and member of the Canada Presbyterian Church, inasmuch as it is merely a return to the simplicity of by-gone days, days when each section of the now United Church was content to accept as its subordinate standards the Westminster Confession of Faith, together with larger and shorter catechisms, adding only, as is now proposed to be done, and precisely to the same effect, a brief explanatory note in regard to the power and duty of the civil magistrate.

Yours truly,

ROBERT URR.

Goderich, Oct. 17, 1873.

#### Query.

Editor BRITISH AMERICAN PRESBYTERIAN.

MY DEAR SIR,—I would like to ascertain through you on what principle the Rev. John Laing, late principal of the Ottawa Female College, is eligible for a call to one of the congregations of the Canada Presbyterian Church? I cannot find his name on the roll of any of our presbyteries, nor on that of our probationers. I cannot find either from our minutes of Assembly that application was made for his reception into our Church at the sitting of our Supreme Court in June last. What, then, is the relationship which he holds to our Church? Will you or some of your correspondents answer?

SPERO.

#### Ventilation.

In ordinary cases, carbonic acid is what we have to get rid of. One twenty-fifth of one per cent is a normal quantity; five times that, or one-fourth per cent, affects a candle, as tested by the photometer. The human frame is apparently less sensitive, and we do not feel the presence of three or four times the normal quantity of this gas; although the organic exhalations that often accompany it may compel us to ventilate for the sake of comfort.

A man would expire a quantity of carbonic acid in an hour sufficient to impregnate a thousand cubic feet of air to the extent of one twenty-fifth of one per cent (.04 p. c.); but as the air already holds that amount in a normal state, he will, of course, expire sufficient to raise the percentage of two thousand cubic feet from .04 to .06, which we have stated to be the limit that ought not to be passed; therefore we must supply two thousand cubic feet of fresh air hourly per man. Donkin's estimate of the carbonic acid given off is one-half greater than the above; he therefore states that three thousand cubic feet per man are required. Do Chaumont concludes that our standard of purity ought not to be lower than .6; and, assuming Smith's estimate to be correct, we ought to add one-half to the number of feet stated by him, and demand that three thousand cubic feet per man be introduced hourly. This addition is made on account of the fact that the gases diffuse themselves very slowly and unequally, and when the draught is strong (as in a small room), not at all. If now we could change the air of a room at the rate of once every ten minutes, we should renew the air six times an hour; and each man, if allowed five hundred cubic feet of space, would get his three thousand cubic feet of air per hour. But the fact is that such rapid ventilation is not to be expected; and the least space that it is safe to allow per head is a thousand feet. To provide for the supply of three thousand feet per hour, so that the velocity of the current at the point of entrance shall not exceed five feet per second, forty-eight square inches of total inlet and outlet area should be provided. In cold weather we can endure much more than .08 per cent of carbonic acid; and this is an important point in our cold climate, when the air must be warmed before it is introduced.—T. Sterry Hunt, LL.D., in *Herald of Health*.

CRISIS OF INDIA.—The census of 1872 shows a population of 44,891 in Calcutta, 644,405 in Bombay, and 895,440 in Madras. In Calcutta there were 899,857 males and 147,744 females, or two to one. In Bombay there were 899,716 males and 244,693 females, or five males to three females. There were nearly 200,000 Hindus in Calcutta, and above 400,000 in Bombay, 181,000 Mahometans in Calcutta, and less than 185,000 in Bombay.





Sabbath School Teacher.

LESSON XLV.

November 2, 73 } HOSANNA TO THE SON OF DAVID. { Matt. xxi. 8-16.

COMMIT TO MEMORY vs. 15, 16.

PARALLEL PASSAGES.—Luke xix. 37; John xii. 17.

With v. 8, read Lev. xxiii. 40; verse 9, Ps. cxviii. 25, 26; with verses 10 and 11, Matt. ii. 23; verse 12, Mark xi. 16-17; verse 13, Deut. xiv. 22-27; verse 14, Jer. vii. 11; with verses 15 and 16, Ps. viii. 2.

CENTRAL TRUTH.—Christ's King in Zion.

INTERNATIONAL TEXT.—Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Matt. xxi. 9.

Some of Christ's acts were not understood at the time, but became intelligible afterwards. (John xii. 16.)

Some of them were done in direct and intentional fulfilment of the prophecies. (John xix. 28.)

Some of them had a symbolical character, the outward act being of no consequence, but as it showed an inner meaning (John xiii. 5). All these features mark, in some degree, the incident we are now to study, the entry of Christ as a King into Jerusalem.

We shall do well to note the time and the place.

1. The time. The closing days of our Lord's ministry—the Saturday (as we now call it) before the crucifixion—the Sabbath spent in rest at Bethany, and the Monday morning (as we say) when he visited the temple and cleansed it.

2. The place. The people were assembling for the Passover. The company of which Christ was one comes from Jericho towards Jerusalem; approaches by way of Bethphago and the Mount of Olives, enters the city, and the temple; the Master looking round about on all things (Mark xi. 11), then returns to Bethany for rest (as above), and then on the Monday re-enters the city and the temple, blighting the fig tree on the way. It is by comparing one with the other, the Gospel accounts, that we see this connected order.

A series of questions will best bring out the points on which attention should be fixed in this lesson.

1. "Why should the Redeemer encourage this popular movement?" He did nothing in secret. He was not a dark conspirator. He had nothing to conceal. He taught the people, and the people let alone, heard him gladly. He had disciples whose duty and privilege it was to show they were on his side. It was a joy to them to own him. He does not repress this joy. So "a very great multitude," &c., v. 8.

2. Why should he "arrange for entering the city thus, riding on a colt or foal, with the mother-animal beside."

First, because it was proper to take the appearance of a leader and commander among the people. And riding enabled him to do this; the simple arrangement was easily made, vs. 2, 3. But he does not ride as a proud conqueror, or a common warrior, on a horse "out of Egypt," but on "the foal of an ass." This act of his was obscurely alluded to in Isa. lxxiii. 11, and Zec. ix. 9. So obscurely that only the event could make it plain. No impostor could have copied from this prophecy and prepared a scene from it.

3. But why should such an act find a place in prophecy? Not on its own account but on account of its significance. Jesus held himself out as a king, but with a kingdom not of this world. (John xviii. 36.) He also claimed to be the Son of God. The temple was "His Father's house." He had authority and commandment from His Father. He was to cast out the evil, and to reprove the ungodly. He had been doing all this in words. The people only hear in part, and of those who hear, only a few believe. There shall be one public, open testimony to his claims before he closes his ministry. It is at the Passover; at Jerusalem—moves "the whole city" (v. 10), excites the utmost inquiry, is carried onward to the temple, before his most decided opposers, leaving them without excuse. It is a display of authority, which men feel and obey. It is saying in a way proper to the time and place, "All power is given unto me." All this was besides attended with displays of miraculous power which could not be gained; in judgment, as on the fig tree (Mark xi. 12-14, a sign of coming curse on a barren nation), and in compassion, when v. 14, "the blind and the lame came unto him in the temple, and he healed them all."

4. Why did the people move in this? Possibly they did not understand it all themselves. But they were roused by the raising of Lazarus. John ix. 9, 10, 17, 18. Those who belonged to Galilee were not without some enthusiasm for their prophet (v. 11). Enthusiasm easily spreads. They knew how kings used to be honored by cutting down the branches (2 Kings ix. 13), and spreading the garments. They remembered the hopes of the nation. With views more or less clear they hailed in Jesus the Messiah, and cried, "Hosanna!" v. 9 and v. 15, "Hosanna to the Son of David!" (this from children's voices, and in the temple).

5. How could it be fitting for Jesus thus to enter the city? He rode on a colt never ridden before. A new king, a new kingdom, a new way of entering. He entered his own city and his Father's house. He knew the malice of the chief priests and scribes. He knew this would further arouse it. But he intended to bear their malice. He steadfastly set his face to go toward Jerusalem. He entered it in triumph, though knowing well that he entered it to die.

6. What effect did all this produce? It vindicated Christ. The common people heard him gladly. He was a king; but no one pretended that he made himself a king like the Caesar. It honored Christ. The voices of the disciples on the way, and the chil-

dren in the temple honored him. Hear his quotation from Ps. viii. 2 (which study, and see the rest of it, "that thou mightest still the enemy.") It roused the fear and anger of the chief priests and scribes, and so hastened the betrayal, trial, and death of the Redeemer. The guilt, however, was all theirs, the grace all Christ's.

7. What may we learn from all this?

(a) There is a plan running through the life of Jesus. Nothing is of chance or accident. Even the animal on which he rides: a matter of arrangement and perfect fitness. He who sees the end from the beginning settled it all. Acts ii. 23.

(b) There is a plan running through all Scripture. The Old Testament and the New are from one hand. The history is in the prophecy. What is now obscure will one day be clear. 2 Pet. i. 19.

(c) Jesus Christ did "nothing amiss." No violence in taking the ass and her foal. The hearts of the owners were disposed to agree. No unseemly display in his "triumphal entry." He was the "king, meek and lowly," "having salvation." No violence in the temple. His personal authority was enough to overawe the intruders. No resentment of the chief priests' injustice. "He reviled not again."

(d) We should praise Him—teachers, children—all of us. "Our goodliest trees are best used when laid under his feet, our richest possessions to swell his triumph. He will come again! The triumph will then be complete, and for ever. He will purge all His temple of all that lurks or annoys, and they who were with Him in the humiliation shall reign with Him for ever!

ILLUSTRATION.

"The people of the East," says Roberts, "have a robe, which corresponds with the mantle of the English lady. Its name is Salva, and how often it may be seen, spread on the ground, when men of rank walk! I was not a little surprised soon after my arrival in the East, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told it was for respect to me. I must walk on them, to show that I accepted the honor."

SUGGESTIVE TOPICS.

Importance of Christ's public entry into Jerusalem—prophecy concerning it—the time of the entry—name of the great feast about to take place—why made near the close of his ministry—the Mount over which he came—the acts of the people—why Jesus encouraged them—the significance of riding upon an ass—prophecies in regard to this—the obscurity of these allusions—the probable reason for it—why an impostor would have missed fulfilling them—the cry of the multitude—the inquiry from Jerusalem—the reply of the multitude—why displeasing to the chief priests and scribes—Christ's acts in the temple—his authority for them—the miracles attesting his authority—the classes healed—the complaint of the scribes—Jesus' reply—the fitness of this prophecy as a rebuke to them—the lessons we may learn.

