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Vol. 2

TORONTO, CANADA, FRIDAY, OCTOBER 31, 1873

No. 91

Contributors and Correspondents.

ENGLAND.

CHILDREN'S MISSIONS IN LONDON.

"The Children's Special Service Mistion," is one of those quiet, carnest agencies for good in which evangelic 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 a old of the attention of the Christian pub-He, 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 exend the same faith to others. Its origin Ibelieve 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 essome of the principal workers were drawn to this form of effort, and services begun which have ever since been maintained with evergrowing satisfaction. The principal of these are two, the one in the south of Lonion, at Surrey Chapel, (once Rowland Hill's, now Newman Hall's) of which the Messrs. Tyler are and have all along been the leading spirits. Having been present me afternoon when the whole subject was discussed at last Mildmay 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 eperation. 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 arge 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 effices and ware-houses and were here with the most tender and affectionate rearning seeking to lead the little ones to Jesus. Among the children were their teachers, mostly young women, aiding a keeping order and otherwise promoting he object in view. The gathering num-Sered 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 passover 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 Mking prayer for ther sick aunt, another for her brothers and sisters "that they might be brought to the Saviour," and nother "that she might become more ike Jesus." Exactly at the end of an cur 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 M possible, being gathered in little groups spart by the teachers and leaders of the meeting. Then at the close of this followa meeting with young people of more advanced ago and understanding, in which the exercises were of a very similar char-

The other Central Services are held in he North of London, in St. Jude's Eleentary School, Mildmay Park, in the erish of which the late Mr. Penefather, merly President of this Mission, so rell known for his high-toned Christian hilanthropy, was rector. I need not dewibe the exercises here, as they closely semble those just detailed, conversation eeting and all, with some additions to be pticed hereafter. The Superintendent of is Josiah Spiers, Lsq., "The Childn's Evangelist," though since giving self, his time, and his means freely to work, he has been called to occupy a wider sphere of usefulness. He was ecrtain extent enlisted in the work at time of Mr. Hammond's visit, but more y still when five years age, on the ds of Llaududno, a beautiful wateringe in the North of Wales, the thought red to him to gather the little ones ad him to sing some hymns, and a text upon the sands, as some of may penamber socing 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 two at each place, twice a day on the beach, when fire, 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 semewhat the same state, was visited by a minister who talked long with her, but could not get ber 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 peful and happy conversion, these unwearied workers find their rich reward. And not only do they aim speci ally at bringing the children to realise 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 case. To take them at once into the full mem-

bership 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 wisdem 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 oviding 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, ot which the two principal are connected with the two Central London Services of which I have spoken. At Mildmay 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 meetmgs, is an intermediate group knows as the "Preparation Class," composed of the most earnest of the younger children, and placed under the care of earefully 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 ret been a year in existence, number 189 in the first mentioned, under the care of 85 workers, and in the Preparation Class'

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, 95 of whom have joined various Christian of whom have joined various currents provided in regard to medes of pared to humiliate us who cannot do so, for 183,00 in Bombay.

was early seen, as the little ones when showing earnestness, especially among lads of the poorer class, were most severoly and cruelly persecuted by their comsuccession of seaside services, for a week or panions. By this Band it was sought to se cure 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. Wigner's services at the New Cross; the "Mutual Association of Believing Lads," and the "Christian Girl's Association," at Dr. Barnard's East End Ju-

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, was the only one ascertained to be unsatischildren.

And now, in closing, I cannot but ask myself, Why should we not have some such work in Camada? I fear its Sabbathschools en the one hand, and churches on the ether, 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 effect to "bridge the gulf" between the Sabbathschool and the Church.

London, Sept., 1878. 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 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

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

Liverpool, Oct. 9, 1873.

Presbyterian Union.

Editor BRITISH AMERICAN PRESBYTERIAM.

SIR,-In a letter written by Mr. McTav ish, 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

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

Union Committee are accused of having

venile Mission.

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 commenda-

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 factory; 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

tion 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 :-

CANADIAN ABROAD.

Hall, where Reginald Ratcliffe was the

"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 un-mistakable utterances as these? The Act as it appears, was framed and put in force soon after the troubles that culminated in 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 oven an honest document, and designed to oven an nonest 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, 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 to us; 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 creat for sincerity to the honoured brethren who profess, to-day, 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 no-ticed, 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 fratornal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such occlesiation 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." "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 at 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 munte 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 lave it now that is unlimited." And if. as he further states, the phrase unlimited undefined relations has any meaning, what follows? This for one thing, that "all the sons of the Erskines and Gillespie, of Chalsons of the mers and Bayns, must be ready to take their places in the present Established Church of Scotland," and to confess that they have either been knaves or martyre by mistake.'

"If any one," he adds, "can adopt is-

article, to wit, in its new dress—without a feeling of humiliation, we sak if he is pre-

drive us from the Church?" Now, we beg quito mistaken in this instance as to his promises. The grievance which he thinks so weighty as to warrant ominous hints of secession, is not an actual one; it is, in point secession, is not an actual one; it is, in a moof 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 question bearing upon the subject of the Headship of Christ over the Church. The mange whatever has been made in the artasle, 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.

to be regretted certainly.

I close by expressing an earnest hope that Mr. McTavisk, 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 Presby-terian 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 hygone days, days when each section of the new United Church was content to accept as its subordinate standards the Westminster Confession of Faith, together with larger and shorter catechiems, adding only, as is now proposed to be done, and precisely to the same affect, a brief ex-planatory note in regard to the power and duty of the civil magistrate.

Yours truly,

Robert URK. Gederich, Oct. 17, 1878.

Editor British American Presbymblen.

My DRAR 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 correspondenis 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 carbonie acid in an hour sufficient to impregnate a thousand cubic feet of air to the extent of one twenty fifth of one per cene (.04 p. c.); but as the air already holds that amount in a normal state, he will, of course, expire sufficient to rase 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 sup-ply 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 subic feet per man are required. De Chaumont concludes the? quired. De 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 demend 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 shell 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.— '. Sterry Hunt, LL.D., in Herald of Health.

