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Contributors and Correspondents.

ENGLAND.

"SOCIETY FOR THE MAINTENANCE OF THE FAITH"—PROBLES OF THE ENGLISH ESTABLISHMENT—RAMPANT RITUALISM.

For more than a month past the good people of the Established Church in Liverpool have been kept in a state of great anxiety and suspense as to their future religious fate, not knowing whether they had in reality been sold like the lease of a Highland shooting, or a suburban market garden, as reported, to the agent of some Ritualistic Society dealing in such commodities. The Society for the Maintenance of the Faith is one of recent origin, not for the preaching of the gospel and the refutation of infidel and Romish errors, but for the furtherance of the peculiar views of the High Church party, by means of that outrageous scandal in modern Church Establishments—stratagem—the buying up of vacant livings and bestowing upon clergy of whose devotion to their views they are sure. Notwithstanding the fact that this course is but an imitation of the policy of the Evangelical party since the days of their great apostle Simon, and the formation of the trust fund which bears his name, they have been loud and indignant in their protests on finding their large and influential cluster of Churches included in the Liverpool Rectory about to pass into the hands of their enemies. A deputation was sent to wait upon the absent vicar, but it seems without avail, as, after weeks of ominous silence, the statement is made public that the sale is complete, and that while the nominal purchaser intends to take office within the bounds, the general patronage will be in the hands of the divinity professors of Oxford, and two others, i.e. Dr. Pusey and his conferrers. The future rector is understood to be the Rev. W. H. Cleaver, a priest from the famous Ritualistic shrine of St. Mary Magdalene, in the west end of London. Ritualism of the most pronounced type has already entrenched itself in at least two of the churches of this city, St. James the Less, and St. Margaret's. The latter stands in a new and fashionable neighborhood in not inappropriate association with the huge and somewhat fantastic buildings of the Greek Church and Jewish Synagogue. Passing there one week evening recently, I found a crowd in the street vainly seeking admittance at gates guarded by policemen, the building being already crammed to the doors. I need not explain what it was that procured me a ready entrance and escort by one of the "gentlemen in blue" to a side door, where, passing under the image of the patron saint of the church with a gilded cross in her hand, I was accommodated with standing room inside the door. I now remembered having seen an advertisement of a "Harvest Festival Service," admittance to which, up to a certain hour, was confined to bearers of hymn books, the price of which it had been found necessary to raise to one shilling. This proved to be the occasion referred to; still I am informed the ordinary Sunday services are sufficiently crowded to justify the Ritualistic claim that they succeed in drawing the crowd. But how do they entertain them, and what are the results, are fair questions regarding what claims to be a means of Christianizing the masses! Let me tell what I saw. As the sermon was nearly over I cannot say much of it except that it seemed to be a very commonplace production of the moral essay style, only being *ex tempore* it lacked the usual finish, without a recomposing vigor. As it came to an abrupt close, a host of choristers, juvenile and adult, rose, and with the preacher turned to the altar, which bore many lights and had above it carved figures of the crucifixion scene, bowing they crossed themselves, and repeated in chorus, "Glory be to the Father," &c. Then followed a hymn during which the offertory was collected, and then came the great show of the evening—the procession. A tall and highly jewelled cross, with a couple of banners (one of which was simply an embroidered Greek cross, the other having in its centre the "Agnus Dei" supporting a cross), were brought forth, and after being presented at the altar, and duly incensed, were borne amid chanting of hymns around the aisles of the Church, the incense bearer taking the lead, swinging his censer and clearing the way, the whole company of choristers following, including the performer on a brass instrument like a French horn, and last of all two priests with black caps, one in white, the other in scarlet stole, both highly ornamented; the last, who I was informed, was Mr. Parnell, the incumbent, was attended by two very little boys in white, bearing the end of his girdle. Both

were very comfortable looking men, not the least like the martyrs they claim to be under the persecution, as they term the prosecution, which their bishops has begun against them for these open violations of canon law. There was a good deal of jostling and sent climbing to see the show, and some very free comments upon it, by the crowd as they left the church, indicative of amusement, pity, disgust, and indignation, but little of edification as far as I could see. I could well believe the story I had heard of a wag one day chalking upon the door "St. Margaret's Junction, change here for Rome!"

Yet this same priest, Mr. Parnell, the other day, at some public meeting where they were airing their grievances, had the hardihood to say *he was no Ritualist*, and then added that it did not much matter if he was removed, as another would at once take his place to pursue the same course. The fact is that there is open warfare between these two sections of the Church of England, and all law and order are set at naught, even the recent special decisions of the Judicial Committee utterly disregarded. When or how it is to end no one seems to have any idea. The Evangelical party lack the unity and vigor necessary to cope with such enormous and far-reaching evils. They seem utterly bewildered at the discovery that, while the Church is powerless for self-reform apart from Parliament and the Privy Council, the latter in the light of these days do not dare so far to exceed their real functions as to meddle with Church doctrines, and the nation they represent are too apathetic to require it of them. It is the boldness of the Ritualists in petitioning for the recognition of Confession as a sacrament has evoked much popular indignation, and it needs only a hint at the subject in any public meeting to excite the most demonstrative enthusiasm, but there is no leader to concentrate and give definite shape to the feeling of the hour, and the average Englishman is too "liberal," i.e. too ignorant and too lax in his notions of these things to encourage such "bigotry." Seeing the distracted and helpless, and almost hopeless condition of the Church, the *Times*, and many other leading papers are veering toward disestablishment, as the only alternative to the restoration of Romanism in the land. Come it must ere long, and it certainly would have been well could Ritualism have been first exercised and left to its own resources, or to the tender mercies of Rome, instead of remaining to share with the rest the *ninety millions* it is estimated they will carry with them out of Egypt.

Powerless to deal with error within, many of the Evangelical clergy, who are truly good and earnest men, are seeking more faithfully than ever to stem the tide of ungodliness around them and if possible refute the charges of inefficiency made against their Church, and had such efforts been put forth long ago their position might have been very different to-day. The "mission" just concluded in Liverpool is an example in point. It was nothing more nor less than a series of special services, of ten days duration, in which a large number of the city churches joined, including a few Non-conformists. Preparatory prayer meetings were held. Advertising through district visitation and other means were freely employed to secure good attendance, and many of the churches were crowded night after night by attentive hearers, a large portion of whom remained to the after meetings which closed at ten o'clock. There was no noisy excitement, but in some of the churches, under as plain preaching of the truth as it is in Jesus and searching and faithful application of it to sinners as I have ever heard, there was much solemnity and anxious inquiry, and let us hope, good work for eternity. Mr. Spiers, services for the young, which had occupied the fortnight preceding, had been attended with similar results, and in some quarters had awakened interest and desire amongst both old and young. So that many, I doubt not, will bless this autumn in Liverpool, as a season of revival in their soul's history.

CANADIAN ABROAD.

Liverpool, Oct. 30, 1873.

NEW BRUNSWICK.

ANTIGONISH OUTRAGE—ST. DAVID'S AND DR. WATERS—THE SCHOOL QUESTION.

If any are disappointed at so long an interval between my last letter and this one, let my absence from home attending the Alliance in New York and other things plead my excuse. I found it impossible to write a letter during that time, and it took me the week I have been at home to overtake duties that were pressing more immediately.

The agitation caused by the Antigonish riot, when Messrs. Goodfellow and Chumquay and others were rudely assailed, and the right of free speech trampled upon in a savage manner, is not doomed to retire into private life for some time yet. Mr. Goodfellow put his case in the hands of his Presbytery, that of Pieton, and the Presbytery appointed a committee to draw up a statement of the case, to be laid before the other Presbyteries and other evangelical bodies. That statement has appeared in

your columns, and therefore I need not refer to it. The other Presbyteries, as they met, drew up resolutions denouncing the outrage, and those of them in Nova Scotia in most cases appointed deputations to wait on the Attorney-General of the Province and urge the prosecution of the offenders. It appears that the Local Government of that Province does not like that mode of procedure, for the principal organ of the Ministry, the *Morning Chronicle*, of Halifax, has, in the savage style peculiar to that paper, attacked the convener of the committee that drew up that statement, and denounced the procedure of the Presbyteries in the matter. I suppose Mr. McCurdy, who is one of the most eminent and pious and hard working ministers of our Synod, a man whom we all delight to honor, will survive the attack made on him, and the Presbyteries will be able to take care of themselves and the interests committed to them, even though they should be under the frown of the petty thunderer I understand that the Presbytery of Pieton acted under the advice of eminent lawyers throughout, though as yet the efforts to bring individuals engaged in the riot to justice has failed. It seems to me that even as a matter of political expediency the Local Government has made a bad move in the line they have chosen. They may rest assured that such conduct will inevitably alienate the ministers and members of the Presbyterian Church from them, and many of these ministers and members were warm friends of the Government hitherto.