Price of a Soul.

It was a Kentucky home, and the abode of wealth and plenty. The joy of the home was an only daughter, the pet and pride of her father's heart. Lately sadness had come over her. She felt her sins before God, and was trying to be reconciled to him. The father tried to divert her. Scheme after scheme was tried, but none were successful. She still felt the burden of her sins, and could not find pleasure in the lightness and tolly in which she formerly delighted. A dancing party was approaching. Her father wanted her to attend. She declined. He urged, but she would not consent. He offered stronger inducements. He would get for her dress the finest silk that could be obtained. He would put around her neck the most beautiful gold chain and watch that could be bought. A new set of diamond earrings and bracelets should sparkle on her person. He would adorn her with all that was envious of her beauty and the richness of her apparel. The glittering but conquered her and she went. Her wonted lightness and mirth returned, and the proud father felt, for a little time, that he was fully paid for all that the dance had cost him. But there was one fearful item yet to be paid. The daughter took cold on the night of the dance. It was slight at first, and nobody thought anything of it, until weeks passed and it still lingered with her. Then the hectic glow was seen on her cheek, and the transparent paleness was in the skin, and the more than natural brightness and beauty beamed from her eyes. The physician whispered that there was no hope, and a settled gloom spread over the face of the dying one, and an awful awe comes down upon the heart of the almost frantic father. Physician after physician called, and expense after expense incurred, but disease marches steadily on, until it is plain that his work is well nigh done.

One morning she revived a little; she called for her beautiful dress and had it spread out in all its beauty on a chair before her. Then she called for the watch and the chain, and the diamond earrings, and the sparkling bracelets, and had them laid on a table beside her dress, where in all their loveliness they could glance upon her. Then she sent for her father. He came into her room. He stood by her bedside. Her feeble voice gathered its last strength. "Father, three months ago I felt the burden of my sins. I determined to seek a Saviour. You persuaded me to put it off and lured me to go to the dance. I want God's Spirit left me. My impressions vanished. Then, stretching forth her transparent hand, and pointing with her bloodless finger at the gaudy toys that lay before her, she said: "Father, there is the price of my soul," and with a gasp or two for breath she was gone.

This is no fancy sketch. It was too sadly true as more than one can testify.—*Memphis Presbyterian.*

Our Young Folks.

Careful and Kind.

Pray be gentle, 'till a sister! Softly touch those painted wings; Butterflies and moths, remember, Are such very tender things!

Carefully, my pretty wee one, Press the sheltering twigs aside, Just to view the naked nestlings Safely sleeping side by side.

Gently stroke the playful kitten; Kindly pat the patient dog; Let your unmolested merrily "Spare the woman, the snake, the frog!

Wide is God's great world around us; Room enough for all to live; Mar no creature's brief enjoyment; Take not what you cannot give.

—S. H. Browne.

Trust.

Nat crawled out of his poor little bed, which hardly deserved the name of a bed at all. The room was very bare and very cold. As Nat slipped on what remained of his only pair of shoes, a heavy cloud seemed to settle down on his face. His mother, a little woman with a face pale and worn, but cheerful nevertheless, was putting a few crusts of bread with three or four cold potatoes upon a plate.

"I do say, mother," said Nat, shivering and looking about the room, "it is no sort of use, we shall have to give up. I don't see but we shall freeze to death, with no fire, and starve besides;" and Nat sat down upon the side of his bed and leaned his face upon his hand. "I can't get a bit of work to do, and there isn't a person in the world that cares a cent about us," he continued, dejectedly. "It seems as if I should not care so much if it was just myself; but to see you cold and hungry, mother, is more than I can bear," and Nat burst into tears.

"Why, my boy," said his mother cheerfully, "don't give up so. Don't you remember that we have a Father who sees all our troubles, and if we only trust him he will help us."

"Though he slay me, yet will I trust in him," is the trust we want to have, Natie," said his mother, sitting down by his side and putting her arms round his neck. "We have each other left yet, and we are not really sick"—her eyes grew a little dim as she looked at Nat's pale, thin face—"and there is that nice teacher at the mission school, you know, who thought he could do something for you."

"Yes," said Nat, wiping his eyes with the back of his hands, "but I have not seen him, and don't know as I ever shall; my clothes have got so bad now that I can't go to the school."

"Well, dear," said his mother, "we will eat what we have and be cheerful. We shall not starve to-day, and maybe you may get a few pennies for sweeping, and I may find a little washing to do; at any rate we will try hard one day more. We must look as cheerful and pleasant as we can, too, for people will be more likely to help us if we smile and look pleasant than they will if we look cross and sour."

Nat tried hard to smile and eat his share of the scanty breakfast. Bidding his mother good-by, he took his old broom and started out. He walked painfully up street after street, for his feet were covered with chilblains, and his old shoes were hard and full of holes. At last he selected a crossing to sweep where he thought rich and fashionable people might cross, and patiently waited, trying to look cheerful and smiling. During the forenoon he got a few pennies; but as the afternoon wore on he felt very faint and hungry, and leaning on his broom he began to think of what his mother had said in the morning. "Though he slay me" kept ringing in his head.

"Ah," he thought to himself, "I have not really trusted. When everything goes well, the trusting is easy enough; but when it comes to the 'slaying' I give in." Hearing voices near him he started, and looking up saw the mission school teacher. Such a gleam of hope shot through his heart that it lighted up his face, and he felt as if help had come.

"Ah, Nat, how do you do?" said his teacher pleasantly, while the gentleman who was with him looked on with some surprise. "How are you getting on now?" "Not at all," answered Nat, trying to smile.

"I'm sorry," said his teacher. "I hoped I was going to get a chance for you last week, but I lost it. Well, keep up your courage, I think we will find something yet," and the gentlemen walked on.

Nat looked after them with tears all ready to come into his eyes. "Courage, with nothing to eat," he thought, leaning on his broom again; "but that is not trusting, and I really mean to trust, for there's nothing else I can do;" and shutting his eyes for a moment he sent an earnest little prayer to the loving Heavenly Father who is just as ready to hear us when we call to him from the noisy street as from the hush of the church.

"Hullo, there, youngster," said a hearty voice. "Hold my horse, here, and I'll give you a quarter."

Nat dropped his broom and ran eagerly to the horse. A portly gentleman stepped with some difficulty from the carriage. Nat looked at him and smiled pleasantly. "You think I am rather awkward, youngster," he said; "but I'm only just off the water, and your miserable hand traps I can't manage."

"Oh, no, sir, I did not think so at all," said Nat, looking at him wistfully, for his own dear father died at sea, and there was a charm about anybody who had been on the water.

Something about the smile on Nat's wan face must have attracted the gentleman, for he turned back after he had started up the steps of the house.

"See here, my boy," said he, "what were you thinking about when I drove up?"

Nat blushed faintly and hesitated a little.

"You looked as if you were up in the sky, or somewhere else, and I had to scream at you as if you were a mile off. I should like to know what you were at."

"I was trying to trust, sir," said Nat, softly, looking down.

"To what," exclaimed the gentleman, looking at him in astonishment.

"To trust in God, sir," said Nat, looking up in his face. "Mother and I are very poor and have no friends, but she feels sure God will help us if we trust in him."

Captain Reid, for the gentleman was a sea captain, thrust his hands into his pockets and whistled a little, looking hard into Nat's face.

"What's your name?" he asked suddenly.

"Nat Raymond, sir," was the answer.

"Raymond," exclaimed the captain, "was your father's name Nathan?"

"Yes, sir," said Nat in some surprise, "and he died at sea. Did you know him?"

"Know him?" said Captain Reid. "Bless your heart, boy, he saved my life once, when we were both before the mast. Here, tumble into my carriage, and show me the way to your mother, quick!"

Nat would not have been more astonished if the sky had fallen. He glanced at the carriage and then toward his room.

"Let your old broom go to the dogs," said the captain; "you won't need it again; get in quick, and tell me where to go."

"I do say, mother," said a young lady who was looking out of the window, "Uncle Reid is the queerest man. He has been talking with the most miserable-looking boy out here, and now he has actually taken him into the carriage and gone off with him."

"He is always doing queer things," said her mother. "He is just as likely to pick up a ragged boy as the Vice-President."

Two or three hours after, Captain Reid came back to his sister's house.

"Where did you go with that ragged boy, uncle?" asked his niece.

"That boy?" said her uncle, "why, that boy's father saved my life once. He died on shipboard on his way home from Australia, more than two years ago. He was going captain next voyage. He touched at Liverpool going out, and I saw him there. He told me if I got home first to see that his wife and boy were getting on well. I have not been here since that time till to-day, and should never have found them in the world, poor things, if that boy hadn't smiled his father's own smile into my face. He and his mother were about starved, I should say, and half frozen, too. But," he added, rubbing his hands together and chuckling to himself, "I guess they will be warm to-night, and if they are ever hungry again it won't be my blame."—*Congregationalist.*

The Mysterious Helmsman.

With a thundering crash that sent fear and terror to the hearts of the bravest men, the mammoth was torn from the deck and became the victim of the fury of the billows that went mountains high and swept the decks at every lurch of the gallant schooner.

The helmsman, with his stiff hand grimly catching the wheel, was swaying like a flag to and fro by the fury of the tornado, and at last, unable to defend his life any longer, he relaxed his hold, and with a blood-curdling yell of despair and agony, was thrown far out upon the raging waters to find a grave at their bottom at last.

In the hold, holding on to the walls so as not to be dashed upon the floor every moment were the seven unhappy survivors of the wreck, who consisted of Captain Blake, first mate Saunders, two seamen, and three passengers, myself among the latter.

"Where are we now, Captain?" I asked, during a momentary cessation of the furious pitching of the schooner.

"Off the coast of Madagascar, I should think," was the reply. "We have drifted at least two hundred miles from our route, I should say."

"Impossible!"

"Fact! I am expecting to go aground every second."

"Why not venture on deck, and ascertain?"

"You would be washed off before you know it."