Crims of India.—The comes of 1972 shows a population of 44.691 in Calcula, 644, 405 in Bombay, and 895,440, in Madras. In Calcutta there were 899,857 males and 147, 744 femsles, or two to one. In Bombay there were 899,716 males and 244,699 females, or five males to three females. There were nearly 200,000 Hindoos in Calcutta, and above 400,000 in Bombay, 181, 000 Maliometans in Calcutta, and less than

is conser to point out the manifold ords to manisters and charaker resulting a frequent changes in the manify that show her to prevent these changes in o or three suggestions are offered, in hope that they may contribute to the

ministers called to serve churches al-ceceme pastors, and not "stated up-Many skrink from the pastorate a, ande from other reasons, they be impression that it would render entition less permanent. But the sta-of your churches do no. favor thus of your churches do no. favor thus becomes, asses from other reasons, they have the impression that it would reade their pestition less permanent. But the statistics of our cluurches to not favor that where we have a subject to the statistics of our cluurches to not favor, the resonant of the statistics of our cluurches to not favor that the when the characters to be contrary, the resonant has been subject to the characters of the congregation of the three the characters of the Congregation of the three three the characters of the Congregation of the three three

makes him less disposed to rous among the disreless and he on the lockest for a better strentists.

In forming the pattoral relation, let both church and minuter execute the greatest area. Alternative the relations in the area of the control of the relation to the entered with greater cannon than this, yet there are in the control of a partner minute the dispersion. Greater without sufficient dailberation. Greater are is offener taken in the selection of a partner in business, or even of a clerk, than a church exercises in chosing its partor. And the result is often what might be expected. A church suddenly captivated by the attractions of a preacher, and carried away by faceted arcelluness, as speadily wany by faceted arcelluness, as espeadily the relation so hastlify formed from reversional people fatal to permanence. As short want of congruity and adaptation in pastor and people fatal to permanence. As short the courted of the less of the second of the courted of the less of the courted of the courted of the less of the le

hasty unions would be avoided, which sould only be followed by repeniance at leisure.

When the pastoral relation has been consummated, let the union be regarded by both pastor and people as permanent. The stability of the relation will depend not a fittle on the manner on which they tree it from the pastoral people as permanent. The stability of the relation will depend on the results of the manner on which they tree it is a kind of marriage state, into which they have entered for life and with the pledge of being true to each other, thus riew alone will go far to make the union permanent. It will have much the amon on a man, canning at the marriage relation on a man, canning at the marriage relation muor defects may appear in the pation and a man, canning at the pation of the pastor as a part of itself, and will care for him as sedulously as fer its own interests. On the other hand, the pastor, looking on himmon as permacular plans of labor for their good, the pastor, looking on himmon as permacular plans of labor for their good, except in the manner of the pastor as a part of its affection of the pastoral relation as seon as any sight difficulty may areas in his paralle, any more than a product hunband or wife breeze usofortunately explaned any hotto breeze usofortunately applicated to the pastor of oliow.

This risw of the pastors's and the sport which it ficts we will see the second of the calm soon to follow.

to follow.

This riew of the pastors's and the sport which it fosters will exert a powerfit indisease to ward off church difficulties and state of the pastors which it is not denote that offence come; but they and come it has offence come; but they will come it have been come; but they will come it have been compared to adapt themselves to each other's paculiarities.

The number to actor, who makes to stay

andestor to subpl themselves to each other's paculiarities.

The product pastor, who washes to stay long with his church, will carefully avoid asking upon himself any responsibility in the management of its temporalities. He will lat the laymon of the church attend to this business, while he gives himself wholly to the ministry of the Word. It may be that no one also can secure so large subplication of the careful of the payment of the destroy of the careful of the payment of the debts of the careful of the payment of the debts of the calm of the payment of the debts of the calm of the payment of the debts of the calm of the payment of the debts of the calm of the payment of the debts of the calm of the payment of the debts of the calm of the payment of the debts of the calm of the payment of the payment

the pulipit.

But above all, he will give all ditigence to show himself worthy of less calling a workman testing not to be schuned. Blocald clured difficulties arise, thay will speedily vanish before a pulpit continually growing in power. Dr. Lyman Bereler tells us that he found this a scorreign remody for all parish ills. "I naver had any trouble with my people. If anything came up, instead of going and trying to put broken glass together, I always tried to presade will, and it awailswed up everything."

ugh it is too much to expect that oring out of any successions or

How to Prevent Proposes Minesterial line of emolocy by related on and climbles with being a few as a return to past cracket by life, yet more may be due to the way to refer the greening or the greening or the greening.

Line, of recombination and shipped in the property of the state of the

Long Pastorates.

The Washman and Refactor well says:

"It is painful to think of the yearly waste of the immutry from the present brevity of the pastorates. It may be difficult to effect a marked change herein. The tendency in this direction may sweep away, as with a flood, all counderations urged the substitution of these daturbing influences which, from time to time, sweethrough the best parishes." Lee Warchmon and Reflector well says:

Whe can express the powerful orat ory of a believer's prayer? This little word (Pather) lisped forth in prayer by a child of Ood, exceeds he eloqueore of Demostheuse, Cicoro, and all the most famous orators in the world—we knock at heaven, and the heart of God files open.—Gurnell.

th in Jesus.

It is the inactivity of faith in Jesus that seeps us so superfect, and wreating with ur corruptions, without any advancement. I've wrestle in our own strength too often, and so are justly, yes, necessarily fourd; cannot be otherwise, till we make Hind ur strength. This we are still forgetting od had need to be just in mind of, and yight frequently to remind ourselves. We would be at doing for ourselves, and inputsly fall min this folly, even after much year to be not asked in account of the strength of the

Boyond Doubt.

E-syond Doubt.

We some lines fail our own hearts perplexed by the sleepitiesm of the are. We sail not aways under the services of the are. We sail not aways under the services of the services of the services of the services and affects even Christian hearts. But whatever doubts about creeds or catechism a philosopher's polomes may have awakened in our hearts, is it possible for any one who has ever seen, truly seen this collection of the services of the ser

If we would live in peace, we must lose aight of self, and rest in the infinite and unchangeable God. He more afraid of self than of the svil one.

Temperauce. Is Wine a Blessins

I wish to say that the elergymen of the Church of England are positively doing in or for the temperance morement than Dissenters; and the same is true of their wree. I was invited to church, with a forgrams who is now hishey of Carliste, and we had a discussion for about two boars. A tude tlay was present, and she inject him. I was alone, and had to bear the which brust of the battle in the scriptural argument.