The St. David's congregation rejects much in the success attending its efforts in obtaining Dr. Waters, and the Church generally unite in congratulating the congregation. I have just been reading the minutes of the last Canada Presbyterian General Assembly, and seeing the leading part which Dr. Waters took in the counsels and work of the Church, I wonder that more effort was not made to keep him in Ontario. He will leave a blank there, but as I said before, such men are needed here, and never more than at present. His induction has been fixed provisionally to take place on the evening of the 28th November. I understand that the Presbytery has invited Dr. John Thomson, of New York, to be present on the occasion and take part in the services. There will be a peculiar fitness in Dr. Thomson being present, provided he is able to come at the time, inasmuch as he was the first pastor of St. David's congregation. He came out about 1848, having been over a congregation in England some years previous to that, and organized the congregation here and built the church, or put it in the way of being built. I do not know whether it was finished when he left. I am sure it will be a gratifying thing both to the congregation and to Dr. Waters should Dr. Thomson be able to be present, and then introduce the new pastor to the people on the following Sabbath, as is the custom in Scotland and elsewhere.

The School Question in this Province continues to be a source of agitation, especially in connection with elections for the Local Legislature. A few days ago we had three vacancies, one by reason of death, and two from resignation. Mr. Cato, of Kent County, died some weeks ago. He became a member of the Provincial Government a short time after the School Act went into operation, and so, in the estimation of his French constituents, became identified somewhat with the law. Although a Presbyterian, he was not firm on the School Question, and by-and-by he ceased to be a member of the Government. What the result of the election will be is doubtful, because the French are slightly in the majority in that county. Last week there was an election in King's Co., and, somewhat unexpectedly for that county, the free school candidate was defeated by a small majority. It is said that great importance need not be attached to that, inasmuch as local causes had much to do with the result, and the successful candidate moreover declared himself opposed to separate schools, as well as to the present system. It is clear that a very small vote was polled on the occasion. In Carleton Co. a Mr. White resigned his seat and his place on the Government at the same time, to become a candidate in the Dominion Parliament, and lost all, for he was defeated when the day came. An election there is coming on, and again the School Act will be dragged into the contest. There is no evidence, however, so far as I can see, that the people as a whole have changed on that point. Local issues and personal popularity on the part of the candidates may sometimes rise above the more important question in the minds of a constituency. Protestants, too, of a milk-and-water description, or because of a close-fisted pen-

uriosness in the matter of taxes, may prove recreant to their profession, as well as to the principles that are involved in the intelligence of the people, and consequently in the prosperity and good name of the country, but the cause of education will hold on its way undisturbed in spite of all such drawbacks.

II.

St. John, 28th Oct, 1873.

[Our correspondent's letter should have been published two weeks ago, but was mislaid.—ED. B. A. P.]

A Plea.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—This is the season of the year when many of our congregations are holding their annual meetings. Is it not also the season when one or two, or three men in every congregation whose hearts are not wholly made of steel, should look at the suffering state of their pastors? I tell you that there are few of us who have rightly realized the anguish and the carking cares which daily rack the souls of many of our godly and laborious ministers. Inspiro men with sick wives—sick from incessant toil and the want of wholesome nourishment—with six or eight little children, out of whose homes the physician has not been absent, on an average, over a fortnight for years, obliged to pay from eighty to a hundred dollars of rent for their dwellings to keep a horse and pay twenty dollars for hay, struggling to feed and clothe, and educate their children, to keep out of debt, and what to magnify their office, and all that on six hundred dollars a year in these dear times. My heart is often sore when I think of men not a score of miles distant from me, on whose haggard and care-worn faces, in whose thin and threadbare garments I read the story of their sufferings, though their lips never utter a complaint, and there are others living in flourishing towns, ministering to large and affluent congregations, obliged in order to maintain their positions to make a decent appearance, to entertain strangers to head charitable subscriptions, to pay the highest price for everything, and all that on eight or nine hundred dollars. When will Christian men and Christian merchants, and Christian mechanics, who know the dearth of living and from whose hearts the grace, I will not say of Christian liberality, but of Christian consideration, is not wholly shut out, learn that a minister cannot now live in any of our towns in the enjoyment of that freedom from carking cares which are essential to his usefulness, on less than a thousand dollars. If there is a man with a heart whom God has touched, in any congregation to which those words apply I charge him in God's name to take immediate action. One man in every congregation, trusting in God, and fired with the right feeling, can do it.

A SYMPATHIZER.

MANITOBA.

I observe that you have of late published some communications having reference to the more prosperous and important portions of our Province. There are, besides those other places that claim the attention of the Church, these are the little settlements to be found here in every direction, often far away from each other, and from the centre of the Province. I have just returned from visiting one of these, and I purpose to give you an outline of what I have seen and heard. The Boyne Settlement is in the south-west of Manitoba, near Pembina than Winnipeg. The road to it passes along the north bank of the Assiniboine about twelve miles, then across the river in a south-west direction about forty miles. After leaving the Assiniboine there is no wood to be seen until coming in sight of the Boyne, with the exception of a few trees upon the banks of a little stream. The road, though rough, is for the most part comparatively good. There is one stream rather difficult to ford, and several swamps that were not very pleasant to pass through, but the greater part was hard and dry. The tall trees on the banks of the Boyne when seen from the distance contrast with the stunted growth so common in this Province very favorably, and the clumps of trees that break the monotony of the adjoining plains are a very pleasing peculiarity. They have the appearance of small islands in the middle of a great lake. While the soil is lighter than at the centre of the Province it is no less fertile, and the mud which is the cause of so much inconvenience at Red River is here no great obstacle in travelling. The soil, also, is more easily broken here. The houses are built close to the banks of the river. I found that there

were about fourteen with nearly twenty families. The settlement from end to end is ten miles. The river is not large however; it does not cease flowing in summer, and its waters are of the best quality. In summer there is not much communication with the outer world, and in winter still less. In fact the crossing of forty miles of open plain is most dangerous—already one life has been lost, and a young man has had his hands and feet so badly frozen that it was found necessary to have them amputated. All the people I met with appeared to be contented and hopeful. They were confident that the settlement would soon grow to greater importance and though they felt that in many respects their present isolation was a great inconvenience they thought that this would before long cease, as they knew of people who intended coming there, and the inducements their part of the country offered would cause others to follow them. I soon found that the Boyne was a Presbyterian settlement. Not only was there a majority who before coming there had belonged to our church, and who still profess to adhere to it, but I found that among the others that whenever there was a preference shown for any denomination that it was ours. The people were unanimous in requesting that the Presbytery of Manitoba would open a preaching station there. Some of them expressed their desire to assist in the building of a church if any supply of preaching were promised. On Sabbath I conducted two services at different points and both were well attended. Most of the people were at both, while every family was fully represented at one or other. The fact was that the people were anxious to hear the gospel. My visits to their homes showed me that they fully understood how difficult it would be for the Presbytery to send ministers to them. Still they thought that so large a settlement as theirs ought not to be neglected, and up to that time no minister of our church had ever visited the Boyne. My own opinion on leaving was that the church should do its utmost to have the gospel preached in that remote settlement, and that in the interest of religion the sooner some effort is made to do good there the better.

X. Y. Z.

Manitoba, October 28, 1873.

Knox Female College.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—Allow me, through the medium of the columns of your valuable paper, the PRESBYTERIAN, to offer a suggestion to my Presbyterian friends in Ontario, and especially in Toronto. Your readers are aware that a new College building is in course of erection, which is intended to accommodate a large number of students in preparation for the Ministry, and as female education is engaging public attention, and generally admitted to be highly important, would it not be advisable to use the present building known as Knox College as a Female College in connection with the Church, as soon as it is vacated by the students, instead of selling it. Would it not answer the purpose for many years, and should the accommodation become inadequate there is plenty of land attached, so that an addition could be made to it, or a new building erected thereon. Surely Presbyterians can afford to give their daughters as good an education, and support a College as well as other denominations, who have moved in this direction, without being obliged to send their daughters to their denominational schools, or abroad to Europe or to the neighboring States. The two colleges being conveniently situated, the present staff of Professors could give valuable assistance until the church felt able to supply an efficient staff if they felt so disposed. Will some abler pen take it up?

LECTOR.

November 18th, 1873.

Union and its Basis.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—If Mr. Middlemiss, in the event of the Supreme Court of the Canada Presbyterian Church deciding that the basis as it stands is substantially the same as that of 1861, and going into Union on that footing, should secede, and half of his present congregation adhere to him—would Mr. Middlemiss advise his friends to go into court with the other half about the property? If he did, would that not be inducing them to appeal from the decision of the Supreme Court of a spiritual kind to the judgment of the Supreme Civil Court, on a matter which clearly lies within the jurisdiction of the ecclesiastical court, if anything does, for final decision?