"But we shall be saved from destruction if we could reach the wheel and stick to it," I persisted.

"Try it, if you think so, but I know I shall never see you alive again," replied Captain Blake, knowing the obstinacy of my nature.

"Well, then, gentlemen," said I extending my hand, "adieu—it may be for a while and it may be forever."

The others did not intercept me, and, after a solemn leave taking, I scrambled up the companion way and reached the top after being twice precipitated to the bottom.

Frantically I held on to the sides of the entrance as an enormous billow suddenly dashed over the side and threatened to tear me away.

It passed me, however, and by the occasional flashes of lightning, I discovered that we were some two or three miles from shore, and headed in a south-easterly direction, although the storm was blowing hard from the northeast, and our course seemed unaccountably opposite from what it should have been.

Involuntarily I glanced over to the helm, and a shudder such as I seldom felt convulsed me, that threatened to make me lose my hold, and it was only through the greatest presence of mind that I did not.

There, beside the wheel, loomed up a tall, dark figure, wrapped in a long, hideous gown that fluttered in the tempest!

I was transfixed to the spot and unable to move. I heard the voice of Captain Blake calling my name, and then as I saw the tall figure advance upon me, I gave a

cry of terror, and losing my senses, fell backwards down the companion way.

The tempest was over and the schooner was saved!

And a miracle had saved it! The main course had been interlashed between the spokes of the wheel at one end, while the other was caught in the mizzen shrouds, thus holding the wheel in position to put the ship astern the shore and heading out for the sea, which was our only safety.

It was the sail I had taken for that fearful figure, and a shroud, torn loose, had fluttered over in the direction where I was standing.

Notwithstanding it is but with terror that I think of that terrible night I spent in the presence of the Mysterious Helmsman.—*The Portfolio.*

The Peasant and the Rose.

A peasant at the foot of the Alps was one day led to accompany an old friend up the mountain-side as far as they could climb. There he lighted on a beautiful rose, such as he had never seen before. It was so delicate in color. And he was surprised to find on examining it that it had no thorn, like the roses that grow in the gardens below.

"Ah!" said he, "this is a prize. A rose without a thorn. Why, that's what folks have been wishing for ever so long. Now I shall have something none of my neighbors will show the like of. It's small, but care and culture can do much for size."

To all this his friend said nothing.

With no little labor, the peasant dug up the plant and carried it carefully home. That very night he tore up his best double rose, his wife's favorite flower, out of the bed before the door of their cottage, and planted this one in its stead.

"The soil is so good there," he said, "it is sure to come to perfection."

So he watched it and watered it, till his proper work was getting to be neglected. And his wife began to hate the sight of the bush, and said so to her husband one night, as they sat together in the lamplight.

And next morning, when the peasant examined his rose more carefully than ever, he found thorns beginning to grow upon it; and accused his wife of winking at a jealous neighbor carrying away the prize and putting a worthless rose in its stead. But he would not be defeated. He set out that very day to climb the mountain and seek for another thornless rose; and, having found it, after much labor, he came home and pulled out the suspected bush, and planted this one in its place. And again he watched and watered till his poor wife lost all patience with him and threatened to tear up the rose-tree. And in a few days thorns appeared once more. There was no peace in the house any longer. The man spent nearly all his time, whilst his wife worked harder and harder for their daily bread, in seeking for thornless roses on the mountain, and he nearly filled his garden with them; and the neighbors laughed as he went about watering them. And when at length autumn came his beds were filled with stunted, thorny bushes, which he was ashamed to look upon. Now he remembered his old friend's silence when he found the first rose on the mountain, and he set off to have his opinion. His friend listened patiently, and then said:

"My dear friend, there's no good in trying to train Alpine dwarf roses; and but little good arguing with a man who fancies he has made a discovery and will outstrip all his neighbors. Let us beware of such vanity. It was there you erred at the first, and see the trouble it has brought you into. Experience is a dear schoolmistress, but a right down good one. Go home, and kiss your wife and set to your old jobs again."

The peasant shook his old friend heartily by the hand, and went home, humbled in heart, and never sought after thornless roses more.—*Good Words.*

"I owe it to my mother, and I mention it with filial piety, for imbuting my young mind with principles of religion which have never, never forsaken me.—*Dishop White.*

As grace begins in God's love to us, so it ends in our love to him. It both makes our comforts greater and our crowns brighter.

He who has one word of God and cannot make a sermon out of it can never be a preacher.—*Martin Luther.*

This is not the time for jest, but for earnest. "Ye are the salt of the earth." Salt bites and pains, but it cleanses and preserves from corruption.—*Martin Luther.*

The service of God should be heart service. That of the lips is only an abomination. We are to "call upon our souls"—to rouse the whole nature in praising and glorifying our Creator and Saviour. He whose heart is full of thanksgiving is living near heaven.

When a believer is in a state of comfort and prosperity, he can read other books beside the Bible; but, when he is in temptation, or burdened with distress, he looks himself to the Bible alone. He wants pure wine, without any mixture of water.—*This shows the worth of the Bible above all other works.*

Attend diligently on ordinances; yet beware of putting ordinance in God's stead. Hath not thy heart said, "I will go and hear such a man, and get comfort, and get strength?" No wonder that you find yourself weak, barren and unfruitful. How should means and ministers help thy soul, except the Lord help? Christ himself keeps the key of his wine-cellar. His ministering servants cannot so much as make you drink, when you come to his house; and, therefore, poor soul, stop not short of Christ; but press through all the crowd of ordinance, and ask to see Jesus, to speak with Jesus, and to touch him; so will virtue come out from him to thee.—*Gurwell.*

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TOPICS OF THE WEEK.

The state of things in Europe has not changed much since last week.

The civil war in Spain makes but slow progress, neither side achieving any very decided advantage.

Frightful cases of violence and destitution through the use of intoxicating liquors are continually turning up.

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

The consecration of the Rev. Mr. Fanquero, as Missionary Bishop of Algoma, took place in St. James Cathedral here on Tuesday last.

The signs of approaching winter are multiplying. It is early yet and we may still have some good weather.

In the fever stricken districts of the States the mortality is still very great, and the consequent destitution appalling.

There is every likelihood of it being a hard winter in the States for the working man.

In Austria, as well as Italy, the proceedings against convents and all religious houses are prosecuted with increasing vigour.

THE CANADA PRESBYTERIAN CHURCH AND MISSIONS.

Every day is showing more clearly what an immense field for Christian work is being opened up before the Canada Presbyterian Church in Ontario, Quebec and the regions to the North-West.

during the summer are practically given up. With such intermittent ministrations these stations cannot be expected to prosper.

DR. CANDLISH, OF EDINBURGH H.

Our readers will learn with deep regret that the Rev. Dr. Candlish is dead. He died about midnight on Sabbath the 19th of this month.

Book Notices.

WOOD'S HOUSEHOLD MAGAZINE.—In Wood's Household Magazine for Nov., the table of contents seems spread for a Thanksgiving feast.

Ministers and Churches.

The St. John's Presbyterian Advocate says:—"We learn, with great satisfaction, that the Rev. Dr. Waters has accepted a call to St. David's Church in this city.

PRESENTATION TO MR. AND MRS. COCHRANE.—On the return of the Rev. Wm. Cochrane, from his visit to the States, on Friday, 17th inst., from their visit to the States, a handsome silver tea and coffee set awaited them at their home.

C. Presented by Zion Presbyterian Church Congregation, Brantford, Oct. 2nd, 1878. It did not require this costly gift, we are satisfied, to assure Mr. Cochran of the high esteem in which he is held by his congregation.

INTER-COMMUNION.—Quite a controversy has been going on among the Anglicans in reference to the fraternization by Dean Smith and others with members of different denominations at the celebration of the Lord's Supper in connection with the Evangelical Alliance meeting in New York.

ORDINATION.—The Rev. A. Carrick was ordained as pastor of the Canada Presbyterian Church in Orangeville, on Tuesday, the 13th inst. The Rev. Mr. McIntosh, of Markham, preached. After the sermon, Mr. Christie, of Mono Mills, proceeded to put the usual questions to Mr. Carrick.

THE REV. NARAYAN SHESHADRI has created quite an excitement by his visit to Canada. We are not surprised that he should have done so. In every respect he is a very superior person.

Mr. Sheshadri is extremely short of stature—perhaps not five feet in height; his complexion is very dark; he wears a white turban, very elaborately folded and neatly placed upon his head.

guage, but in words ending with a sibilant sound, there was a pronunciation much nearer the broken German and English. His English was excellent, and he certainly is a master of that tongue, so difficult to acquire.

INTERPERANCE.—An American writer says:—"It will not be strange if the present effort to abate rather than abolish the evil of intemperance should be assisted by the supporters of the traffic.

Persons who make a peculiar profession of godliness, should be peculiarly circumspect in their moral walk; else, they hurt not only their own character, but, above all, the cause of religion itself.

Contributors and Correspondents.

A Reviewer Reviewed. Editor BRITISH AMERICAN PRESBYTERIAN. DEAR SIR,—I observe remarks in your paper of the 17th inst., over the comprehensive signature, "Presbyter Junior."

This writer labors hard to make out that I failed in carrying out my alleged purpose of dealing tenderly with Mr. M. and his friends, and vigorously charges me with misrepresentation, and using offensive epithets, &c., to vilify his proteges.

Let us look and reflect on some of Mr. M.'s words: "But I must frankly say that, looking at things as they are, taking into consideration the past history and present state of the Church of Scotland in Canada, I do think a union with that Church is not desirable at the present time."