The Bill, a primits the use of wine," said the.

Very wall "soil I temperate in the contract of the wine of the contract of th

- "Yery well," said I. "suppose it does."
- "The Bible sanctions the use of wine "Very we'l, suppose is does."

- "Very well, suppose it does."
 "Our Saviour made wine."
 "I know be did."
 "Wby, we thought you were prepared to doey this."
 "I do not dony it. I can read."
 "Wine a spoken of in the Bible as a bearing."
- when a species of in the Bible as a blessing."

 I region! There are two kinds of wice price of in the Bible.

 From it.

 I is not know that I can, but I will tell you what it is, the wine that is species of as a blessing, is not the same wine that is a mocker and the wine that is to be trained in the hingions on heaven, cannot cheening! So that, although I cannot prove it learnedly. I know a it so."

 Another gentleman who same to me for a long talk said. "I have a consciention objection to testotalism and it is this: our Sartour made wine at the marriage of Canain Gaillee."

 Iknow he did.
- "Iknow hadid "

- "Throw he did."
 "He made it because they wanted it."
 "Se the Bible tells un."
 "He made it of water."
 "Tee."
 "Then he honored and sanetified wine
 by performing a miracle to make it. Therefore," said he. "I selt hat if I should give
 up the use of wine, I should be guilty of
 ingratitude, and should be reproaching my
 Master."
 "His" and I. "I say understand here
 "His" and I. "I say understand here
- "Bir," said I, "I can understand how you should feel so; but is there nothing clee that you put by, which our Saviour has honored?
- "No," I do not know that there is.

honores r

"No," I do not know that there in.

"Do you sat barley bread?"

"No," and then began to langh.

"And why?"

"Besause I don't tike it."

"Very well, sir," I said, "our Savieur sanctified barley bread, just as much as he ever did wine. He fed five thousand people with harley loaves manufactured by a miraels. Ton put away barley bread from the low motive of not lithing. I. I ask motive of the bearing income from the higher motive of bearing, including the weaker brother, and se fulfilling of year weaker brother, and se fulfilling that he we definit." I wish to say that their man signed a pledge three days afterwards.

Wilton's Speech.

He was a young man some twenty three years of age. Upon his face, within his syes, rested a seith-discolar of an old man. The head partner of the an old man. The head partner of the property of the partner of

The thoughtiess fellows about him called loudly for a speech. Wilton was on his feet. "Hear, hear," they cred, "he's in for it now."

"My friends," he said, and then paused, as if to cree greater compliss to what might follow, "I am going to make a confession. They years and I had a brother, a bright, they are made a search follows a gouine. Sensitive, gentle-learned, they are gouine for are vigor of mind.

"One night nome of the boys resolved to have a secret frolke each bringing provinces and wine. It came off brilliantly—good cheer, bright dowing liquors, young louvyant hearts. My brother had usever tasted wine. Why, I do not know. I only know—and the memory a burning in my lower than the memory as burning in my lower than the my lower than the my lower than the attempt, "I knew his gift four for the time of the rate grafts.

"At hat we presailed—but instead of quickening, the w. ms stupsied his facultien. A few glasers reduced him to a state of utter inchnerly."

"The party broke up. We were wild with restrictment. He was insensible. We could not scone him from the deep sleep into which he had failou.

"I dared not take him home that might will be the my lower than the proposed."

"I have don't he had failou."

"I have don't he we still hiving. In vain the my lower my lower my don't have been the free from the window, a height of livent proposed.

"The theorement of the my lower my lower my lower my lower my low

a peer. Do vou still laugh and jeer? I fell you, if it was a living thing I would trangle it—and there is nothing on earth hate with such a deadly hatrod."

There was a deep silence—the glass went

Bandom Bendings,

A proud hourt and a lofty mountain are

A policyce in a poor con ation, rescubles time and valuable picture in a broken

Crosses and afflictions are God's calls to

David's pen nover wrote more aweetly, ian when dipped a the ink of Meetion.

"Albrecht Durer, the fanous painter," all D. Lather, "used to say he had so leaves on pictures that were painted with any colors, but in those which were anticled with a choice simplicity." Bo it in the many colors, the same constitution of the same constitution.—Martin Luther,

If noe flike Huzekisi) we call in special to to recour froatures, and grow product in a figure in the court froatures, and grow product in the court first in high ancies. Go, if he loves we funded, to said mee me see agers to carry those away from its court froature in the court froature in the court froature in the court for the court froature in th

Garnat.
It is so title we spend in religion, and so are upon consolver; so little to the cr. and so without measure to make markers sick, that we seem to be in lower through the market make the consolver and the pays we can to make ourselvers need more an nature talended .—Jeremy Taylor.

Finds atops up the conduit of drine con-uncation. If the heart begu to swell, in time for God to tool as land, and rn the cock; for all that poured on the cock; for all that a poured on the cock; for all that a poured on the cock; for all that poured in the cock; for all that pour that pou

orings to God.—Gurnall.

The very far requirement for success in
e is to be a good animal. In any one of
elazuned professions, a strong consideni sat least worth.
In the second second second second second
in a stream to the second second second
in the second second second second
in the second second second second
which they could never attain without second
second second second second second second second
second seco

We shall come to front the available God, and look the splondor of his dyments in the face, because integrity, a dream of spollesmost port of common and annual measurement of the face of

as of the wrain to come?

And akepiteism—how philosophical and
analy soers it may rappear, will it rock
g a concesses with an everlasting luthap?
at it make, with all its reasoning, the
oth of the worna loss sharp, and the fire
sis feree that semoiders inwardly? Let
it be plans, true man speak. We sak
from hum so ristoric. We require as
slogenies. Let him but say, in his serrestines, "lispen!—or—wrait ic coins," and
these what has infidibility to fall back upon?

There is rest in world nowhere except in Chrust the manifested love of God. Trust in excellence, and the better yes become, the keeper is the feeling of deliener, Wrap up all in doubt, and there is a stern twee that will stunder at least out of the wilderness upon your dream.