X. Y. Z.

Nov. 24th, 1873.

The Man Who Was Afraid.

BY THEODORE L. CUTLER, D.D.

The grace of God and a good conscience have made heroes. Sin has made many a man a coward. One of these men whom a troubled conscience made cowardly was Felix, the Roman governor of Judea.

Paul's address was a two-edged sword. One edge of the blade was "righteousness," or rightness, and it cut sharply into Felix's notorious unjust and cruelty.

The effect produced upon the Roman ruler by this trenchant personal preaching is described in the Bible by one simple Greek word. Our translators have most incorrectly rendered it "trembled."

But what frightened Felix? Certainly not the plain, unarmed old man who stood before him. Paul could not hurt a hair of his head. The countenance of the aged prisoner must have been radiant with love, and every sharp word was spoken in love.

On thing told powerfully against Felix, that ought to be noted here. It was a fact full of warning. Felix was in bad company. The voluptuous Drusilla by his side was another man's wife, whom she had corrupted, and she was a partner in his sin.

Other striking lessons cling to this powerful episode of Paul and the frightened Felix. It teaches the ministers how to preach the truth boldly and in love. If the truth convicts men, it is not our fault. To conceal the truth would be no.

Fear does not save a sinner. It did not save Felix. But fear is often most salutary, when it is followed by prompt, wise action. The alarmed sternness often "puts up his helm" just in time to save his ship from a crashing collision.

God's spirit means death. And that is the lesson of this story of courageous Paul and cowardly Felix, which we leave our readers to think about.

Domestic Products.

To appeal to the women of the country to come to the relief in the present financial troubles may at first seem absurd; but there is a reason for it that more specious calls have not. It is not asked of them to be more economical; to save money, and contribute it to the poor; or to change their expenditure to a whit; but to turn their monetary brooklets into a different channel.

So, if the buying of imported goods be the source of so much trouble, would it not be well to refrain from buying them, and keep the gold we need, instead of sending it abroad? There is no need of leagues and clubs and much palaver to make this a practical movement.

The sacrifice will not be so great or so difficult as might seem. We manufacture elegant silks, only less beautiful than their French and Belgian competitors. We make as fine ribbons and flowers as are made anywhere. Our alpaca and other stuff goods are not excelled; while all our cotton fabrics are world-renowned.

We do not suppose the Treasury Department will immediately resume specie payment because of our little suggestion; but we do believe that if it were widely acted upon, it would greatly lessen the monetary troubles of the nation.

The American Gentleman of Leisure.

Did the reader ever see a lost dog in a great city? Not a dog recently lost, full of wild anxiety and restless pain and bewilderment, but one who has given up the search for a master in despair, and has become consciously a vagabond?

We do not know how it may be in trans-Atlantic countries. It is quite possible that in Constantinople, where dogs are plenty and masters scarce, the canine vagabonds keep each other in countenance. There is a sort of self-respect among human thieves, if only enough of them get together.

The American man of leisure is a sort of lost dog. The people are so busy, they have so long associated personal importance with action and usefulness, that it is all a man's life is worth to drop out of active employment.

There was good sleighing in the vicinity of Austin, Minnesota, on Monday last. A member of Parliament of Denmark is a wood-splitter, and when not engaged in looking after the affairs of the nation, takes a job wherever he can find it.

leave them again till sickness or death or old age removes them from the theatre of their efforts.

In Europe we know that the case is widely different. The number of men who live upon their estates,—estates either won by trade or inherited by rich ancestors,—is very large, while those who have small fixed incomes, which they never undertake to increase, is larger still.

It seems impossible to conclude that the man of leisure can ever hold a desirable position where labor holds its legitimate position. We wish the American could have more leisure than he has. It would, in many respects, be well for society that men who have property enough, and ten times more than enough, should retire from active life to make place for others, rather than go on accumulating gigantic fortunes which become curses to their owners and the community.

We are glad, on the whole, that every American deems it essential to belong to somebody, to belong to something, to sustain some active relation to some industry, or enterprise, or charity, to be counted in at some point among the useful forces of society.

Death of the First-Born.

This beautiful extract, from Dr. Holland's new book, "Arthur Bonnicastle," will be read with deep and tender interest by many whose experience it truthfully portrays.

"I stand in a darkened room before a little casket that holds the silent form of my first-born. My arm is around the wife and mother, who weeps over the lost treasure, and cannot, till tears have their way, be comforted. I had not thought that my child could die—that my child could die. I knew that other children had died, but I felt safe. We lay the little fellow close by his grandfather at last; we strew his grave with flowers, and then return to our saddened home with hearts united in sorrow as they had never been united in joy, and with sympathies forever opened toward all who are called to a kindred grief.

"The little graves—alas! how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands, I weep with you, I trust with you, I belong to you. These waxes, folded hands; that still breath, so often pressed warm to our own; those sleep bound eyes which have been so full of love and life; that sweet, unsmiling, alabaster face, and we have all looked upon them, and they have made us one, and made us better. There is no language which the angel of healing troubles with his restles and life-giving wings so constantly as the fountain of tears; and only these can lull and lull and bathe and bless the blessed influence."

Phmsoll, the British Member of Parliament who has denounced the fraudulent sinking of ships, spent \$10,000 defending himself in two actions.

Several chiefs of the Kaffirs, in South Africa, recently visited the Colonial Secretary and pathetically implored him to prevent the licensed sale of liquor among them.

The Spanish steamship Murillo, which was seized for running into and sinking the emigrant ship Northfleet, has been condemned, and will be sold.

A Talk About Sleep.

I once asked my little boy what the word sleep meant, and he answered, "It means to go to bed and stop thinking all night." This will do very well for a boy's definition. I doubt if Webster's is much better. Let us see. He says sleep means "to take rest by the suspension of the powers of body and mind."

The brain in sleep is not so full of blood as when awake. If it were, it would keep on thinking all the same. The veins seem to have power to contract their walls in sleep and drive much of the blood out, and then the heart does not send so much there—at least this is my opinion, though people may differ about it.

Sometimes we dream in sleep; but healthy children do not dream much. When there is a little too much blood in the brain it begins to act as if awake, and for a moment or two it, or a part of it, begins to act in a conscious and sometimes in a very queer way. Dreams, however, are not of long duration. Two or three minutes is long enough to dream of going all round the world. I suppose most dreams last but a few seconds. I have heard people say they dreamed all night long. Such persons are deceived; or if they do dream all night they have a hard time of it.

Children need to sleep a great deal. For this reason they should go to bed early. Don't be tempted by any thoughtless, naughty person to be out late nights; but go to bed early, so you can get up early. This is all I have to say in this lesson.—Herald of Health.

The Riches of Christ.

God does not want his children to commence business on credit. It is true our debt is large, our sins are many; but it is God that justifieth; and he giveth more grace—enough of grace to pardon all at once; not only that, but he gives a good stock in hand to begin life. We are not to live on the mercy of the devil and his children, and begin business on trust. The trade is to be free; all our debt is paid, and sufficient in hand to carry on; we have enough to meet the bills. Blessed be God, "as thy day is so shall thy strength be."

I expect to make a better fortune than the Rothschilds, or the East India Company, or all the merchants of London, Liverpool, Manchester and Birmingham—yea, than all the world. Glory to God, "for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." It is better merchandise than that of Egypt, Ethiopia, or the wealth of Peru. "Godliness is great gain."

Who would envy the rich of this world? Who would envy their palaces, their castles, their parks, their fish ponds, their coaches and hounds, that has all his consolation and happiness in God? If the Father, Son and Holy Ghost be your portion, don't quarrel with the dogs of this world about the bones, let them have them. You cling to the treasures of earth. "Lay hold on eternal life. I think I should faint before I left this place if I had no hope that I possessed something that will be with me in every storm in this world, in the deep waters of Jordan, in the last judgment and forever. Glory to God, I almost thank friends, I shall not faint again. God Almighty and I are united together. We are partners, glory to his name. Here is a firm that will never become a bankrupt. There are thousands of poor in it, but there is One sufficiently rich to keep the credit of the firm, not only in this world but in eternity.—Morgan Howells.

A curious story is told in regard to M. Ernest Renan. He was recently in search of apartments in Paris, and having found a suite to his taste, and being told by the concierge that references were required, he gave the names of some of his friends and took his departure. Upon calling the following day he was told that he could not have the rooms. "Why?" he demanded, with much surprise. "Oh, this is a very quiet house, and we are told that your works make a great deal of noise!"

A Brave Old Woman.

It was winter and the ice was firm. Then Hasmer determined to hold a grand festival. The tents were pitched, and young and old, the whole city, indeed, gathered together without. Those who preferred, went on skates; others followed on sleds. Music resounded in every tent, and while the dancers kept time gracefully, the old people sat and drank together at the table; but the jubilee was only just begun.