Could anything be penned more insulting than the above imputations and "insinuations." He will readily receive an "evil report" from his brethren regarding the members of the Church of Scotland, but he cannot credit the testimony of his most intelligent brethren, when they assure him that "the brethren of the other Church hold as firmly as themselves the doctrine of Christ's Headship."



respective churches; and, moreover, appears in a paper avowedly published in the interests of Union, and received and supported by members of the Church of Scotland, and this paper, containing so much valuable information, would, I can aver, be much more generally supported by our Church, were it not for such occasional "insinuations" and offensive utterances from such writers. And not only do these most uncharitable utterances of the present engender very uncomfortable feelings, but serve to recall to the minds of many the most violent and abusive accusations in which this class of men "were so ready to charge us with," when sitting in judgment on us for more than a quarter of a century. And is not all this designed and fitted to damage the remit before the Church? We have received in good faith the proposition of your first worthy delegate to our synod, when he said, "Let bygones be bygones." We still believe that such is the honest desire of the vast majority of the Canada Presbyterian Church. If we could suppose that these are but a mere remnant of this class of men, who would exercise such lordship over us, we should say in all sincerity, *Let the years be long and many before this proposed Union shall have been accomplished.*

This reviewer charges me with applying offensive epithets to Mr. M. He evidently does not understand the meaning of epithets, or he designedly converts my representations of things to epithets against Mr. M., in order to raise a storm of indignation against me. I have used no disrespectful epithets against Mr. M., but my reviewer, who has an aptness and fondness for offensive epithets, addresses the epithets, "bigoted," "straightlaced," "self-righteous Pharisees," as if I had used them against his "wise, godly men." At the same time he waxes wroth because I dared to use complimentary epithets to members of his own Church who differ from him. I did not even question Mr. M.'s piety. We know well that "ruly piety men" pronounce most erroneous and harsh judgments, such as the sainted Elijah. Probably Mr. M. may not, like Elijah, have his eyes opened to discover his errors in judgment in the Church militant, seeing that he refuses the testimony of credible witnesses, and would avoid personal knowledge lest he should be tainted in the contact, but when he obtains his place in the Free Church triumphant—the only free Church, and shall see then clearly, I have no doubt but that he will greatly rejoice at seeing many of these old associates, whom his superior sanctity led him to shun.

I am also charged with quoting part of a sentence with the view of misrepresenting Mr. M. This was far from my mind. As you, Mr. Editor, repeatedly signified that you preferred short communications, I always studied brevity in words, sentences, and quotations. (Yet I must say with thankfulness, that you did not say so specially with regard to mine.) The entire sentence was before your readers, so that it was very different from quoting words that they had not the opportunity of seeing or hearing. And it remains an obvious fact, that Mr. M. says, of those within the range of his own personal knowledge and experience, that "aversion to the proposed union is most decided on the part of those whose piety is most unquestionable." Of others he writes from hearsay, and unless he has superhuman powers of discerning spirits, even beyond his observations, I should judge it is quite enough to form a decided judgment of the piety of those with whom he associates. But Mr. M. has drawn the line of demarcation between those of whom he has the best means of judging. He has placed those of the most unquestionable piety on the one side; and, as a consequence, those of more questionable piety in the other. When such lines are drawn they are likely to widen, especially in the eyes of him who draws the lines, and the end may be, as in the lines previous to the disruption, those represented as of questionable piety, may ultimately be declared as chaff or something worse than chaff. Who but may have seen and heard too much, of that sort of thing?

My reviewer grows very indignant, partly, perhaps, because I would presume to compare myself with Mr. M. in holding an important truth, and because I indicate that Mr. M. "lauds himself very highly," and then dilates on the sin of self-laudation. Surely any one must infer that Mr. M., being among those opposed to union, includes himself with those of "unquestionable piety." Would not my reviewer castigate me most numerously did I not rank him with them. And to my mind this is a higher praise than to say that his intelligence and judgment was more accurate than all who differed from him. Can my reviewer place any man in a higher position than to say that his "piety is unquestionable," and yet I would not apply to Mr. M. the epithets he penned for him, "self-righteous Pharisees" &c. But I must say, in the interests of truth, that my idea of true, solid piety is, growth in self-abasement and humility, esteeming others more highly than oneself. Such was the piety of Old and New Testament Saints.

The words, "these past years," which my reviewer adduces, are not precisely as in print, or as in my manuscript. Yet I am prepared to maintain the correctness of the sentence should he write three times three years. What has retarded the very idea of proposing union years ago, but the well known fact that some indulged in the harshest judgments towards the Church of Scotland? And why was it that when a motion looking to Union, brought up in the Synod years ago, was most vehemently rejected, but the well-known fact that some in the sister church persevered in offensive utterances against us? And how is it possible to effect a union for many years to come, if sentiments such as he promulgates are in any way countenanced? And can any one imagine that such a Christian, soul-elevating association as the Evangelical Alliance, which has just closed its sittings in New York, could ever be formed in this sinful world, if men indulging in such harsh judgments maintained the sway in Christian Churches? This class of men has undoubtedly retarded union, and seem determined to do their worst to perpetuate division with all its evil consequences. Permit me to give a small leaf out of my "extensive experience," as regards seeing

the evil results flowing from sowing the seeds of strife and bitterness. When urging those of my Church in the interests of truth and Protestantism to associate more closely with the sister Church, the ready reply was, "Those of the Church of Rome will treat us with civility and in a neighborly manner, but not so those of the other Church." And often has it been said by genuine members of both Churches, somewhat as follows: "I fear those hot disruption men must pass away before we can have a hearty union." And so I say.

My reviewer concludes with saying "My object was not to reply to Mr. McKay." And why? Simply because he could not, either in spirit or argument. Hence he adopts the course of vilifying and misrepresenting me. My advice to this Juvenile Presbyter is to withhold his pen until he can subscribe himself "Presbyter Senior," and ere then he may perchance acquire sounder judgment and a measure of Christian charity, so as to enable him to follow in the train of the guardian of "truth and fairness."

I may yet trouble you, Mr. Editor, with some observations on the "Act of Independence," and the position of the Scottish Establishment. Meantime I would commend to the serious consideration of those extremists, the pithy letter in last issue, headed "Erastianism," and signed "L.M.N." This spicy pill should serve them some weeks to digest.

I am, dear Sir, yours sincerely,  
ALEXANDER MCKAY.  
Eldon Manso, Oct. 23rd, 1873.

The Fourth Article of the Basis.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Will you allow me through the PRESBYTERIAN to call attention to the fourth Article of the Union Basis now before the Church. So fine did the spirit of this article seem that I never thought of examining it closely until my attention was called to it, not long ago, by some of my brethren. I quote it in full: "That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in all its branches as opportunity offers, shall at the same time regard itself as being in ecclesiastical relation to Churches holding the same doctrine, government, and discipline with itself and that ministers and probationers from these churches shall be received into this Church subject to such regulations as shall from time to time be adopted."

On this Article I wish the following points to be noted and pondered.

1. Let it be noted that this Article enacts like the second and third articles of the Basis. The second Article enacts that the Westminster Confession of Truth shall be the subordinate standard of this Church. The third Article enacts "That the government and worship of this Church shall be in accordance with the recognized principles and practices of Presbyterian Churches." And this fourth Article enacts "That this Church shall regard itself as being in ecclesiastical relations to certain Churches." Once formed on this Basis the Church is no more free to change, suspend, or withdraw from ecclesiastical relations to any Church covered by this constitutional pledge, than she is free to set aside her Confession of Faith, or her Presbyterian mode of worship. It is idle to say that the "ecclesiastical relations" do not mean much; the words mean a great deal any where, and as the enactment of a distinct Article in a fundamental document they mean everything. This constitutional pledge will enter as an element into the tenure by which the Church shall hold her prosperity, it will limit the freedom of discussion and action in the Courts of the Church; it will at once involve her in responsibilities from the proceedings of the Churches to which she binds herself, and also expose her to be fundamentally shaken by convulsions which may take place in any of them. And moreover, it will make it the imperative duty of all who may seek her fellowship to enquire into the constitution and proceedings of the churches to which she binds herself by this article before they can determine their own relation to her.

2. Let it be noted that as a constitutional element this is a new thing in our history. The honored men who in 1844 organized the Presbyterian Church of Canada as a distinct body of set purpose, guarded against making entangling relations to other Churches a provision of her constitution. Connexion with the Church of Scotland, when it had to be broken, cost them quite enough to open their eyes to the risks and responsibilities involved in constitutional relations to other Churches. Though one with the Free Church they did not take her name and they gave her no constitutional pledge binding themselves to ecclesiastical relations to her. In this matter they reserved to the Church untrammelled freedom of action at all times. The same course was followed in 1861 when the two bodies now forming the Canada Presbyterian Church re-united. It was agreed "that the relations which the United Church shall bear to the Free Church &c. &c. be intimate or otherwise, as the Supreme Court may from time to time determine" (see Kemp's Digest, page 301). To this day we are free to change, suspend, set aside, or draw into closest intimacy our ecclesiastical relations as we may see cause.

3. One of the bodies negotiating Union on this Basis is unlike us in this respect. They do not stand on a free and independent Basis, but sustain to the Church of Scotland ecclesiastical relations involving them in responsibilities in common with that Church and entering as element into the title by which they held their ecclesiastical "prosperity." To the present day the connexion is held fast both by themselves and by the parent Church. It continues until the Union dissolves it, and if any one imagines that Union, according to the present Basis, in very deed dissolves it, he simply shuts his eyes.

4. Let it be noted that this characteristic element in the constitution of the body in con-

nection with the Church of Scotland passes into the Basis, in the enactment of the fourth article, and becomes a fundamental portion of the constitution of the United Church. The Basis commits the whole Church as a unit to regard itself as being in ecclesiastical relations to the Church of Scotland and to certain other Churches. It is evident therefore that by sanctioning this Basis the presbyteries, congregations, sessions, ministers, elders, members and adherents of our Church give their united covenant, binding themselves and their successors after them to regard themselves as being in ecclesiastical relation to the Church of Scotland, and are thus lending to her the weight of their influence as a Church. The Union thus, instead of dissolving the tie now existing between one of the Bodies and the Church of Scotland, in reality, binds to her all the Churches which may enter the Union. It is no answer to this to say that the Basis binds them to her not otherwise than it binds them to certain other Churches. Not less on that account does it bind them by united covenant to the Church of Scotland. It is the characteristic element of the constitution of her daughter in this land, and it has a significance in respect to the Church of Scotland that it cannot have in respect to another.