A hoart ronowed—a loving heati-spenitent and humbeheart—a teart broke and contrib, purified by love—this and only that is the rest of man. Spotlessness may do for angels; repentance nute hide is the highest that belongs to man.—P. W. Robertson.

only mark the rest of that. Spoistesses, when the highest that belong a to man.—P. W. Robertien.

He who knew our nature well, knew that marvelnous revolutions go on in the roul of a man whom the world counts leaf, and the roul of a man whom the world counts leaf, and the roul of a man whom the world counts leaf, and the roul of a man whom the world counts leaf, and the roul of a man whom the world counts leaf, and the roul of a man whom the roul of a man whom the roul of a man whom the round have the law of X antur? He have the round forment Nature brants order again—lafe out of death, bears if you of corruption? Such, gainsay if who will, ofton is the history of the rise of rainthures and purity out of a disappointed, bruned, and penticut spirit. When the cravings of the heart for keen sectioned be considered to the round the rounds of the ro

Subbath School Teacher.

LESSON XLV.

November HOSANNA TO THE SON | Matt. xxl. 8-16. OF DAVID.

COMMIT TO MEMORY vs. 15, 16.

PARAULEL PASSAGES.-Luke xix. 37 John sii. 17.

With v. 8, read Lev. vxiii. 40; verse 9, Ps with v. 5, react Lev. XXIII, 40; Yorse 9, Ps. oxviii. 25; 26; with verses 10 and 11, Matt. ii. 28; verse 12, Mark xi. 16-17; verse 18, Dout. xiv. 22-27; verse 14, Jer. vii. 11; with verses 15 and 16, Ps. viii. 2.

CENTRAL TRUTU. - Christis King in Zion.

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

Some of Christ's acts were not under stood at the time, but became intelligible afterwards. (John zii, 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 places

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 places. The people where assembling for the Passover. The company of which Christ was one comes from Jericho towards Jeruselem; approaches by way of Bethphage 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 thecity and 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 insecret. 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.

S2. 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, 8. But he does not ride as a proud conqueror, or a common warrior, on a horse "out of Egypt," but on "the feal of an ass." This act of his was obscurely alluded to in Isa. lxii. 11. and Zec, 1x. 9. So obscurely that only the event could make it plans. No imposter could have copied from this prophecy and prepared a scene

8. 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 ungedly. He had been do ing all this in words. The people only hear in part, and of those who hear, only a 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) exercise the utmost incurs. (v. 10), excites the utmost inquiry, is carried onward to the tem-ple, before his most decided opposers, leav-ing 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 gainsaid; 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

4. Why did the people move in this Possibly they did not understand it all themselves. But they were roused by the raising of Lozarus. John xii. 9, 10, 17, 18. Those who belonged to Galilee were not without some enthusiasm for their prophet (v. 11). Enthusiasm easily spreads knew how kings used to be honored by cutand spreading the garmonts. They remembered the hopes of the nation. With views more or less clear they hailed in Jesus the Messiah, and cried, "Hosanna!" v. 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 kingdon, 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 rouse it. But he intended to boar their malice He steadfastly set his face to go toward Jerusalem. He entered it in triumph, though knowing well that he entered it to sign

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 the Casar. 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 end anger of the chief priests and seribes, 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 entitled it all. Acts of 28 the beginning settled it all. Acts n. 28.

(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 Charst did "nothing amiss." violence in taking the ass and her foal. The hears of the owners were disposed to The hears of the owners were disposed to agree. No unseemly display in his "triumplal 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 recontract of the chief prijects injure No resontment of the chief priests' injustice. "He reviled not again."

(d) We should praise Him-teachers. children—all of us. Our goodlest trees are bost used when laid under his feet, our are best used when taud 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 Lurts or annoys, and they who were with Him in the humiliation shall reign with Him for

ILLUSTRATION.

"The people of the East," says Roberts, "have a robe, which corresponds with the mantle of the English lady. Its name is Salvi, and how often timay be seen, spread to the salvi, and how often timay be seen, spread to the salvi. 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 genuests. 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."

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 camo—the acts of the people—why Jesus encouraged them—the significance of riding upon an ass—prophecies in regard to this—the obscureness of these allusions—the probable reason for it—why an imposter 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—Josus' roply—the fitness of this prophecy as a robuke to them—the lessons we may

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. Latterly sadness had come over her. She felt her sins before Got, and was trying to be recognised. 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 folly in which she formerly delighted. A dancing party was approaching. Her father waster her to attend. She declined. He u ged, but she would not consent. He offered stronger inducements. He would get for her dress the first sult the gold he optamed. 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 carrings and bracelets should sparkle on her person. He would so adorn ner that all should be on vious of her beauty and the richness of her appared. The glittering batt conquer-ed her and she went. Her wonted light-ness 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 dauce. It was slight at first, and nobody thought anything of it, until wooks passed and itstill impered with her. Then the hectic glow was seen on her check, and the transparent paleness was in in the skin, and the more than natural brightness and beauty beamed from her eyes. The physician whispers that there is no hope, and a settled gloom spreads over the face of the dying one, and an awini she low comes nown upon the heart of the almost frantic lather. Physician atter physician .. called, and expense after expense meuried, but disease matches 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 sproad out in all its beauty on a cuair before her. Then she called for the watch and the chain, and the diamond earnings, and the sparking bracelets, and had them faid on a table beside her dress, where in all their loveliness they could shane upon her. Then she sent for her fathet. oame into her room. He stood by her bed-side. 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 te put it off and lured me to go to the dance. I went. God's Spirit left me. My impressions vanished. Then, stretching forth her transparent hand, and pointing Then, stretching 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.

Momphis Presbyterian.

Our Joung Laths.

Careful and Kind.

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

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

Gently stroke the playful kitten; Kindly pat the patient dog; Let your unmolesting mercy Spare the worm, 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 shoos, a heavy cloud seemed to settle down on his face. His mother, a little woman with a face 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 uso, 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 face upon his hand. "I can t got 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

"Why, my boy," said his mother cheerfully, "don't give up so. Don't you re-member 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 "Though he slay me, yet will I trust in him," is the trust we want to have, Nattie," 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 then—there is that nice teacher at the mission school, you know, who thought he could do something for you."

"Yes," said Nat, wirning his area with the

"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 ont what we have and be cheerful. We shall not starve to-day, and maybe you may get a w 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 holp us if we smile and look pleasant than they will if we look errors and some." they will if we look cross and sour.'