Of all the old women in the city, only one old woman remained alone. She was sick and feeble, and could no longer use her feet; but where her small house stood upon the bank, she could look from her bed out on the ice beyond. When it drew toward evening, she perceived, while she looked out over the sea, in the west, a small white cloud, that rose ever from the horizon. Soon she felt an infinite fear. She had in earlier days been with her husband upon the sea, and understood well the wind and the weather. She reckoned thus: in a little less than an hour the flood will reach them, the storm will break upon them, and all will be lost. Then she called and lamented as loud as she could, but no one was in her house, and the neighbors were all upon the ice. Nobody heard her.

Even larger meanwhile grew the cloud, and gradually blacker. Yet one minute and the flood must reach them, the storm break. Then she gathered all her little strength together, and cropt on hands and feet out of bed to the stove. Luckily she found yet one brand, and flung it into the straw of her bed, and hastened as fast as she could to get herself into safety. In the twinkling of an eye the little house was in bright flames; and when the fire light was seen from the ice all rushed to the conflagration. Soon the wind sprang up and swept up the dust in clouds. The heavens were dark. The ice began to crack and swing. The wind grew with the storm. And when, even the last one, set foot upon dry land, the tent was torn up, and the flood washed upon the strand. So the poor old woman rescued the whole city, and gave all her possessions for its deliverance.—From the German of V. Mullerhoff.

That Kiss of my Mother.

George Brown wanted to go somewhere, and his mother was not willing. He tried to argue the matter. When that would not do, instead of saying, "I should really like to go, but if you cannot give your consent, dear mother, I will try to be content to stay," he spoke roughly, and went off slaming the door behind him. Too many boys do so. George was fourteen, and with his fourteen years' experience of one of the best of mothers one would have thought better of him. "But he was only a boy. What can you expect of boys?" So say some people.

Stop, hear more! That night George found thorns in his pillow. He could not fix it any way to go to sleep on. He tarred and tossed and he shook and patted it; but not a wink of sleep for him. The thorns kept pricking. They were the angry words he spoke to his mother. "My dear mother who deserves nothing but kindness, and love, and obedience from me," he said to himself. "I never do enough for her; yet how have I behaved, her eldest son! How tenderly she nursed me through that fever!"

These unhappy thoughts quite overcame him. He would ask her to forgive him in the morning. But suppose something should happen before morning? He would ask her now, to-night, this moment. George crept out of bed, and went softly to his mother's room.

"George," she said, "is that you? Are you sick?" For mothers, you know, seem to sleep with one eye and ear open, especially when the fathers are away, as George's father was.

"Dear mother," he said, kneeling at her bed side, "I could not sleep for thinking of my rude words to you. Forgive me, mother, my dear mother, and may God help me never to behave so again!"

She clasped the penitent boy in her arms and kissed his warm cheek. George is a big man now, but he says that was the sweetest moment of his life. His strong, healthy, impetuous nature became tempered by a gentleness of spirit. It softened its roughness, sweetened his temper, and helped him on to a true and noble Christian manhood.

Boys are sometimes ashamed to act out their best feelings. O, if they only knew what a loss it is to them not to do so!—Mother's Magazine.

Estimate of a Pastor.

In one of the most popular of the recent publications we find the following just sentiments. The author had unquestionably been benefited by a pastor's instruction and influence, and the acknowledgment of it is thus beautifully made:

"Who can estimate too highly the blessed influence of a good pastor? While we are forbidden to give to them the love that belongs to God only, we are told to esteem them very highly in love for their works' sake; and truly should; for is not their work a blessed employment? Co-workers with God in man's salvation; guiding the tempted, cheering the sorrowful, comforting the dying, sanctifying the nuptial tie, committing the dead to the silent tomb. How varied! how intense the labors of a faithful minister! How endless the demands upon his time and strength! Who needs so much the forbearance of his people, and their faithful prayers? Could those who take pleasure in censuring their pastors, only know of the demands of one single day, instead of blaming, how often would their unkind, unreasonable words be turned into prayer!"

The average salary of Methodist ministers in California is said to be about \$992 per year; that of Congregational ministers about \$1,100.

There is some excitement in San Francisco over the report that a Roman Catholic priest, the Rev. Father Dugan, is to publicly abjure his old faith, and embrace Protestantism.

NOTES TO CORRESPONDENTS.

We again entreat our correspondents to cultivate brevity. Let their communications be sharp, short, and to the point at once.

A PRESBYTERIAN from Glenoco must excuse us. We are pleased that he should have been so delighted with the minister from the country, whom he heard in Chatham, but that gentleman would be the last to thank us for publishing the obituary of his very ardent admirer.

British American Presbyterian.

FRIDAY, NOVEMBER 23, 1874.

NEW SUBSCRIBERS.

Now is the time to subscribe for the PRESBYTERIAN. We shall mail to all who now send in \$2 a copy of the PRESBYTERIAN from this time to the end of 1874.

TOPICS OF THE WEEK.

The civil war in Spain still goes on without any very marked success on either side.

Canadian politics have sunk into a comparative calm. The new ministers are getting re-elected, and the new Opposition is doing pretty well in the way of abuse.

The French have received in Marshal McMahon a President for seven years. It is to be hoped he will not in good faith for the support of the Republic and the general well-being of the country.

The excitement over the Virginia outrage is quieting down. Of course there was a great outcry among a certain class of United States journalists, but the position they assumed was soon seen to be untenable, and all are now agreed that there is no necessity for war between the United States and Spain, and that there is no likelihood of its taking place.

There are naturally great rejoicings over the condemnation of Tweed for his gigantic frauds in connection with the New York Board of Works. He has been sentenced to imprisonment for 12 years, as well as to a fine of \$13,750.

FOREIGN MISSIONS.

There are times in the history of Churches, as of individuals, when the very success which has crowned previous efforts makes still greater exertion necessary if the results of that success are not to be almost all thrown away.

HOSPITALITY IN THE CHURCH.

We commend the following remarks of the Western Christian Advocate to the perusal of both young and old in many of our Presbyterian Churches:—

As proving that persons at an early age may be trained to do good Church work, at a social in Trinity Methodist Episcopal Church one evening, a young miss who happened in with an adult friend was met almost on her entrance into the Sunday school room by two young misses, near her own age, one of whom said, 'You are a stranger here—allow us to take your things, and then we will introduce you to members of our school and the church.'

DR. ALEXANDER, EDINBURGH.

Dr. W. Lindsay Alexander, minister of the Augustine Congregational Church, Edinburgh, is scarcely second to any preacher in Scotland. He is well known as a ripe and accomplished scholar, and he had attained this reputation so long ago as the time of the publication of the first edition of the Encyclopedia Britannica, for he was selected for the treatment of several important topics in that great work, in which he displayed rare ability, as well as much learning.

in which the aroma and airiness of the original are beautifully preserved. As one would say that a lady was dressed in perfect taste, when the impression produced by her whole outfit was one of completeness, no one article of her apparel being so prominent that it was specially remembered, there being no loud colors, no glaring mishapes, but all in elegant harmony, giving a sense of neatness and beauty to the beholder, although in such a way that, if called upon to describe it afterward, he may utterly fail, for the want of any singularity or remarkable characteristic by which to recall it; the same may be said of Dr. Alexander as a preacher. The impression one obtains from listening to him is one of profitable delight; but he is so thoroughly well-balanced in appearance, in matter and in manner, that the hearer is at a loss to analyze the sources of pleasure and instruction that are received from his discourses.

He is rather cosmopolitan in his tastes and sympathies, and hence he stands on a footing of the friendliest relations with the good men in every Church, and is held to belong to Edinburgh, or to the world at large, rather than to the Congregational Church.

Montreal, Oct. 30, 1874.

IN MEMORIAM.

In the death of the Rev. James Barron, the Canada Presbyterian Church has lost one of her most promising young ministers. His superior intellect, his deep piety, and his earnestness gave bright promises of the future. But God has decreed otherwise, and has brought him home to his eternal rest.

Mr. Barron was born in Glasgow, in the year 1844. His earlier days were spent near Waterdown, where his father had settled. He graduated in the University of Toronto in 1869; he was then the first man of his years, having won, after close competition, the Prince of Wales Prize, and also the Gold Medal in Metaphysics and Ethics. His honor is the greater that he was indeed a self-made man, and that even when at College he suffered from the disease that at last brought him to his grave.

His reverence to the Bible was something very remarkable. His love for his blessed Saviour was strong. He was humble, unassuming, a warm friend and always ready to help. His mind was vigorous, and at the same time his faith was as firm as a rock, and simple as that of a child. Religion for him was a living power. It was like a deep, clear fountain that never fails, but always appears bright and pure.