5. The enactment of this article brings the Union basis front to front with the Disruption protests. This is a grave issue. In another matter—and that, too, a matter in which the Church of Christ ought to consider it her glory to speak out at all hazards—we have found in the General Assembly a fixed resolve to maintain in the Union basis unbroken silence, because it was held that to speak out on that glorious subject would be in effect to call up the disruption protests. But these are imperatively called for the instant an article of the basis commits the United Church to a fundamental and permanent recognition of the Church of Scotland. The protests were laid against the very constitution of that Church as defined and settled by the decisions of the Court of Session, by Lord Aberdeen's bill, and by her own submission and acceptance. As that settlement left her she remains to this day. She has neither confessed nor forsaken, but enjoys to the present the sin which called forth the protests and forced the separation from her communion. While she continues in her sin these continue to witness against her, and no power on earth can silence them. This voice is the voice of Truth, honored by privations and sufferings. But the basis makes it a point to silence them. It goes even a great deal farther. Had it been drawn up for the very purpose of making atonement for wrongful protestation, it could scarcely have been better framed to answer that end, seeing it both cancels the open testimony and restores the severed tie. True, it restores it softly, with foot wrapped in velvet and treading on carpets.

In 1844 men of God regarded ecclesiastical relations to the Established Church of Scotland in a most serious light, protesting that to continue to hold them was to make themselves partakers in her sin, and to "lend the weight of their influence as a church to the support of principles which are incompatible with the purity and liberty of any church by which they are allowed, and which are fitted at the same time to do grievous injury to the cause of the Redeemer throughout the world." They gave body and form to these views by severing the connexion with the Church of Scotland and by organizing the Presbyterian Church of Canada.

JOHN ROSS.

Presbyterian Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Allow me to refer to a communication in the *Globe* of the 14th inst., by the Rev. Mr. McTavish, on the subject of "Presbyterian Union." I have no desire to enter on a discussion of the general question of Union between the Presbyterian Churches in British North America; but it seems a pity that Mr. McTavish should, in a considerable part of his letter, have founded his statements and appeals on which is simply a mistake in the printed minutes of last Assembly. Mr. McTavish writes:—"But there are graver matters still, &c.," and then proceeds to comment upon an important difference in the 4th article of the basis of Union as it stood in 1871, and as reported by the Union Committee, and sanctioned by the General Assembly. This will be seen on reference to pp. 26 and 27 of the minutes. The article is correctly printed in the minutes of the Synod of the Presbyterian Church of Canada, but is marred in the minutes of the Assembly by leaving out the word *such* and substituting *and* for *as*. This is the simple explanation of a matter which is regarded as pregnant with evil. The article, then, should read as follows:—"That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches as opportunity offers, shall, at the same time, regard itself as being in such ecclesiastical relations to Churches holding the same doctrine, government, and discipline with itself, as that ministers and probationers from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted." There is surely nothing to be apologized for in this article, and it seems unfortunate that Mr. McTavish should have spoken so strongly as he does regarding it.

The language employed by Mr. McTavish respecting the Union Committee of the C. P. Church in their dealing with the question of the headship of Christ is quite severe. The committee is accused of "not having attempted, even though enjoined by the Assembly of 1873, to endeavour to secure in

some way such a deliverance as shall meet the views of all parties in this Church." Now, Mr. McTavish may be dissatisfied with the way in which the Committee sought to implement its instruction; but to say that the Committee did not attempt even to do so, is simply incorrect. The Committee was not instructed to formulate, in concert, with the Committee of the other negotiating Churches, something new on this important doctrine, but in some way to secure a satisfactory deliverance. It seemed, indeed, for several reasons, better not to attempt any new statement, should it be found that there were already statements on either side which which might be deemed satisfactory by the other. Accordingly the authoritative deliverances and documents of both the Canada Presbyterian Church and the Presbyterian Church of Canada in connexion with the Church of Scotland were read and considered and these appeared so satisfactory that nothing better could be done, it was thought than for the committee charged with securing a deliverance on the headship, to report to its Assembly the documents and statements submitted by the Committee of the Church of Scotland. And it would be difficult to imagine, we make bold to say, how the headship, in the application of that doctrine which excludes Erastianism, could be more strongly and fully expressed than in the "Act of Independence." This is felt on all hands, and hence nothing remains for those who are still dissatisfied but to say that to report this Act to the C. P. Assembly is to "insult" it; and that the Act is not "an honest document," and was "designed to mislead the people." If this statement is not a gross violation of Christian charity, it furnishes, of course, far more than a sufficient reason for refusing union with the Kirk.

The members of the C. P. Church are entitled to know that this famous Act was not flaunted in our face by the committee of the Church of Scotland, but was modestly produced without a word of historical reminiscence, when enquiry was made regarding the position of their Church, absent the headship. But should it be thought that there was somewhat of policy in remitting this Act in 1844, are we at liberty to ignore the fact that every Minister of the P. C. of Canada does, to the present time, assent to this Declaration of the Church's Independence, when he is ordained or inducted? Are we to believe, then, that the Ministers of that Church continue, as a body to be disingenuous, and are chargeable with dishonesty in one of the most solemn of possible acts? It is of no purpose to tell us of 1844, unless we are prepared to affirm that the Act of Independence does not really and honestly express the convictions of the Church that is negotiating with us regarding Union. One who earnestly holds that the Secession and Free Churches had good grounds for separating from the Established Church of Scotland, and who gratefully recognizes the good hand of God in honouring these bodies so much to contribute to the maintenance of sound doctrines and the liberties of the Church, may yet, surely, be permitted to believe in the honesty of the sister church in these provinces, and to rejoice in the prospect of healing a great breach without compromise of principle.

We would like to assure Mr. McTavish, and those who are acting with him in opposition to the Union, that their brethren of the majority have the profoundest regard for their conscientious convictions, and that nothing can be more painful to them than to find brethren so highly esteemed, in perplexity regarding the procedure of the Church. But these excellent brethren will also give credit for conscientiousness to the majority, and will not regard it as proper to hint at separation from those who are themselves sound in the faith, who wish to honour the Church Head, and who are seeking in the regular and scriptural way to ascertain and give effect to the mind of the Church.

Yours, &c.,

A MEMBER OF THE UNION  
COMMITTEE OF THE CANADA  
PRESBYTERIAN CHURCH.

Toronto, 15th Oct., 1873.

Church Independence.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—I am obliged to Mr. Middlemiss for his attention given to my difficulties and the answer he thinks sufficient for my "extreme case." I am afraid, however, that he either grants too much to those who are inclined to be Erastian in their views, or claims more for church courts than could logically be sustained. He acknowledges that the civil authorities may in some cases intervene in church disputes and ecclesiastical difficulties, and in doing this, it is to be feared he gives up the whole case. For it will be noticed that on this principle appeals can always be made to the civil courts, and these appeals are to be examined, and dismissed or sustained by the judges of the land. It is only after this investigation has been made and the decision has been arrived at that no breach of the law of the land has taken place—that is, that no civil wrong has ensued from the spiritual decision of the ecclesiastical court—that the case is dismissed. Mr. Middlemiss in that way acknowledges the civil authorities as constituting the court of final appeal, for if in any case it is competent for a secular tribunal to bring men to book for what they have done in what they call

a "court of Christ," it is competent in every case for such a tribunal to investigate, seeing, as I have said, it is only after investigation that it can be known that the decision appealed against is not one that Mr. M. even would allow to be within the civil magistrate's jurisdiction. We are never to forget that whatever bears upon the property and character of a citizen is within the jurisdiction of the civil courts, and the more the whole matter is thought over the more it will be seen that there is no possibility, either in logic or in practice, to hold by Mr. M.'s *via media*. It would land him inevitably in the third course indicated, if, repelled by that, the perplexed one did not find refuge in the first. The civil courts do not say that everything said or done which may really injure a man's temporal position, or lower his social standing and reputation, is to be looked on as a breach of the law, but they claim to be judges when this is or is not the case; and unless even the invidious steps of civil process can be barred by the plea of "privilege," it is difficult to see how Mr. M. would steer his way clear of the grossest Erastianism. It is not to the point at all, he will excuse me for saying, to urge that Erastianism only comes in when the civil court not merely insists that ecclesiastical decisions shall not injure a man in his material interests, but orders that these ecclesiastical decisions shall be reversed and accommodated to the law's behests, for the law in its very nature, dealing exclusively as it does with material interests, can never insist on a spiritual proceeding being either modified or reversed without always putting in the alternative of compensation for the supposed injury in some other manner, and making that compensation of such a kind as not to involve spiritual proceedings at all. A clergyman is deposed legally or the reverse. His case is appealed to the civil courts on the plea that pecuniary interests are involved. Even if upon examination this appeal is dismissed, the supremacy of the court sitting in judgment is acknowledged. But if it is not dismissed, but, on the contrary, it is decided that the complainant has been wrongfully deposed, then, while the proceedings of the church court may be quashed, *quoad* the temporalities, standing, and character of the appellant are concerned, and declared to be of no civil force, there is no power claimed to force the church court to undo what it has already done. All that is declared and all that ever was done is, that if church courts will not act according to their own laws and according to the law of the land as expounded by the proper authorities, they must honor that law by the payment of a fine corresponding to the injury inflicted, and thus obey the law's behests, if not actively, at least passively.

I thought there was a good deal of latent Erastianism hidden away under such high-flying language about the Headship of Christ and absolute Church Independence. Now I am sure of it. Practically Mr. M. acknowledges this and his associates will fare no better unless they take shelter in frank and outspoken Ultramontaniam. I see and feel the objectionableness of making an appeal to the civil courts for protection against the consequences of ecclesiastical decisions, but I can find no way out of this difficulty but in ruling that no such appeal shall ever be made, and that the decision of the Supreme ecclesiastical authorities shall be final without any review but that of Heaven. In order to do this, however, it must be a settled and recognized principle that in every case the decision of the majority or of those representing the majority is to be final, so that however a minority may think that it has adhered to the original terms of agreement, it shall never appeal to the civil law for protection, but rather bow to the law of the majority, or come out stripped of all the ecclesiastical property it may have helped to accumulate. It was very monstrous to see the Court of Session expounding the knotty points between Burghers and anti-Burghers, between New Lights and Old Lights, and awarding property to this side or that accordingly. That was brother going to law with brother before the unbelievers with a vengeance. Why not take the Apostle's advice and rather suffer loss and wrong? The upholders of spiritual Independence must do this or be recreant to their own professions and principles. They otherwise set up Caesar as a judge in Spiritual matters. They make him the expounder of their creeds, confessions and bases, and thus become Erastian to the very core. The Civil Courts in the United States have ruled that they will without investigation give legal force in the disposal of Church property to the decision of the majority of the body by which it was held. This would cut off all legal remedy from a protesting minority, but it would not quench their moral claim to a fair share of the common assets of the religious firm that dissolved partnership. I am now satisfied that on Mr. Middlemiss' principles and acknowledgments I must be either a Presbyterian Ultramontanist, or a more or less abject Erastian and upon further thought I prefer the former.