Nat tried hard to smile and cat his share of the scanty breakfast. Budding 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 chilstreet, for his feet were covered with chil-blains, and his old shoes were hard and full of holes. At hast he selected a cross-ing to sweep where he thought rich and fashionable people might cross, and pa-ticulty waited, trying to look cheerful and siniling. During the forenoon he got a few pennics; but as the afternoon were on he felt very faint and hungry, and leaning on line broom he began to think of whet he 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 lumself, "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 lum he started, and looking up saw the imission school teacher. Such a gle, a 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

smi e. "I'm sorry," said his teacher. "I hoped

I was going to got 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. 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 porhug else I can do;" and shutting his eyes tor 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.

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

Nat dropped his broom and ran eagerly to the horse. A portly gertleman stepped with some difficulty from the carriage Not looked at him and smiled pleasantly.

"You think I am rather awkward youngster," he said; "out I'm only just off the water, and your muserable land trans 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 surned 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 heritated a lit-

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

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

"To what," exclaimed the gentleman, locking at him in astomshment.

"To trust in God, sir," said Nat, looking p in his face. "Mother and I are very up in his face. 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 pock ets and whistled a little, looking hard into Mai'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 Nat would not have been more astonished if the sky had fallen. He glanced at the carriage and then toward his knoom.

"Let your old broom go to the dogs," said the captain; "you wen'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 Read is the queerest man. He has been talking with the most miserable looking boy out here, and now he has actually taken hum into the carriage and gone off with bim."

"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 neice.

"That boy?" said her uncle, "why, that boy's father saved my life once. He died on shipecard on his way home from Auson supposard on his way home from Australia, more than two years ago. He was going captain next voyage. He touched at Liverpi of 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 suce that time till today, and should never have found them n the world, poor things, if that boy had'nt smiled his father's own smile into my face. He and his mother were about starved, I should say, and half frozen, too. But," 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 Heliosman.

With a thundering crash that sent fear and terror to the hearts of the brayest men, the mammast 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 lenger, he relaxed his hold, and with a blood-curdling yell of despair and agony, was thrown far out upon the raving waters to find a grave at their bottom at last.

In the hold, holding on to the walls so as 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 Sa inders, 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 ink." was the reply. "We have drifted 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 agroup overy second.

"Why not venture on deck, and ascer-

"You would be washed off before you knew it." "But we shall be saved from destruction if we could reach the wheel and stick to it,'

"Try it, if you think so, but I know I shall nover see you alive again," replied Captain Blake, knowing the obstinacy of my na-

"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,

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-easterry direction, although the storm was bl. wing hard from the northeast, and our course seemed unaccountably opposite from what it should

Involuntarily I glaneed 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, looraed up a tall. durk figure, wrapped in a long, hideous gown that finttered in the tempest!

I was transfixed to the spot and unable to move. I heard the voice of Captain ordinance, and sak to see Jesus, to a Blake calling my name, and then se I saw with Jorna, and to touch him; so will vitte tail figure advance upon me, I gave a posse out from him to these Gurwall.

ory of terror, and losing my senser, fell backwards down the companion way.

The tempest was over and the schooner was saved f

And a meracle had saved it !

The main course had been interlashed be-ween the spokes of the wheel at one end, while the other was caught in the mizzen shrouds, thus holding the whicel in position to put the ship astern the shore and beading our for the sea, which was our only safety.

It was the sail I had taken for that fearful figure, and a shred, torn loose, had flut-tered 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 20d the Rose.

A peasant at the foot of the Alps war 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 nover 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 over so long. Now I shall have something none of my neighbors will show the like of. It 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

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 spt out that he would not be defeated. He spt out that very day to climb the mountain and sock for another thornless rose; and, having found it, after much labor, he came heme and pulled out the suspected bush, and planted this one in its place. And again to 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 ence more. There was no peace in the house any longer. The man spont nearly all his time, whilet his wife worked harder and harder for their daily worked harder and harder for their daily bread, in seeking for thornless reses on the mountain, and he nearly filled his garden with them; and the neighbours 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. Nowho remembered his old friend's silence when he found the first rece on the mountain and he set of 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 trymay dear mond, 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 schoolnistress. but a 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 owo it to my mother, and I mention it with fihal piety, for imbuing my young mind with principles of religion which have nover, never forsaken me.—Bishop

God's le grace begins ends in our love to him. It both makes our comforts greater and our crowns

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 arnest. "Ye are the salt of the earth." Salt bites and pains, but it chanses and preserves from corruption .- Martin Lath-

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

When a believed is in a state of comfort and prosperity, he can road other books beside the Bible; but, when he is in temptation, or buildened with distress, he be-takes 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 be-ware of putting ordinance in God's stead. Hath not thy heart said, "I will go and thear such a man, and get comfort, and get strength?" No wonder that you find your-solf weak, barren and unfruitful. How should means and minis ers 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 hour,, and, therefore, poor soul, stop not short of and, therefore, poor soul, stop no shot of Christ; but press through all the crowd of ordinance, and ask to see Jesus, to speak with Joses, and to touch him; so will varies

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British American Bresbyterian.

FRIDAY, OO"OBER 81, 1873.

TOPICS OF THE WEEK.

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

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

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

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

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

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

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

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

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

THE CANADA PRESBYTERIAN CHURCH AND MISSIONS.

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

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

DR. CANDLISH, OF EDINBURG H.

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

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

Book Motices.

WOOD'S HOUSEHOLD MAGAZINE .-

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

Ministers and Churches.

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

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

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

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

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

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

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

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

guage,) but in words ending with a siblant

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

His English was excellent, and he certainly

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

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

Contributors and Correspondents.

A Reviewer Reviewed.

Editor Beitieb American Presbyterian.