He took a deep interest in the welfare of his fellow students, and often has he wrestled with God in prayer on their behalf. He has now died as he lived, a child of God. The sun of his life has set, but we are sure it will shine with a greater and brighter glory in heaven. His untimely death has disappointed the hopes of his friends, and was an arrow of sorrow to the hearts of many. Death was gain to him.

A widowed mother, a loving wife, and kind brothers are left to mourn his loss. Only eleven months before him, his father passed away. His death has been making havoc in that home of sorrow. But God is the husband of the widow and the friend of the fatherless. "He will withhold no good from them that walketh uprightly."

His physicians did not anticipate any danger. When death was at hand, however, a telegram was sent to his mother and brothers, owing to an accident, however, it did not reach them in time to see him alive. Thus, it was added to their affliction to be deprived of witnessing a dear son and a Christian minister pass away into the home of the blessed, where the wicked cease from troubling and the weary are at rest.

A few moments before his death when asked how he felt, he replied, "In body I am not easy, in soul, yes."

One request he made was, "Remember me to my poor brothers and to my dear, dear mother." He bade farewell to his weeping friends, saying, "We will meet again." He then repeated that hymn, so precious to the dying, "Rock of ages cleft for me, let me hide myself in Thee." And thus passed away into eternity. A noble child of God, made meet for the inheritance of the saints in light, a vessel fitted for the Master's use; not on earth but in heaven. The Judge of all the earth will do right. We bow to his Sovereign will. We give Him all glory. Our prayer is that God will be a protector of the widow and mother and brothers of our deceased co-worker in the Church of Christ. And that, when we have fought the good fight, and finished our course we may join him serving the Lamb of God through eternity.

The writer of the above was a fellow student of Mr. Barron, and feels deeply the early death of one whom he loved as a brother.

Through an perplexing path of life,
Our wandering footsteps guide;
Gives us each day our daily bread,
And refreshment fit provide.
O spread the covering wings around
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.

GEORGE BURNFIELD.

Scarboro, Nov. 25th, 1874.

Ministers and Churches.

COOK'S CHURCH.—We are glad to announce that Rev. John James, of Albany, will D.V., preach next Lord's Day in Cook's Church, morning and evening. The rev. gentleman is well and most favorably known in Canada as a popular preacher and faithful pastor. He now ministers to the largest and most important Presbyterian Church in Albany, where, since his induction, his success has been very great. We only wish our Canadian Church could soon number him again among its ministers.

SURPRISE PARTY AND PRESENTATION.—A number of the friends of the Rev. Mr. Dawson, in Ashburn, met on the 14th inst., at the manse, to bid their beloved pastor farewell on his removal to Bezmerville. A very pleasant evening was spent, in the course of which a very kind and friendly address, accompanied with a purse containing seventy dollars, was presented to Mr. Dawson, who made a suitable and feeling reply. Mr. Dawson goes to his new field of labor with the hearty good wishes and prayers of his late flock in Ashburn. His pastorate among them will be long remembered with affectionate gratitude.

An old country paper gives the following statement of fact vouched for by a reliable correspondent. It shows the arrogant folly and assumption of certain churchmen of the present day:—"At a depot for the Promotion of Christian Knowledge, in the principal street of Great Malvern, I purchased a large card, with red Oxford border and red centre cross, containing 'Rules for children who are trying to serve God.' Among the rules for the children so included I found the following:—Avoid altogether Dissenting places of worship."

Among the Japanese of all classes there is a universal desire for acquiring foreign language, especially English and other branches of learning. The principal establishment where foreign instruction is given is the Kaisiojo (school), under the superintendence of the Rev. Mr. Verbeck, an American missionary. The numbers of pupils is about 400, of whom 200 are instructed in English, and the other 200, in about equal proportions, in the French and German languages. There are also a number of independent schools, both under native and foreign management, in which foreign languages and mathematics are taught.

UNITED PRESBYTERIAN THEOLOGICAL HALL, SCOTLAND.—A largely attended meeting of the United Presbyterian Synod Committee was lately held in the Synod Offices, Queen Street, Edinburgh, to consider various proposals for remodelling the Divinity Hall. There was a general feeling in favour of adopting the plan of winter sessions, as in the Established and Free Churches. It is believed that three of the Professors—Drs. Harper, Macmichael, and Cairns—will resign their pastorates, but Dr. Eadie is understood to relinquish his connection with Lansdowne Church, Glasgow. It is considered not unlikely that the senior or junior division of the Hall will meet in Glasgow, whence a large number of all the students are drawn. It is proposed to raise a large sum of money to defray the costs of these changes and extensions.

The Presbyterian manse at Cobourg has undergone thorough repairs and enlargement at the hands of the congregation. Its whole internal aspect is fresh, commodious and comfortable; in every way meeting the wants of their pastors family, whose necessities and happiness they soon duly to study. We understand that the friends, through the exertions of the ladies, have shown their liberality and attachment to their minister by providing carpets and numerous valuable articles of furniture to the extent of three hundred dollars. The congregation at Baltimore have also put their manse under extensive repairs in view of the late induction and settlement of their pastor among them. All this is interesting in the way of progress, but also as exhibiting the fact that Christianity embraced in these days is not devoid of the signs and blessed fruits of the Spirit that should follow.—CON.

MR. KNIGHT, DUNDEE, SCOTLAND.—The appeal of those who objected to the deliverance of the Presbytery of Dundee in regard to the case of the Rev. Mr. Knight came up before the Synod of Angus and Mearns at Arbroath. After all the papers had been read and pleadings heard, the Synod decided in the following terms:—"The Synod having heard parties at the bar dismisses the dissent and complaint as incompetent, because founded upon charges contained in a form of libel which has not been found relevant by the Presbytery, and remit to the Presbytery to deal with the case as they shall see cause." As Mr. Knight has laid the demission of his charge on this Presbytery's table it is understood that the appeal having been disposed of, the resignation will be accepted at next Presbytery meeting, and Mr. K. to be declared no longer a minister or member of the Free Church. The rumor goes that he and his congregation mean to make application for admission to the Established Church.

The funeral of the late Dr. Candler was one of the largest ever seen in Edinburgh. The procession was upwards of a mile in length. About a thousand mourners walked, and there were besides twenty mourning carriages and twenty-nine private carriages. Dr. Candler lies in the Calton Burying Ground, very near the spot where David Hume is buried, and under the shadow of the monument raised to the memory of the political martyrs of 1794.

At Xeres, the fine Protestant temple which was being erected is now completed, and on each side two magnificent school-houses have been built by the United Presbyterian Church of Scotland. The cost of the temple and of the schoolhouses amounts to about £40,000. At Seville another school has been opened, and a temple, in addition to the one already completed. At San Fernando, near Cadiz, a house has been taken for purposes of religious worship and for a school, with a view to beginning a mission in that town, which, according to past experiences, is likely to be a success. The work was begun at Alicante, where a little flock, led by the Bible and other religious books to the knowledge of the Gospel, assemble around a railway labourer, who expends to them the Gospel according to his ability. He is himself conscious of the weakness of his efforts, and earnestly asks for a Spanish pastor.

The rumor went lately that Dr. Dollinger had submitted to the Holy See. In contradiction of this, Professor Huber, of Munich, writes to a friend as follows: "I hasten to declare to you from Dr. Dollinger's own lips that the rumor of his submission is simply a foolish invention. Dr. Dollinger stands as firm and decided as ever." At the same time Dr. D. is in a difficulty. He is not enthusiastic about the old Catholic movement. He is credited with saying some short time ago:—"No one events place me in this position, that I must sin either against my judgment or against my conscience. It is against my judgment that the Old Catholic movement has now become organic. It is against my conscience to retrace my steps and submit to Rome." How he will settle this difficulty remains to be seen. In the meantime it is satisfactory to know that his hostility to the dogma of Infallibility is as great as ever.

At a meeting of the Montreal Presbytery of the Presbyterian Church of Canada, in connection with the Church of Scotland, the question of union with the Canada Presbyterian Church came up. On motion of Rev. Dr. Clark that the basis of union as regulated by the remit of last Synod be now discussed article by article. Rev. Gavin Lang moved in amendment that previous to any action being taken on the subject of union, requisite legislative action be procured in reference to the property of the Church and the temporalities fund. He said that he considered that there were several objections to the unions which were of importance. The first was that the movement was a clerical one, and that the laity had not had a chance of expressing themselves on the question. His objection might be classed as, first, sentimental, and second, ecclesiastical. The first forced itself on his mind as he thought of the good old Church of Scotland, the Church of his fathers, and reflected on the fact that this movement was calculated to sever him for ever from it; the second, that by this union we would be swamped as a Church, and would be outnumbered on every issue that might arise in the united body. There was also a want of cordiality shown in the manner this question had been discussed by the other negotiating Church, and a want of enthusiasm on the part of both. Our advances had not been met in a right spirit. Rev. Dr. Jenkins moved that the basis of union be now agreed upon, leaving the question of the temporalities fund for consideration at the next meeting of the Presbytery in February next. Mr. Lang's amendment was then allowed to drop, and the motion of Dr. Jenkins was carried unanimously. The articles of union were then put *seriatim* by the moderator and carried unanimously, with the exception of one relating to forms of worship, to which Rev. Mr. Lang entered his protest, and that part of the resolutions relating to the temporalities fund, which was dealt with as stated above.