I am,

A PRESBYTERIAN.



GROWING AGED TOGETHER.

BY ROBERT COLLYER.

There is a touching little story in the Apocrypha about a young man and woman who were just married and ready to start together on their married career, and this was their first cry to heaven, when the wedding guests had gone and they were left alone in their chamber, "Mercifully ordain that we may grow aged together."

The man had come a long way after his wife and knew very little about her, except as her father had told him they were a good and honest stock. She was to go back with him and live with him under the eye of her mother-in-law, and how the experiment would succeed, as the years swept on, he had of course no idea. His mother was a woman of very notable qualities. When her husband went blind once, she turned out and made the living with her spinning-wheel, and they were so delighted with her work in one place that they gave her a kid in addition to her day's wages. But when she brought it home and her husband heard it bleating, he wanted to know where she got that kid. She told him it was a present, but he did not believe her. He said she had stolen it! Well, she could go out and work for him, but she could not and would not submit to a charge like that, so she turned on him and gave him such a piece of her mind as I suppose he never forgot as long as he lived, and after this they got along very well, until better days came, and there is no hint in the family history that she ever referred to the thing again. She had it out with him then and there and made him ashamed of himself no doubt. And then, as she knew he was a true man and he knew she was a true woman, in the face of this grim conviction, they did not rush into the divorce court or threaten to do so,—he did not turn brute, or she vixen; the sky cleared when the storm was over, and never clouded up again; and how the story got out, I have no idea—perhaps the man told it, a long time after, against himself.

This young man was their one child, the pride and joy of their life, and this was the home into which he was to bring his wife. What would come of it, he could not tell. Whether she would settle kindly in the new place, or be all the time fretting after the home of her childhood; whether such a woman as his mother was, and as his wife ought to be, could so blond their supremacy as to make one music, as before instead of a discord that would make him rue the day he brought them together, like the elements in a galvanic battery. All this was unknown to him, but he knelt down with her and prayed: "Mercifully ordain that we may grow aged together."

It was one of those weddings, too, for which we sometimes predict a leisurely repentance. Love at first sight, followed by very brief courtship, and then the wedding, friends' congratulations, kisses, tears laughter, and a supper, which they ate, no doubt, looking shyly at each other and wondering whether it could be possible they were husband and wife. Was it a dream that had come true, or only a dream—a drama, or that out of which all dramas are made—a mirage of sun and mist on the horizon of their life, or the essence and substance of realities. Poor things, they were both quite young; they did not know much of the world they had lived in, and nothing at all of the world they were entering. Since they first met, it had been Eden unfallen, with the dew of heaven on it—did they wonder whether a brief space would find them outside their Eden, in among the thorns and briars, with a flaming sword at the gates forbidding their return? I can only wonder, I cannot tell; but this is worth more than all such surmise, they knelt down together, in the still, sweet sanctity of their chamber, with the light of Eden on their faces, with its sweetness and purity like an atmosphere about them, and then the man prayed and the woman said amen to his prayer.

It was natural, also, that coming together as they did, they should know very little of each other in regard to those details of the life before them, on which so very much must depend in the course of time. There was a story in their sacred books about a fore-elder who had made just such a match as this, and it didn't turn out well at all. They were unrelated souls, and as time went on it revealed the difference so fatally that when he was an old man and blind, she practiced on him a gross deception to gain a blessing for her favorite son he had meant to bestow on his own. They may have thought of this and wondered whether their trust in each other would ever come to such an end as that. He had swept suddenly into the circle of her life, a fine stalwart fellow, filling up the picture she had in her heart of the man she would marry. But she really knew no more about him than he knew about her. Could he hold his own as bread-winner, and she as bread-maker? Could he keep a home over her head, and could she make it bright and trim, as a man loves to see his home when he comes in tired and wants to rest? Would he turn out selfish or self-forgetful, or she a frivolous gossip, or a woman he could trust like his own soul? Would the sunshine break out in his face, as she entered the door, and meet the sun-hine breaking out on hers? Would she cry, "Husband, here's your slippers, little Anna has been toasting them this half hour; and he reply, "Ah, wife, you're the woman to think of a man. Where are the children?" or would he save all his snarls until he had shut the door and sat down to supper, and she gave him back his own with asury. There it all lay before them, the vast, unknown possibility, leading to heaven or to hell by the time they got to their silver wedding. There was but one wish resting in their hearts come what would, resting them as the lark in my old home-land, rests among the heather; and then it soared, as the lark soars, singing into heaven; and this was the burden of their spring-time melody: "Mercifully ordain that we may grow aged together."

Still we have to see how this cry would be of no more use than that it is now sometimes, if it did not stand through all the

time to come at once as a safeguard and an inspiration; a safeguard against some things that prevent our growing aged together, and an inspiration to some that help us. It was a natural and most beautiful longing just then voicing itself out of their pure hearts' love. They felt sure they had been made for each other, and while they knew that time must turn the raven to white, furrow the brow, bleach the bloom, and touch all their faculties with its wintry frost if they should live, still they wanted the good God to deal them out an even measure together—This seems to me to be the binding word of the whole story: together then as now; in the autumn as in the spring; in taking as in giving, until they were borne away, not far apart, into the life to come.

But touching the most outward things of our life, I can see a danger, if they do not take care, that their prayer will not, and cannot be answered. They may both grow aged; that may be as God ordains, and they may live together while their life lasts; that must be as they ordain, yet this day may be for all that, the end of their equality in age. For if he were one of those men we have all known, whose life and soul is given over to business, who rise early and sit up late, and work like galley-slaves to make a fortune, and she were one of those women who take life easy, and run no risks, he might be a broken down old man with a tortoise, while she was still young enough to enjoy it. Or, if he had a secret vice, such as keeping ice water on the side board, and a sample-room in the closet, or any other of those subtle and dangerous evils that are always watching for a chance to drag a man down, while she held her life sweet, and pure, and true, then, long before their silver wedding, he may be in his grave, or be fit for very little out of it; an old man in mid-age, with the warning finger of paralysis on his shoulder, or the spirits of inflammatory rheumatism in his marrow—a broken man she has to nurse him like a fretful child. Or if she, poor girl, is beginning this wedded life, as so many of our girls do, without the fine, sturdy womanhood of the open air, with a bloom on her blessed face like that you see on the blossoms in a hot-house, while he has in him the strong vitality of the desert and the hills, then by the time she has borne those six sons, we hear of afterward, she will have aged two years to his one. I know, if he has a man's heart in his breast, he will love her and cherish her all the more for her lost beauty and broken health and some blessing may be found in this altered relation which might never have come to their perfect equality. But this is not the real kernel of the question. This blended being of the man and woman is, first of all, a piece of exquisite mechanism, ordained of heaven for a certain work on this earth, and it is the first condition of it that all the arms of its power shall be equal to their design. Now where this power fails by our folly, on either side, the truth is that shape is past praying for; we can only pray them for power and grace to make the best of it, and, thank God, that prayer can always be answered. So I hope, when they cried, "Mercifully ordain that we may grow aged together," this outward condition of equality in health and strength was there in their nature, or they might as well pray that the wheels of a watch, one-half p.w.ter and the other half steel, might be of equal endurance and worth.

And so to-day, if young men are not honest and wholesome clean through, and if young women will not train themselves to the finest and sturdiest womanhood possible to their nature; if they will not eat brown bread, and work in the garden—it they have one—with some more grip than a bird scratching, and quit reading novels in a hot room, and devouring sweetmeats; if they dare not face the sun and wind, and try to out-walk, aye, and out-run their brothers, and let our wise mother Nature buckle their belt, they had better not say amen when the stalwart young husband cries, "Mercifully ordain that we may grow aged together."

This, however, is the most outward condition; reaching inward, we find others more delicate and divine. These young people have now to find each other out, and they may spend a life-time in doing that. Some married folks find each other out, as I have read of mariners finding out the polar world. They leave the shores of their single life in the spring days, with tears and benedictions, sail on awhile in sunshine and far weather, and then find their way little by little into the cold latitudes, where they see the sun sink day by day, and feel the frost creep in, until they give up at last, and turn to ice sitting at the same table.

Others again, find each other out as we have been finding out this continent. They nestle down at first among the meadows, close by the clear streams; then they go on through a belt of shadow, lose their way and find it again the best they know, and come out into a larger horizon and a better land; they meet their difficult hills and climb them together, strike desert and dismal places, and cross them together; and so at last they stand on the further reaches of the mountains, and see the other ocean, summing itself, sweet and still, and then their journey ends. But through shadows and shine, this is the gospel for the day; and they keep together right on to the end. They allow no danger, disaster, or difference to divide them, and no third person to interfere, for if they do it may be as if William and Mary, of England had permitted the great Louis to divide their throne by first dividing their hearts.

Did you ever hear any definition of marriage? A wise and witty man says: "It resembles a pair of shears so joined that they cannot be separated; often moving in opposite directions, yet always punishing any one that comes between them." The definition is as witty as it is wise; and he might have added, part the shears and then all you have left is two poor daggers.

So it is possible we may grow aged in finding each other out, and wondering why we never saw that trait before, or struck that temper; but if there be between us a true heart, if the rivet holds, then the added years will only bring added reasons for a perfect union, and the sweet old ballad will be our psalm of life:

—Sidney Smith.

"John Anderson, my Jo, John  
We clamb the hill together;  
And many a sunny day, John,  
We've had wi' me another;  
Now we maun toddle down, John,  
But hand in hand we'll gae,  
And sleep together at the foot,  
John Anderson, my Jo."

We must find each other out, and then it is possible that, like my mother's old shears, over which I used to ponder when I was a child, one side is greater and the other, by consequence, less.