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

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

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

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

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

respective churches; and, moreover, appears in a paper avowedly published in the interests of Unign, 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 engonder 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 nave received in good faith the proposition of your first worthy delegate to our synod, when he said, "Let by-gones be by-gones.' 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 romnant 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 effensive 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. Mr., m order to raise a storm of indignation against me. I have used no disre-spectful opithets against Mr. M., but my roviewer, who has an aptness and fondness for offensive epithets, adduces the epithets, "self-righteous "bigoted," "straightlaced," Pharisces," 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 not even question Mr. M.'s piety. We know well that ruly pious men' pronounce most erroneous and harsh judgments, such as the sainted Elijah. Probably Mr. M. M. may not, like Elijah, have his eyes epened to discover his errors in judgment in the Church militant, seeing that he re-fuses 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, Mr. Editor, repeatedly signified that you preferred short communications, I al-ways 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 hear-ing. 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 hearsny, and unless he has superhufrom hearsay, and unless he has superhu-man powers of discerning spirits, even be-yond his observations, I should judge it is guite enough to form a decided judgment of the piety of those with whom he associates. But Mr. M. has drawn the line of demar-cation 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 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 wersethan chaff. Who but may have seen and heard too much, of that sort of thing?

My reviower 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 vory highly," and then dilates on the sin of self-laudation. Surely any one must infor that Mr. M., being ameng those opposed to union, includes himself with those of "unquestionable piety." Would not my reviewer castigate me most unmercifully 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 ruth, 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 induiged 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 vehomently rejected, but the well-known fact that some in the sister church persovered in offensive atterpress against the system of the sister utterances against us? And how is it possible to effect, a uniou 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 Evangelieal Alliance, which has just closed its sit-tings in New York, could over be formed in this sinful world, if mon indulging in such hersh judgments maintained the sway in Christian Churches? This class of men has undoubtedly retarded trion, and seem determined to do their worst to perpetuate dismina with all its evil consequences. Furnit me to give a small leaf out of my columns experimen," 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 vas, "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. Mo-Kay." And why? Simply because he could not, either in spirit or argument. Honce he adopts the course of vihitying and misrepresenting me. My advice to this Juvenile Presbyter is to withold his pen until he can subscribe himself "Prosbyter Senior," and ore then he may perchance acquire sounder judgment and a measure of Chri han 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 Inde pendonce," 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 digost.

I am, dear Sir, yours sincoroly, Alexander McKay, Elden Manse, Oct. 23rd, 1878.

The Fourth Article of the Basis.

Editor British American Presbythrian.

Sin,-Will you allow me through the PRESENTERIAN 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 brothron. 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 banches 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 govern-ment 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 coclesiastical 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 Presbytorian Church of Canada 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 relations to other Churches. Though one with the Free Church they did not take her name and they gave her no constitunor name that they give her to the tional pledge binding themselves to ecclesi astical relations to her. In this matter they reserved to the Caucch 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 801). To this day we are free to change, suspend, set aside, or draw into closest intimacy our ecclesiastical relations as we may see cause.

attons as we may see clause.

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 ecclosiastical relations involving them in responsibilities in common with that Church and entering as element into the title by which they held their ecclesiastical prosperit. 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 sament 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 church. The Basis commits the Whols 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 cov onant, binding themselves and their successors after them to regard themselves as he. ing in ecolesiastical relations 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 the less on that account does it bind them y united covenant to the Church of Scot land. 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 on 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 glo-rious 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 chief against the very constitution of that Church as defined and settled by the de-cisions 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 not-ther 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 thom This voice is the voice of Truth, 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 uswer that end, seeing it both cancels the open testimony and restores the severed tie. True, it restores it softly, with foot wrapped in volvet and treading on carpets.

In 1844 men of God regarded ecclesiastical rolations 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 Redeement 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 Ros

Presbpterian Union.

Editor British American Presbythrian.

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 pit, 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 matters still &c. and there are graver 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 exhauation 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 occiesiastical relations to Churches holding the same doctrine, goverment, and discipline with itself, as that ministers and probationers from these Churches shall be received at 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 unfortuate that Mr. McTavish should have spoken so strongly as he does regarding it.

The language employed by Mr. McTarvish 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 1872, to endeveur 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 Committees of the other ne gotiating Churches, something new on this important doctrine, but in some way to se cure a satisfactory deliverance. It seemed, indead, 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 authorative delive rances 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 submited 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 en. titled 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, anent 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 w to believe, then, that the Ministers of that Church continue, as a body to be disingen-uous, 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 Inde pendence does not really and honestiy express the convictions of the Church that is negotiating with us regarding Union. One who earnestly holds that the Secassion and Free Churches had good grounds for separating from the Established Church of Scot and, 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 compremise 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 exteemed, 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 honeur the Church Head, and who are seeking in the regular and scriptural way to ascentain and give effect to the mind of the Church.

Yours, &c.,

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

Toronto, 15th Oct., 1873.

Chui :h Independence.
—
Editor British American Pressytterian.

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 placethat 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 overy 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 megistrate'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 mevitably 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 initiatory steps of civil process can be barred by the plea of "priviloge," 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 ecclesinstical decisions shall be reversed and accommodated to the law's beliests, 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 mury 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 roverse. His case is appealed to the civil courts on the plea that pecuniary interests are involved. Even if upon exami nation this appeal is dismissed, the supromacy of the court sitting in judgment is acknowledged. But if it is not dismissed, but, on the contrary, it be 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

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 Ultramontanism. 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 nay think that it has adhered to the origi nal 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 Cæsar 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,

Erastianism hidden away under such high-

(am, À Primettenial.

BRITISH AMERICAN PRESBYTERIAN

GROWING AGED TOGETHER.

CPY. ROBERT COLLYES.

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 untried 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 acceed, 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 cpinning-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 2 present, but he did not believe her. He said she had stolen it! Well, she could go out and work for him. but she she could go out and work for him, but sho 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 convulsion, 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—norman the men 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 blend their sup-remacy as to make one music, as before instead of a discord that would make him rue the day he brought them together, like elements in a galvanic battery. All this was unknown to him, but he knolt 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 re-pentance. Love at first sight, followed by very brief courtship, and then the wedding, friends' congratulations, kisses, toars laughter, and a suppor, which they ate, no doubt, looking shyly at each other and wondering whether it could be possible they wore husbaud 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 must 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 ti—did they wonder whether a brief space would find them outside their Eden, in among the thorns and briars, with a flam ing sword at the gates forbidding their return? I can only wonder, I cannot tell; but this is worth more than all such sur-mise, they knolt down together, in the still, sweet sanctity of their chamber, with the light of Eden on their faces, with its sweet-ness 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 depond 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 differ-ence 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 ' ust 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 held 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, ashe 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 suppor, and she gave him back his own with usury. 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 heme-land, rests among the heather; and then it soared, as the lark sears, 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 he of no more use then than it is now some-times, 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 agod 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, blench 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 fortune, 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 devils that are always watching for a chance ts drag a man down while she held her hie 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-ago, with the warning finger of paralysis on his shoulder, or the spirits of inflamatory rheumatism in his marrow—a broken man she 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 blessings may be found in this altered relation which might never have come to their perfect equality. But this is not the real kernal 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 thin, in 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 strongth was there in their nature, or they might as well pray that the wheels of a watch, one-half powter 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 helt, 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 ratward con This, however, is the most divine; reaching inward, we find others divine. These young more delicate and divine. people have now to find each other out, and they may spond 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 fair weather, and then find their way httle by little into the cold latitudes, where they see the sun sink day by day, and feel the turn to ice sitting at the same table.