Knox College.

DEAR SIR,—In a communication from me relating to the new building for Knox College, which appeared in your last issue, it is said that the subscription-list would require to amount to at least \$75,000. Be kind enough to correct the figures. The sum which I ventured to name as an approximation to what will be necessary, is \$95,000, (ninety-five thousand dollars.) It cannot be safe to aim at less.

Yours truly,

Wm. CLAVEN.

Toronto, Nov. 24th, 1874.

Book Notices.

THE PRESBYTERIAN QUARTERLY PRINCETON REVIEW.— The October number of this able and valuable periodical has but lately come to hand, and will have been in possession of the numerous subscribers in Canada some time ago. We shall only enumerate the articles as showing its utility as a journal of current important discussions, and that the taking the Review as it comes out quarterly is a desirable acquisition to ministers and others who would add to their general religious knowledge, thus keeping up in some measure with the times. The articles are: The Modern English Pulpit; Faith, its Place and Prerogative, The New Testament Meaning of Eternal and Eternity; The Vatican Council of Rome; The Necessity of Religious Instruction in Colleges; Infant Baptism; Life and its Origin; The Harmony of the Gospel Accounts of Christ's Resurrection; The Contrast between Man and the Brute Creation Establishes the Divine Origin of the Scriptures; Eating and Drinking Unworthily in the Lord's Supper; with other miscellaneous intelligence. These topics furnish a large amount of instructive matter for perusal and mental digestion. Rev. Andrew Kennedy, London, Ont., is agent for the Review in Canada. He desires us to state that he will count upon the present subscribers to continue in 1874, unless he is duly notified to the contrary. The charge will be the moderate one as hitherto, viz. \$2.25 in advance, while the full charge is \$3.50 American. He will be happy to receive new subscribers. He also wishes to intimate that the new series of the Review commenced with 1872, the two volumes for 1872-1873 will be furnished at \$2.00 for each year. This will be for the accommodation of new subscribers. Adjustable book covers for volumes can be obtained at a cheap rate. The volumes from year to year are well worthy of being preserved.

Contributors and Correspondents.

Autobiography of J. S. Mill.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—Whether it were wise to insert in your paper such an extract from the writings of Mr. Mill or not, I will not presume to say, but I certainly think it should have been accompanied by a much stronger disclaimer than that of the reviewer. With your permission, I would like to make some remarks on that quotation. Mr. Mill is a writer to whom great deference is paid at the present day. He is looked up to as a great authority on all the subjects on which he writes, and hence any remarks of his on the subject of religion are apt to receive greater weight than they are entitled to, and any remarks of his against the Christian religion are apt to be eagerly seized upon by those who are anxious to cast off its restraints, as a support to their views, and are likely to exercise a very injurious influence over the minds of the young. In the passage from his autobiography which we quote, he holds himself up as a favorable specimen of an enlightened modern unbeliever. He speaks of his unbelief as rather entitling him to commendation, and rendering his opinion of the Christian as peculiarly weighty. In short, you could scarcely have found, in any infidel writer, an extract so full of the spirit of unbelief, and so daring and supercilious in its treatment of that belief in which the whole Christian world rejoices, and which it holds to be founded on grounds which neither Mr. Mill nor any of his school have as yet been able to overthrow. He says that he is one of the "very few examples in this country of one who has not thrown off religious belief, but never had it." He "looked upon the modern just as he did upon the ancient religions, as something that in no way concerned him." Now, with regard to the first of these statements, he forgets that the examples in the old country of those who have never had any religious belief, are not so few as to make him conspicuous, by being in that case himself. He might have known that in the city where he had his head-quarters there are thousands who have never had any religious belief. Thousands both of the educated and the uneducated, and many of these have been telling the world for years that they never had any. Many every week continue to tell us so, in their writings and speeches; and not only so, but with a greater zeal than Mr. Mill, have been propagating their unbelief by every means in their power, and, after all, they have made very little impression on the world or on the faith of the Christian. It is no new position he takes up, and the spirit which he manifests toward our religion is one with which we have been familiar in every age. Nor does this fact, that he never had any religious belief, affect the questions at issue between the Christian and the unbeliever in the smallest degree. Nor is the fact in the least to be wondered at, seeing that his father did all he could, in his training, to prevent him from having any religious be-

lief. There his statement just amounts to his saying, "My father trained me not to believe in any religion, and, in consequence, I never believed in any." Now it is a strange conclusion to draw from that statement that he is peculiarly fitted to speak on the subject of religious belief. That statement simply places him among the vast number at the present day who have no religion, and who have a special animus against the Christian religion; and while he congratulated himself upon it, instead of making us afraid of him specially, as an enemy of our faith, it only excites our compassion on his behalf, and leads us to expect in his writings the same spirit and the same arguments which we have heard a thousand times over from infidel writers.

His next statement, that he looked on the modern religions in the same spirit as he did on the ancient, may be a fact interesting to know, as a part of the history of his opinions, but surely even he could not have imagined that the manner or the spirit in which he looked at our religion was a matter of the smallest consequence, so far as that religion is concerned. We know how all his class look at it, and have been looking at it for eighteen centuries, and not only looking at it, but assailing it, and we do not feel ashamed of our religion on that account. All the attempts of philosophers and unbelievers to injure it, all their hostile "looking" at it, all their unbelief, have not sufficed to make it hide its diminished head. It flourishes with increasing vigor, and if unbelievers can gather any consolation from the fact that Mr. Mill has been "looking" at it in a hostile spirit, they are heartily welcome to it. It can only excite our surprise and pity, that a man of such intellectual power could look at it, and see nothing in it different from or superior to the ancient religions of which he speaks. If he has not, myriads have, and are rejoicing in the fact that it has swept away and suspended these ancient religions, and now exercises a wider and a stronger sway than ever they hold over the mind of the world.

But he adds that, the time has come, in his opinion, that unbelievers "should make their opinions known, especially if they are among those whose station or reputation gives their opinion a chance of being attended to." From this, it is evident he imagines that if such persons were to make their opinion known, it would be a great encouragement to unbelief, and give courage to those who, unbelievers at heart, are afraid to confess it before men. Mr. Mill evidently forgets that people of station and reputation have from time to time been making their unbelief known, without much effect on the constancy or faith of Christians, or adding very largely to the ranks of unbelief. And in this matter our desire is the same as Mr. Mill's. We would like to know the strength of the army of unbelief. We would like to hear whatever new arguments against our faith these modest unbelievers can produce. We would like them to try the utmost they can do, for all they have done has been answered many times over, and even in Mr. Mill's works not a single new argument has been brought against our religion. But he is forgetful when he speaks as though infidels have not spoken out. They have done so in every age. Since the days of Voltaire every educated person is conversant with their writings. And in these latter days they have been specially outspoken. In our country, Hume and his followers have spoken out, and in our own day, and recently Mr. Mill himself has declared his views, and of people of reputation the Duke of Somerset has given us his opinions of our religion. Professors Huxley and Tyndall have spoken out. Sir John Sullock and many others of the same school, people of station and reputation, have not been withheld by modesty from delivering their opinions freely on our religion and the "revolution on which it is based. And not to mention foreign writers, such as Strauss and Roman, with their numerous sympathizers in this country, how many infidels of the lower class have been flooding the country with their effusions against this religion of ours, and yet all this has not, as Mr. Mill thinks it would, put an end to the vulgar prejudice that what is called unbelief is connected with any bad qualities either of mind or heart. No amount of writing can put an end to a fact, and it is a fact of history as well established as any fact of that kind can be, that, as a rule, unbelief has been connected with bad qualities of mind and heart. The heart which unbelief produces was shown in the French Revolution, and is shown daily in the crimes of that class, of which Mr. Mill says he is one, who have not any religious belief. But we have not space to prove, as might easily be done, not only that unbelief has been invariably accompanied by a loose system of morals, but that its chief advocates have been advocates generally of a system of morals that would reduce society in a very short time to anarchy and misery. Nor need we begin to show how opposite to these systems our religion is, in this respect, so that even its greatest enemies have been forced to admire the moral life of which it is the basis. We have cause to rejoice, believers and unbelievers, that it is the morals of Christianity that prevail in our laws and in the regulations of society, and not the morals of unbelief. And although Mr. Mill had not any religious belief, and although he looked at our Christian faith with as little reverence or faith as he looked on the ancient religions, we rejoice to believe that it stands unappalled before even his gaze, and that its strong hand grasps with ever firmer hold the passions and belief of men.