I found James Mott delighted, one evening, when I went to call on him, because, while he was working in his garden, two men went by and one said, "that is James Mott?" "And who is James Mott?" "Why don't you know?" He is Lucretia Mott's husband." Now James Mott was by no means a common man—with a lesser half, he would have seemed a great man; and he was great in his steady and perfect loyalty to truth and goodness—but his wife was the woman of a century, while he was so noble and great of soul as to be glad and proud of her greatness, and at the same time he seemed all the greater for his worship, a feat, I notice, few men are able to accomplish.

Audubon, our great Naturalist, married a good, sweet woman, and when she began to find him out she found he would wander off a thousand miles in quest of a bird. She said "Amon!" and went with him, camped in the woods, lived in log huts and shanties on the frontier, any where to be with him. She entered into his enthusiasm, shared his labor and counted all things but loss for the excellency of the glory of being Audubon's wife. When the children began to come to them, he had to wander off alone, but he could not go into a valley so deep, or a wilderness so distant, that the light would not shine on him out of their windows. He knew exactly where he would find her, and how she would look, for while, as Ruskin reminds us, the clouds are never twice alike, the sunshine is always familiar, and it was sunshine he saw when he looked homeward. So, if you have read his notes, you will remember how his heart breaks forth into singing in all sorts of unexpected places as he thinks of the wife and children waiting his return; and in that way they lived their life until they dropped into the lap of God like mellow fruit. It was laid on the man to do this curious wild work. How the woman's heart yearned to have him home we may well imagine, and how gladly she would have given up some of his greatness to keep her children's father at her side, but she did not tell him so, if she was the woman I think she was; and so she is changed into the same image, from glory to glory. Growing aged together in the body, they are touched now in the spirit with immortal youth.

The little Idyl ends without telling us how the answer came to this cry on a wedding night, or whether it came at all as they expected and hoped. But that it did come in some good, sweet way, is certain; for there is no word about a convulsion, and they have six sons. They move away, when Tobit and his good wife are dead, and after that we only see the man who lives the neighbors believe, to be 127. It makes little difference that we do not know exactly how their life together ended. If they kept those safe-guards and followed this inspiration I have tried to touch, I know it was all right.

When Oberlin was 80 years old and very infirm, climbing one of his native mountains one day, he was obliged to lean on the arm of a younger man, while his wife, who was still strong, walked by herself. Meeting one of his parishioners, the old man felt so awkward, at his seeming lack of gallantry, that he insisted on stopping and telling just how it was. She could not lean on his arm, but she leaned on his heart all the same; they had grown aged together, but he had shot a little ahead; they must not think there was any other reason; it was as it always had been, only he was the weaker vessel now, and would his friend please say so when he happened to mention what he had seen. So it would be with these twain, in that far away Eastern valley; they would keep together, and when the arm failed the heart would still abide in the old beautiful strength.

"And what did you see?" I said once to a friend who had been into the Lake country, and who, on his return, told me he had gone to Wordsworth's home. "I saw the old man," he said, "walk in the garden with his wife. They are both quite old, and he is almost blind, but they seemed just like sweethearts concting, they were so tender to each other and attentive." Miss Martineau tells us the same story, with the additional particulars of a near neighbor, how the old wife would miss her husband and trot out and find him asleep perhaps in the sun, run for his hat, tend him and watch over him till he awoke; and so it was that when he died they made one grave deep enough for both, and when she died they were one—one in the dust as they were one in heaven, and had been on earth for over forty years. The world came to Wordsworth at last, but the wife at first. "Worse and worse," Jeffrey said, when a new poem came out; "better and better," said the wife. The world might scoff, the wife believed. She was no Sarah to laugh at the angel of the Lord. What wonder, then, they were sweethearts still at three score and ten.

So the wife of Thomas Carlyle, the woman with the brave blood of old John Knox coursing through her heart, upheld her husband through all weathers, proud of his strength, tender of his weakness, and never saying, "Thomas, pray do write so that people can understand you." His wild, weird words might puzzle her brain, but they were ample Saxon to her heart, and so when she died he had graven on her tomb, "For forty years she was the true and loving helpmate of her husband, and unworriedly forwarded him as none else could in all of worthy that he did or attempted."

And so this is a prayer we can all make to God on our wedding day, and if we will, on any day, and every day after, and always find the answer in the cry. Is there danger that we shall make it hard for heaven to answer us in the tale of the years, because we are using them up like a candle lighted at both ends? We can guard against

that. Is there danger that while we may grow aged together, in years there still may be such a fatal difference of spirit and purpose that at three score and ten we may merely be two old people who have found each other out, and in our knowledge have made shipwreck of our love? We can guard against that. No man and woman ever cried out with their whole heart, "Mercifully ordain that we may grow aged together," who did not find well-springs in their driest deserts, gleams of sunlight stealing through their darkest shadows, an arm of power for their most appalling steps, and sunny resting places all the way.

I think the average novel is making sad mischief in the average mind in its pictures of true love. It makes the tender glow and glamour which related natures feel when they meet, true love. It is no such thing; it is true passion, that is all; a blessed power purely and rightly used, but no more true love than those little hooks and tendrils we see in June, on a shooting vine, are the ripe clusters of October. For true love grows out of reverence and deference, loyalty and courtesy, good service given and taken, dark days and bright days, sorrow and joy. It is the fine essence of all we are together, and all we do. True passion comes first, true love last. "It is sown a natural body, it is raised a spiritual body," and so it is written, "The first man is of the earth earthy, but the second man is the Lord from Heaven."

Business Knowledge.

In looking around among the business community one often wonders at the choice of trades or professions which individuals have made. We see him whose capacities were adapted to fill the position of a grocer or trader occupying that of a lawyer, or even one who would have made a good farmer that of a clergyman; indeed, a very large portion of the human family are so unfitted to discover their proper profession or place in society that they frequently take one to which thinkers and observers see they are the least adapted. To this fact, and not to that mythical character "misfortune," may half the losses and failures made in trade be charged.

One great requisite to success in business is the proper understanding of that business by the party undertaking it, and yet we daily see men leaving the trade in which they may have become tolerably wealthy, to follow another of which they really know nothing. The successful dry goods merchant turns lumberman, and the result in nine cases out of ten is a disastrous failure, and this failure in place of being charged to ignorance falls under the usual designation of misfortune. When Ptolemy asked Euclid whether there was no other way of acquiring a knowledge of Geometry but through his Elements, he replied that there was no royal road to learning; and what is true of scientific is equally true of all other knowledge; for an individual to fill his place properly in society, previous knowledge of the business which he undertakes is, in nearly all cases, necessary. Now and then we find men with minds eminently ready to grasp almost everything at a glance, but to one of this kind there are fifty who require long previous experience. What would we think of the mariner who would embark on some unknown ocean without compass or chart, searching for an island of which he only knows the name, and depending on every passing vessel for a knowledge of his position on the globe. And what ought we to think of the man who engages in a business of which he is utterly ignorant, and for information in which has solely to rely on others. If our bankers and traders would pay more attention to this matter and trust only those who from previous knowledge fully understand their business, very much fewer losses would be sustained by an often too credulous supplier.—St. John Presbyterian Advocate.

Grapes as Food.

Men can live and work on grapes and bread. The peasantry of France, Spain, and Italy make a satisfying meal in this way, and of the wholesomeness of the diet there can be no doubt. Medical men constantly recommend the use of grapes for their patients. Scarcely any plant can equal the vine as regards the beauty of its leaves and fruit. As a covering for bare walls and for affording shelter and shade it is a member of the first rank. To sit under one's own vine has in all ages been considered the acme of rural happiness—an emblem of peace, a symbol of plenty, and a picture of contentment. That pleasure, though perhaps not in all its fulness, may become the heritage of thousands in these temperate climates. Neither our latitude, longitude, nor leavened skies, nor erratic climate forbid the growth of the grapevine throughout the larger portion of the kingdom. In many districts its fruits will ripen more or less perfectly. In almost all it would ripen sufficiently to be useful for eating or wine making. Even green grapes are useful for conversion into vinegar, for making tarts, or wine. Purple grapes are universally esteemed. No one tires of them. If any declined to eat their own grapes, or grew more than were needed for home consumption, there is a ready market in most neighborhoods for grapes at from fourpence to a shilling a pound, according to quality. Thus cottages might make or save the rent many times over. I know many cottage-gardens in which the vine or vines are not only their chief ornaments, but the main source of profit. These might be multiplied up and down the country to infinity. As a means of increasing their number, I would suggest that prizes be offered by all cottage-garden societies for the best trained and most fruitful grapevines on cottages. I have known this done to such excellent effect that the vines became models of both; and such a spirit of emulation was stirred up that one labourer had paid another two days of his wages to do up his vines for him. There need be no fear of an excessive supply; neither are ripe grapes as perishable as most fruits. Cut with a piece of wood attached, and placed in bottles of water, or even suspended in a dry room, the ripe fruit will keep good for months, and even improve by keeping.—London Gardener.

Scientific and Useful.

APPLES AS FOOD.

It is stated that by a careful analysis it has been found that apples contain a larger amount of phosphorus, or brain food, than any other fruit or vegetable, and, on this account, they are very important to sedentary men, who work their brains rather than their muscles. They also contain the acid which are needed every day, especially for sedentary men, the action of whose liver is sluggish, to eliminate the obnoxious matter which, if retained in the system, produces inaction of the brain, and, indeed of the whole system, causing jaundice, sleepiness, soury, and troublesome diseases of the skin.

STEWED OYSTERS.

Drain the liquor from two quarts of firm, plump oysters; mix with it a small teacupful of hot water, add a little salt and pepper, and set it over the fire in a saucepan. When it comes to a boil, add a large cupful of rich milk, (cream is better). Let it boil up once, put in the oysters, let them boil for five minutes or less—no more. When they "rattle," add two tablespoonfuls of butter, and the instant it is melted and well stirred in, take the saucepan from the fire. Serve with oyster or cream crackers, as soon as possible. Oysters become tough and tasteless when cooked too much, or left to stand too long when taken from the fire. A good and safe plan is, to heat the milk in a separate vessel set in another of hot water, and after it is mingled with the liquor and oysters, stir assiduously, or it may "catch," as the cooks say—i.e. scorch on the sides or bottom of the saucepan.