Others again, find each other out as 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 dis mal places, and cross them together; and so at last they stand on the further reaches of the mountains, and see the other ocean sunning itself, sweet and still, and then their journey ends. But through shadows their journey ends. Due through shadows and shino, this is the gospel for the day; 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 it William and Mary, of England had permitted the good Levis to divide their thrones by first great Louis to divide their throne by first dividing their hearts.

Did you over hear any definition of mar A wise and witty man* says: 'It riage? A wise and witty main says. At 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 sheers 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:

"Bidney Smith.

"John Anderson, my Jo, John We clamb the hill togither : And many a centy day, John, We've had wi' ane snither Now we maun toddle down, John, But hand in hand we'el go. And sleap together at the foot, John Anderson, my Jo."

We must find each other out, and then it 13 possible that, like my mether's old shears, over which I used to pender when I was a child, one side is greater and the other, by conscauence, less.

I found James Mott delighted, one evening, when I went to call on him, 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 haif he would have seemed a great mun; and he was great in his steady and perfect loy alty 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 greatuess, 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 "Amen!" 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, no had to wander off alone, but he could not go into a valley so deep, or a wild-erness so distant, that the light would not shine on him out of their windows. He know 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 lan 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 lid 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 agod together in the body, they are touched now in the spirit with unmortal youth.

The little Idvl ends without telling us how the answer came to this cry on a wed ding 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 these 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 mountams one day, he was obliged to lean on the arm of a younger man, while his wife, who was still strong, walked by herself. Meetmg 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 menion 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, "walking a the garden with his wife. They are both quite old, and he is almost blind, but they seemed just like sweethearts courting, 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 doch enough for both, and when sho 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 who arms. "Worse and woise," 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, to Wordsworth at last, but the wife at first. 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, wierd words might puzzle her brain, but they were simple Saxon to her heart, and so when she died he had graven on her tomb, "For forty years she was the true and leving holpmate of her husband, and unwestiedly forwarded him as none elso 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 togother, 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 oried out with their whole heart, "Merci fully ordain that we may grow aged to-gether," who did not find well-aprings in their dryest deserts, gleams of sunlight stealing through their darkest shadows, an arm of power for their most appalling steeps, and sunny resting places all the

I think the average novel is making sad mischief in the average mind in itspictures 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 love than those little hooks and tendrals 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 or trader occupying that of a lawyer, or even one who would have made a good farmor 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 tollow another of which they really know nothing. The successful dry goods mer-chant turns lumberman, and the result in nme 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 Euchd 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 hity who require long previous experience. What would we think of the marmer 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 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 lesses would be sustained by an often too credulous supplier.—St. John Presbyterian Advocate.

Grapes as Food.

Mon can live and work on grapes and bread. The peasantry of France, Spain, and Italy make a satisfying meal in 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 clumber 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 symol 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 climes. Neither our latitude, temperate chimes. Neither our latitude, longitude, nor leaden skies, nor erratic climate forbid the growth of the grapevine throughout the larger portion of the king-dom. 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. Ripograpes 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 nighborhoods for grapes at from fourponce 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 un and down the country to infinity. As a means of increasing their number, I would suggest that prizes be offered by all cottagegarden societies for the best trained and most truitful grapevines on cottages. I have known this done to such excellent fect 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 per ishable 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 GarScientific and Aseful,

APPLES AS TOOD

It is stated that by a careful analysis it has been found that apples contain a larger amount of phosphorous, or brain food, than any other trust or vegetable, and, on this account, they are very important to seden. tary men, who work their brains tather than their muscles. They also contain the act. which are needed every day, especial. ly for sedentary men, the action of whose liver is sluggish, to eliminate the offele matter which, if retained in the system, produces inaction of the brain, and, indeed of the whole system, causing jaundice, sleepiness, scurvy, and troublesome discases of the skin.

STEWED OYSTERS.

Drain the liquor from two quarts of firm, plump oysters; mix with it a small teacup. ind of hot water, add a little salt and pep-per, and set it over the fire in a saucepan When it comes to a boil, add a large cupid 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. they "ruffle," 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 oys. ters 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 resoveral' 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 the egg, then into the cracker, roung a over that it may become completely incrusted. Drop them carefully into the frying-pan, and fry quickly to a light brown. If the butter is het enough they brown. If the butter is not enough they will soon be ready to take out. Test it 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

OYSTER PRITTERS.

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 four enough for a thin batter. Have ready in the frying-pan a few spponfuls 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 oystors 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 whiting sifted through mus-lin; 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 varmsh a superior

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 teaspoonful 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 lived with a white crust. above is baking in a moderately-heated oven, whip the remaining white of egg to a froth and sfir in three tenspoonfuls of pow-dered sugar. When the tart is done re-move from the oven and spread the beaten white over the top; then return to the even 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-mineed or grated ment stirred into this omelot varies the

In trading, he gets most by his commodity, that can forbear 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 rayer, the harder he finds it to pray; partly through shame; for, the soul having played the ruant, knows not how to look God ed 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.—Gernall.