D. D. McLeod.

The Standing of Retired Ministers.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—I have been exceedingly pained upon reading some of the correspondences which has appeared in the PRESBYTERIAN and the standing of the Rev. Mr. Laing. I do not wish to criticize, nor yet to characterize the feeling which seems to have prompted the writer. If he would only drop his mask and show his face, then it might be possible to attach the proper amount of weight to his tender inquiries regarding Mr. Laing's standing. These inquiries may have been prompted by the most public-spirited and praiseworthy motives. Just as little do I agree with the apparent grounds taken by Mr. Melville in your last issue. I most cordially assent to everything he has said in praise of Mr. Laing, but not to the apologetic tone of the communication. Neither apology nor defence was needed.

Let us look at a few grave facts. 1st. Mr. Laing, was loosed from his charge by the deed of the General Assembly, and appointed Superintendent of the College Endowment Fund. That scheme failed in the accomplishment of its object, in consequence of the apathy of some, and the direct opposition of others. When the Assembly gave that scheme up, Mr. Laing was then a minister without charge, and that in consequence of the direct action of the Assembly.

2nd. Mr. Laing then accepted an appointment as principal of the Ladies' College at Ottawa. While filling that important position, I believe he still continued to preach occasionally as a minister of the Canada Presbyterian Church.

3rd. Mr. Laing never ceased to be a minister of the Canada Presbyterian Church. True, he had no pastoral charge. But, I have yet to learn that a minister in good standing who resigns his charge and remains in connection with the Church loses his status as a minister, even should he enter upon the secular work of cultivating a farm, managing a store, or writing for the press, or canvassing for a newspaper, or presiding over a college.

4th. But he does lose something by taking that course. On referring to the minutes of Assembly for 1871, page 48, you will find the following recommendation of the Home Mission Committee which affects his position. "Ministers, or Probationers who have retired from the ministry, and entered on some other calling for a time, shall not have their names put on the list of Distribution without the permission of the General Assembly." According to that decision, a man who has retired from the active work of the ministry cannot claim as a right that his name shall be on the list of Distribution, unless the General Assembly so ordain. But, as I understand the matter, so long as he remains a minister in good standing, although his name may not be on the Roll of any Presbytery, that decision does not prevent any Presbytery from employing him, so long as it is not done to the detriment of the Probationers whose names are on the list of Distribution. Neither does it prevent any vacant congregation from giving him a call, and just as little does it prevent such a minister from accepting the call should he see it to be his duty so to do.

Sir, I have written this communication not to defend my brother, Mr. Laing, he does not require any defence of mine, but in order that a matter which affects others as well as Mr. Laing may be put in its true light. There are other worthy fathers and brethren, who, for sufficient reasons, have retired from the active pastorate and have for a time entered upon some other calling, who would be grievously injured were it once to become the doctrine and practice of the Church, that no call could be given to, nor accepted by them unless with the special permission of the General Assembly. So long as a probationer retains his license to preach and his place in the Church, whether on the list of Distribution or not; and just so long as the retired pastor continues to be an ordained minister in connection with the Church, just so long and no longer are both alike eligible to receive and accept calls from vacant congregations, until the General Assembly shall decide otherwise.

As I do not like anonymous communications, especially when written with a reference to persons as well as principles, I beg leave to subscribe myself,
Yours, &c.,
D. WATERS.
St. Mary's, Ont., Nov. 17th, 1873.

Information Wanted.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—Can you, or can any of your readers, give me the basis of Union adopted by the Presbyterian Churches in Australia. What I wish to know is more particularly how they overcame the difficulty with regard to the "Headship of Christ," which is agitating our Churches just now; as the basis of Union adopted by them seems to have satisfied the churches in that colony.
Your obedient servant,
ROBERT STARR.
Woodstock, Nov. 19, 1873.

Presbyterian Union.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—I suppose it is best that all who are interested in the "Union Question," whether for or against it, should thoroughly canvass the subject, and vent their opinions upon it. At the same time it is possible to have a surfeit of what is even good in itself. Anything that I have to say on the question shall therefore be brief. I see that Mr. McTavish, on the one side, and Mr. McKay on the other, adopt in discussing this matter a course which is neither wise nor expedient. I mean going back to the stormy times prior to 1844. It should never be forgotten that the "Canada Presbyterian Church" of to-day is not the "Presbyterian Church of Canada" of 1844; neither is the sister Church, in connection with the Church of Scotland, the same that it was in that year. Not only is the former Church composed in part of the old U. P. Church, which was not a party to the transactions of 1844, but chiefly of younger men who have come upon the stage since that period, young men to whom the minutiae of the disruption controversy cannot be expected to be so sacred as to the old Free Church warriors. In like manner, the Presbyterian Church of Canada, in connection with the Church of Scotland, is almost wholly made up of younger men who are not committed to any past record on the questions at issue in Scotland. It is too much, therefore, for Messrs. McTavish and McKay to demand that when the present interests of religion in the land, and especially of those principles which the negotiating Churches hold in common, require Union, the Presbyterians of Canada should sacrifice those interests merely out of regard to what was said and done 80 years ago by other people. It is not asked that either party should recede from the positions they respectively took on that occasion. It is agreed that the memories of those days should be held in silence. This Union movement is founded upon mutual respect and confidence. On the whole, the Church of Scotland section is giving up the most, in surrendering the latter part of their present title, although that was one of the things contended for by most of them in 1844. The clause about "fraternal relations," in the basis of Union, provides not only for receiving ministers and probationers from any branch of Presbyterianism in Great Britain, upon an equality, but also for securing to such ministers of the Church of Scotland, of the Free Church, of the U. P. Church, and the Presbyterian Church in Ireland, at present in Canada, their rights in the respective Churches to which they belong, in case they shall desire to return to their native land; but it is not designed to commit Mr. McTavish, on the one hand, to fraternize with the Established Church of Scotland; or Mr. McKay to fraternize, on the other, with the Free Church of Scotland. Indeed, these Churches will recognize in future only those of their own ordaining, out of the ministers in Canada. Any appreciative observer must know that as the agitations which culminated in the disruption in 1843 were the fruit of a national revival of religion in Scotland, so the desire for Union is the fruit of a revived religious sentiment in our day, only it is in a different direction according to the need of the times. Both are equally from God; and let us beware of letting questions of consistency hinder that good work among us which has been followed with such blessed results in the United States.

OBSERVER.

The Union Question.

Editor BRITISH AMERICAN PRESBYTERIAN. MY DEAR SIR,—Will you kindly give me space for a few candid words on the points of difficulty between the advocates and opponents of Union on the present Basis. I have all along voted in furtherance of the Union movement, and I hope to see the union consummated; and in what I have now to say I hope I shall succeed in avoiding the giving of offence to any party. That there is a strong party in our branch of the Church who, either from a regard for the feelings of certain brethren, or from considerations of what is known as the testimony of the Church, or from both, desire for the United Church an Article on the Headship, is manifest from the vote of the Assembly of 1872. The issue then put to the House was the four Articles just as they stood, or the four Articles and a deliverance on the Headship; and the latter proposal was the one preferred. And that the term deliverance was used in the sense of something to be drawn up in the joint Union Committee, is to my mind beyond all doubt. What was contemplated by the Assembly was not documents of the past or for the past, but something to serve for the United Church for the future. The authoritative documents on the question were called for in the joint committee meeting and read; and all the members declared themselves perfectly satisfied. And certainly they had most ample ground for declaring themselves fully satisfied. That the two

branches of the Church presently existing and specially concerned are perfectly at one on the point, no reasonable man can doubt, looking at the authoritative documents read; but it was for the non-existing Church of the future that the deliverance was intended, as going to make up part of her testimony and to meet the earnestly-voiced difficulties of certain brethren. Now, abundantly satisfactory to every reasonable mind as those authoritative documents are, that were read in the committee, they all become waste paper the moment the Union is formed, and it was in view of this fact that a deliverance was desired that would survive both Churches. Hence, when the members of our Union Committee declared themselves perfectly satisfied there was no deliverance before them such as the decision of Assembly contemplated, with which to express satisfaction. Suppose that, instead of the word deliverance, the motion of 1872 had contained what the Committee brought back to the Assembly of 1873, would such a motion have found even a seconder in the Court? These documents were in print, and accessible to every one, and no calling for them in the committee and reading of them there could give them a more authoritative character than they already possessed. And that the Assembly supposed that those brethren for whose sake specially the deliverance was to be asked, had never seen, and knew nothing about those documents, would be a very unwarrantable imputation, both on the Assembly and the brethren concerned. Other forms of proof equally, or even more conclusive, might be adduced to place beyond a doubt the sense in which the term referred to in the motion of 1872 was understood. That there is the most ample evidence of the perfect agreement of the two Churches, no man can, on reasonable grounds, call in question, and yet that one jot or tittle out of all the documents has been reserved for the Church of the future, no member of the Committee on Union can for a moment suppose. Now, although personally I do not attach the importance to a deliverance on the Headship, in addition to what we have in the Westminster Confession, that other brethren do, yet since, to meet their difficulties, the Assembly of 1872 gave them a pledge in the instructions given to the Union Committee, "to procure in some way a deliverance," that pledge should be either fulfilled, or the impossibility of fulfilling it frankly declared. If out of the superabundant documents of both Churches read in the joint Committee meeting, some extract had been taken, or if in a sentence or two the substance of the Act of Independence had been preserved and reported as a deliverance, and if after all, these brethren still stood out against the Basis, I would have felt that we had redeemed our pledge to them, and that our path of duty was clear.