FRIED OYSTERS.

Use for frying the largest and best oysters you can find. Take them carefully from the liquor; lay them in rows upon a clean cloth, and press another lightly upon them to absorb the moisture. Have ready several beaten eggs, and in another dish some crackers crushed fine. In the frying-pan heat enough nice butter to cover the oysters entirely. Dip each oyster first in the egg, then into the cracker, rolling it over that it may become completely incrustated. Drop them carefully into the frying-pan, and fry quickly to a light brown. If the butter is hot enough they will soon be ready to take out. Test by putting in one oyster before you risk the rest. Do not let them lie in the pan an instant after they are done. Serve dry, and let the dish be warm. A chafing dish is best.

OYSTER FRITTERS.

Drain the liquor from the oysters, and to a cupful of this add the same quantity of milk, three eggs and a little salt, and flour enough for a thin batter. Have ready in the frying-pan a few spoonfuls of lard, or half lard and half butter; heat very hot, and drop the oyster batter in by the tablespoonful. Try a spoonful first, to satisfy yourself that the lard is hot enough, and that the fritter is of the right size and consistency. Take rapidly from the pan as soon as they are done to a yellow brown, and send to table very hot. Some fry oysters whole, enveloped in batter, one in each fritter. In this case, the batter should be thicker than if the chopped oyster were to be added.

TO CLEAN LOOKING GLASSES.

Wash thoroughly a piece of soft sponge, and remove all gritty particles from it; dip it lightly into water, squeeze it out again, and then dip it into some spirits of wine; rub it over the glass, dust it with some powdered blue or whitening sifted through muslin; remove it lightly and quickly with a clean cloth, and finish with a silk handkerchief. If the glass be a large one, clean one-half at a time, otherwise the spirits of wine will dry before it can be removed. If the frames are gilt, the greatest care must be taken to prevent the spirits of wine from touching them. To clean such frames, rub them well with a little dry cotton wool; this will remove all dust and dirt, without injury to the gilding. If the frames are varnished, they may be rubbed with the spirits of wine, which will take out all the spots and give the varnish a superior polish.

LEMON TART.

To the grated rind and the juice of one lemon add a teacupful of sugar; stir into a teacupful of warm water one teacupful of corn-starch and two finely-powdered Boston crackers, and add to the lemon and sugar; whip to a froth the white of one and the yolks of two eggs. Add these to the foregoing, stirring briskly, and pour into a plate lined with a white crust. While the above is baking in a moderately-heated oven, whip the remaining white of egg to a froth and stir in three teacupfuls of powdered sugar. When the tart is done remove from the oven and spread the beaten white over the top; then return to the oven and allow to brown slightly.

A GOOD OMELET

Take five or six eggs, one tablespoonful of milk to each egg. Beat the whites of the eggs to a stiff froth. Mix the yolks, well beaten with the other ingredients, whites last, and add salt after it is in the pan. Grease the frying-pan, and pour the mixture in a thin layer; turn one half over upon the other as it thickens, and roll it up. Cook to a delicate brown—it requires close attention. Finely-minced or grated meat stirred into this omelet varies the dish.

In trading, he gets most by his commodity, that can forbeare his money the longest; so does the Christian; that can with most patience stay for a return to his prayer. Such a soul shall not be ashamed of its waiting.—Gurnall.

The longer a believer hath neglected prayer, the harder he finds it to pray; partly through shame; for, the soul having played the ruant, knows not how to look God in the face; and, partly, through the difficulty of the work, which is doubly hard to what another finds who walks in the exercise of his graces. It requires more time and pains for him to tune his instrument, when all is out of order, than for another to play the lesson.—Gurnall.





Official Announcements.

MEETINGS OF PRESBYTERIES. BROOKVILLE.—At Prescot, on the 1st Tuesday of November, at 2.30 p.m. ONTARIO.—At Port Perry, in the Canada Presbyterian Church on the 1st, Tuesday of November at 11 o'clock, a.m. ORAWA.—In Bank-st. Church, OMAHA, on Tuesday, Nov. 4, at 2.30 p.m. SIMCOON.—At Barrie, on Tuesday, Nov. 4th at 11 o'clock a.m. TORONTO.—In Knox Church, Toronto, on the 1st Tuesday of December, at 11 a.m., when Session Records will be called for. GONARON.—At Peterboro', on the third Tuesday of January, 1874, at 11 a.m. GUELPH.—In Knox Church, Acton, on the 13th January, 1874, at 11 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

To: Episcopalian Board and Sustentation Fund—James Croft, Montreal. Ministers, Widows and Orphans' Fund—Archibald Ferguson, Montreal. French Mission—James Croft, Montreal. Javanilla Mission—Miss Macfar, Kingston, Ont. Manitoba Mission—George H. Wilson, Toronto. Scholarship and Bursary Fund—Prof. Ferguson, Kingston. Synod Fund—Rev. Kenneth Maclellan, Peterboro. Queen's College Endowment Fund—Win. Ireland, Kingston.

MARRIED.

At the residence of the bride's father, South Finch, on the 21st inst., by the Rev J. M. McIntyre, Osnabrock, W. S. Hiltner, to Elizabeth, daughter of J. Park, Esq.

Commercial.

PRODUCE.

The market has been quiet, with prices, save those of barley, weak. Stocks have decreased, and stood on the 27th inst. as follows:—Flour, 3,655 barrels; wheat, 124,588 bushels, oats, 1,335; barley, 84,251; peas, 5,623; rye and corn 50. There were in sight on the 18th Oct., 5,535,000 bushels of wheat and 1,917,000 of barley, against 6,506,000 of wheat and 2,748,000 of barley in 1872.

FLLOUR.—There has been but little offering, and slight variation in prices. Old extra sold at \$5 to \$5.15. Fancy and new-grade extra brought \$5.75 and \$5.80. Spring wheat extra sold at \$5.50 on Monday. No. 1 super, is peculiarly scarce; it brought \$5.50 on Tuesday. There was a good deal sold yesterday, but all particulars were kept strictly private; values close weak at quotations.

OATMEAL.—Is weak and declining; one car sold at \$4.70 and another at \$4.75 on the track; small lots \$5 to \$5.25.

WHEAT.—Buyers have been few and prices weak. A lot of No. 2 fall and No. 1 treadwell sold at \$1.25 and No. 1 spring at \$1.16 f.o.c. on Thursday, and car-lots of spring at the same price on Friday and Saturday. On Tuesday a lot of No. 1 treadwell changed hands at \$1.24 f.o.c. The market was quiet and weak yesterday. Street prices, \$1.20 to \$1.23 for white; \$1.17 to \$1.20 for treadwell, and \$1.10 to \$1.12 for spring.

OATS.—Have been scarce and firm. Car-lots have sold at 40 and 41c. on the track, and the same would again be paid. Street price, 43c.

BARLEY.—The market has been recovering from the previous depression, and prices advancing since our last. On Thursday No. 1 sold at \$1.15 on the track, and \$1.16 f.o.c., and No. 2 at \$1.12 to \$1.13 f.o.c. On Friday and Saturday unselected sold at \$1.12 to \$1.15 on the track. On Monday No. 1 advanced to \$1.18 and \$1.20 f.o.c., and No. 2 sold at \$1.15 in store. On Tuesday No. 1 was firm, selling at \$1.20, and a cargo at \$1.21 f.o.c. Yesterday the market was firm; No. 1 sold at \$1.20; No. 2 at \$1.19, and No. 3 at \$1.13, all f.o.c. Street price, \$1.18 to \$1.23.

PEAS.—Remain nominally unchanged; car-lots would probably bring 59 to 60c. on the track. Street price, 60 to 62c.

RYE.—Sells at 65c. on the street.

PROVISIONS.

BUTTER.—There has been no movement this week; holders usually ask 22c. for choice dairy, and buyers refuse to pay it. Receipts are small.

CHEESE.—Is firm; lots have sold at 11 1/2 and 12 1/2c. here. Small lots 13c.

EGGS.—Seem to be unsettled at 16 to 17c.

PORK.—Is quiet; car-lots are offered at \$17.25; small lots sell at \$18.

BACON.—Is very quiet, prices unaltered.

LARD.—Is selling freely at 10 to 10 1/2c.

HOGS.—Lots of live sell at \$4.50 to \$4.75. No lots of dressed moving; street prices weak.

HIDES, SKINS AND WOOL.

HIDES.—Are abundant, with prices weak and unchanged.

SHEEPSKINS.—Are plentiful, and have declined 15c., the top price being \$1 10.

WOOL.—There seems to be no movement at present, but prices are nominally unaltered.

FREIGHTS.

LAKE FREIGHTS.—Rates are easy at 2 1/2c. to 3c. to Kingston, 3c. to Oswego, 3 1/2c. to Lake Erie ports, and 8c. to Montreal.

GRAND TRUNK R. R. RATES.—Winter rates from Toronto stand as follows:—To Halifax, \$1.10 for flour and 55c. for grain; to St. John, \$1.02 for flour and 51c. for grain; to Montreal, 90c. for flour, and 25c. for grain; to Portland, 90c. for flour and 43c. for grain; to New York, 90c. for flour and 45c. for grain; to Boston, 90c. for flour and 45c. for grain.

New Advertisements.

True Merit Appreciated.—Brown's BROWN'S BROWN'S, have been before the public many years. Each year finds the Troches in some new, distant localities, in various parts of the world. Being an article of true merit, when once used, the value of the Troches is appreciated, and they are kept always on hand to be used as occasion requires. For Coughs, Colds, and Throat Diseases, the Troches have proved their efficacy. For sale everywhere.

Clothing.

GOLDEN GRIFFIN. THE LARGEST CLOTHING HOUSE IN TORONTO. CLERGYMEN'S SUITS AND RACQUETS MADE TO ORDER. TEN PER CENT. DISCOUNT ALLOWED. King Street East. 128, 130, and 132. PETTY & DUNN, Managers.

1873. FALL IMPORTATIONS. 1873.

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Begin to announce that they have received a large portion of their Autumn and Winter Stock in every Department.

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Agents and friends are requested to send their orders to the publishers. JAMES CAMPBELL & SON, Toronto.

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