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France a Republic—England and Germany gradually permeated with Republican ideas—Spain awaying in the new reason of the article of the new less grasp of a ruler too good for a King and too weak for a Republican, who is mabble to give in the control of Microco, and equally mabble to give it in the German-speaking peoples agitated by a new Protestantism, separating from the Sec of Itome on the dyma of Papal Infalliability and assuming to recegnize the "Old Catholics"—the whole Continent pervaded by the intellectual for ment that concess of the conflict between old ideas, philosophical, theological, material, and the advance or physical Science—Russia and Great Britain running a race for the imal gains that shall determine Asiatic copermacy—Chifna seeming ready to abandon he advances and reclose her half opened gates—Japan abolishing feudalism and inviting Western cultification to irradiate Western commerce to enrich h.r long-lidden empire—such are phases of the news from alroad which the mails over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, The Trustus alms, at whatever cost, to lay before its readers the most prompt, complete, and popular presentment of these diverse and conflicting movements, through all of which, as it fondly trusts, to tolking masses are everywhere struggling up toward last slave has long been a cultivar, the test expensive.

the toning masses are very micro sampaine of somial larger recognition and a brighter future.

At home the struggle for freedom seems over. The last slave has long been a citizen; the last opposition to emancipation, enfranchisement, equal civil rights, has formally been abandoned. No party, North or South, longer desputes the result of the War for the Union; all declare that these results must never be undone; and, with a whole people thus united on the grand platform of All Rights for All, whereto our bloody struggle, and the prolonged civil contests that followed, have led us, the Republic closes the records of the bitter, hateful Past, and turns peacefully, hopefully, to the less alarming because less vital problems of the Future. To whatever may elucidate the general discussion or action on these, Tills Thibuwg, gives amplest space and most imparial record. Whatever parties may propose, whatever pointical leaders may say, whatever ofheers may do, is fairly set down in its columns, whether this news helps or linders its own views. Its readers have the right to an honest statement of the facts, and this they always get.

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science.

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HASTY CONSUMPTION CURED BY FELLOWS HYPOPHOSPHITES.

OARBONEAR, NEWFOUNDLAND, Jan. 3, 1871.

MR. JAMES I. FELLOWS.

DEAR SIR: I came to this country in May, 1869. I found a countryman of mine laboring under some affection of the lungs. I recommended your Syrup, tried at the Druggists in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870. Mr. Edgar Joyce rapidly wasted away with every symptom of quick consumption, so that he was unable to walk across the room, having no appetite, pains in the loft side, norvous system unstrung, dry, lacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Dearlirs, in St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you at once). This was Tuceday afternoon; a tnight be took the prescribed dose, and in the morning he described the very results notified on the wrappor. His appetite soon began to return, and a voracious one it was, too; the dry, hacking cough changed into loose but violent attacks, finally disappearing altogethor, pains lot his side, his hand assumed its usual steadiness, and before he finished ton bottles his health was quite restored, and to-day nor a more healthy person is to be found on our streets; and it is the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphites, he would now be in his grave.

He happened to be in W. H. Thompson's the day year first chipment arrived, and took at once four bottles to the Labrador, which he was every anxious to do, but had no occasion to use them himself. No other medicine will he over prescribe, recommend, or give, but yours.

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MEETINGS OF PRESBYTERIES.

BROCKVILLE.-At Prescott, on the 1st Tuesday of Payember, 4t 250 p.M.

ONTARIO .- At Port Perry, in the Canada Precbyterem Church on the lat, Tuesday of November at 11 o'clock, a m.

OTEAWL -- In Bank-st. Church, OMawa, on Tues. day, Nov. 4, at 2.30 p.m.

SIMCOR.-At Barrie, on Tuesday, Nov. 4th at 11 o'rlock a m.

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

Conoung .--- At Peterboro', on the third Tuesday of January, 1874, at 11 a.m.

GDELPK.-In Kuox Church, Acton, on the 13th January, 1874, at 11 a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

To operalities Board and Sustentation Fund-James Croil, Montreal.

James Croil, Montroat.
Ministors', Widews' and Orphans', Fund—Archibald Ferguson, Montroal.
French Mission—James Croil, Montroal.

Juvenile Mission-Miss Machar, Kingston, Ont. Munitobs Mission—George H. Wilson, Toronto. Scholarship and Bursary Fund—Prof. Ferguson

Bynod Fund-Rev. Kenneth Maclennan, Peter-

Queen's College Budowment Fund-Win. Ireland Kingston

MARRIED.

At the residence of the bride's father, South Pinch, on the 21st inst., by the Rev J. M. McIntyre, Osmabruck, W. S. Hilmer, to Blizabeth, 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, 2,655 barrels; wheat. 124,588 bushels, oats, 1,335; barley, 84,251; peas, 5,623; rye nil and son 50. There were in sight on the 18th Oct., \$.535,000 bushels of wheat and 1,917,000 of barley, against 6,506,000 of wheat and 2,748,000 of harley in 1878.

PLOUR.—There has been but little offering, and slight variation in prices. Old extra sold at \$6 to \$6.15. Fancy and new-grade extra brought \$5.75 and \$5.80. Spring wheat extra sold at \$5.50 on Monday. No. I super. is peculiarly scarce; it brought \$5.50 on Tuesday. There was a good deal sold yesterday, but all particulars values close weak at 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 uninspected sold at \$1 12 to \$1.15 on the track. On Monday No. 1 advanced to \$1.18 and \$1.20 f.o.b., and No. 2 sold at \$1.15 in store. On Tuesday No. 1 was firm, selling at \$1.20, and a corgo at \$1 21 f.o b. Yesterday the market was firm; No. 1 sold at \$1.20; No. 2 at \$1.19/4, and No. 3 at \$1.13/4, all f.o.c. Street price, \$1.18 to \$1.23. BARLEY .- The market has been recovering

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

Ryz-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 II 1/2 and 1234c. 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 unitered.

LARD-Is selling freely at 10 to 101/2c. 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

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 24c. to 3c to Kingston, 3c to Oswego, 31/2c to Lake Erie ports, and 8c. to Montreal.

GRAND TRUNK R. R. RATES. - Winter from Toronto stand as follows:—To Halifax, SI, 10 for flour and 55c. for grain; to St. John, \$1.02 for flour and 51c. for grain; to Montreal, sec. for flour and 35c. for grain; to Montreal, sec. for flour, and 25c. for grain; to Portland, 35c. for flour and 43c. for grain; to New York, sec. for flour and 45c. for grain, to Besten, sec. ar flour and 45c. for grain.

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