As matters stand at present I cannot but feel that the minority have, in point of argument, a strong position, and that their difficulty, for the remedying of which the decision of 1872 was adopted, remains precisely the same as it was eighteen months ago. I regret to see, by a letter in the Globe, signed by "a member of the Union Committee," the attempt made to show that the Union Committee were not expected to formulate something new by way of deliverance on the Headship; for if this was their understanding of their instructions, it certainly was not the view of very many members of the Assembly. True, had they adopted something old, if anything could be found in the proper form for the United Church, that would have been a deliverance, but they adopted nothing, and gained nothing on this point for the United Church. That the Assembly of last June allowed this matter to pass is, of course, well known, and in some respects not to be wondered at; but that a deliverance on the Headship has not been procured for the United Church is so plain that for a member of the Union Committee to undertake to make out the opposite, is to me a marvel.
Yours very truly,
W. T. McMULLEN.

Woodstock, Oct. 29th, 1873.

Presbytery of Kingston.

This Presbytery met in Kingston on the 11th and 12th days of November. Congregations within the bounds were enjoined to contribute as liberally as possible to the Assembly Fund. Deputations were appointed to visit the congregations of Amherst Island and Melrose in relation to supplement, that they may come up to the standard required in the new regulations. Mr. Scott tendered his resignation of Napanee, and an adjourned meeting was appointed to be held in Napanee on the 2nd day of December, at 7 p.m., to bring the matter to an issue. The question of Union was sent down to the several sessions and congregations within the bounds, with instructions to report their opinions thereon at the next meeting of Presbytery. A motion was duly passed to request the Moderator of the Montreal Synod to charge the place of the next meeting of Synod from Ottawa to Montreal, so as not to vex the friends in the former place by having the meetings of Synod and Assembly all there within two consecutive months. The next meeting was appointed to be in Belleville, on the second Tuesday of April, 1874, at 7 p.m. Mr. Boyd to preach at the opening services.—THOMAS S. CHAMBERS, Pres. Clerk.

Come Unto Me.

"Come unto Me." The words were low and pleading, The voice was very sweet; Around about Him multitudes were heeding, Low sitting at His feet.

"Come unto Me, all ye so heavy laden, And I will give you rest." No one was there so desolate, forsaken, But could by Him be blest.

And tender words they seemed to those who listened, By pain and sin oppressed; And in His eyes the tears softly glistened, As Jesus spake of rest.

'Twas in a distant land those words were spoken Far, far, across the sea; Yet still we hear, through centuries unbroken, That loving "Come to Me."

blessed Christ! Thou Comforter of sorrow By words Thy dear lips spake! O blessed Life! from which we all can borrow Strength, when our hearts might break!

We come to Thee, though poor, yet rich in knowing A love so great as Thine. O may our daily acts to men be showing, More bright, Thy life divine.

Winter Evenings at Home.

Dear mothers and sisters, let us get it well into our heads and hearts that home-making is far, far above mere house-keeping. Good house-keeping is of very great importance, almost essential; but the real value of the house-work is as it makes home sweet and dear. Love is the essential thing, and it will indeed cover a multitude of sins—that is, it will lead to mutual forbearance and a desire to make others happy.

In the home-making business, these long winter evenings are both seed-time and harvest. During the day the children may have been at school, the husband and father absent at his business, and other members of the family scattered here and there, variously employed. Twilight brings the homesick hour for all who love and miss their home. If all the home-hearts were glowing then, if all the home-lamps were trimmed and burning, if all the home-makers (the mothers and sisters and daughters in particular—for home-making is woman's special art) were fresh and loving and cheery and tidy, and free from engrossing toil at that hour, what a little heaven on earth might every home become, and where, then, would be the need of asylums and reform-schools?

It is of the greatest importance that the little ones should go to bed happy—important for their healths and for their dispositions. And if we can all say "good-night," and sink to sleep with hearts kindly affectioned one toward another, it will help our souls' growth wonderfully. Then let us have pleasant, social evenings. Let us get the work all done up on the busiest days, if possible, before night comes; and if we have a clean frock and collar and a bright ribbon, let us put them on for the sake of the dear ones, whose happiness is surely affected by all these little things.

Now, who will read aloud? Yes, I do know how almost, and often entirely impossible this is for baby wakes. Selfish little babies! But it is the nature of a baby to be selfish, and we must conform ourselves to it more or less until it gets a little older. Games, then, or puzzles, or light work around the lamp.

Pray, tell me why should a woman's fingers be busy with knitting or sewing, and a man's or a boy's be idle or at play? Teach the boys to knit and sew, and when there is need they can employ themselves right usefully so. If they learn to employ their time while young, if they learn to love work, they will be carving out frames or bracelets or napkin-rings or children's toys while the story is read aloud. If potatoes are to be prepared at night for the breakfast, why can not some masculine fingers do it?

About the reading—don't be too prosy if there are children among the listeners. It is best to read something that interests all, at least a part of the evening. Every parent who deserves the joy and honor of parentage, has a young spot in the heart, and can not fail to be interested in any well-written children's book or story.—Faith Rochester.

Ask Your Wife's Consent.

My neighbor is in active business, and I am only a farmer out of debt, with a little at interest, bringing up and educating a family of children. He comes to me holding out a note, large in amount, for me to sign, saying:

"I wish you would just write your name on the back of this. I need the money very much. It will be a great accommodation to me, and you will only have to write your name."

My answer is: "My friend, do you really understand what my position would be before the world and the law, if I were to do this? I should instantly proclaim that from a state of complete independence, and without the slightest reason for a similar favor from you, and for no consideration whatever, except friendship, I have agreed to take upon myself the risk of your business, with the difference against me, that if you lose I lose, and if you gain I do not. I share in your losses and not in your profits. Now, if that is true, ought I not first to ask the consent of my wife? Her interest in the risk is the same as mine, her judgment is just as good, and her friendship for you is the same. But not only this: I should affirm before the public that you are responsible, when I really know nothing of your circumstances, and in so far help you to deceive others. I give you a false credit. In short, I should do that which no honest man, true to himself and to his family, can do and be blameless. Will any right-minded, reasonable, sensible view of the case, ask of me such a possible sacrifice?"

Jesus the Guide.

An army was once marching to attack a castle, when night came on. It became so dark that a man could scarcely see a yard from his face. So the men stumbled up against one another and fell, and others trampled on those that had fallen. Then many began to quarrel among themselves, and flung themselves down on the ground in despair, and others wandered off from the rest, and tried to find the way for themselves.

But the enemy had dug pitfalls here and there, and had set traps and laid mines, and many of the wandering soldiers fell into the traps and pitfalls. Then they were in great terror; first one said: "I know the way; follow me;" then another said: "No, but follow me; I know it better;" but none of the men really knew the right way, and they only led those that followed them into worse mischief.

At last came up the real guide, with a lantern in his hand, and he said: "Be still, all of you: I will go on before, with my lantern; you must keep your eyes fixed on it, and follow it, and it will lead you rightly."

Then he went on before them, and, though the lantern was but a small one, it shone out so brightly that it lit up all the country round, and the soldiers could now see all the traps and pitfalls, and, besides, they could see each other distinctly, and knew what their neighbors were doing, just as though it had been daylight; and they no longer stumbled up against each other, but all marched in order, keeping step as they went. Then they very soon came to the enemy's castle.

The siege lasted a long time, but in the end the castle was taken and utterly destroyed.

The castle is sin. All Christians make war against sin. Some children may think that they can guide themselves and others in the right way without Jesus; but they cannot. Jesus is the real guide, and the lantern is Christian love. One of the best friends of Jesus wrote in a book that "if we love one another, we walk in the light, and there is no occasion for stumbling." If we do not love one another, then we shall be perpetually offending and stumbling against our neighbors.—Parables for Children.

Cultivating a Pure Expression.

Every word that falls from the lips of mothers and sisters especially, should be pure and concise, and simple; not pearls, such as fall from the lips of a princess, but sweet, good words, that little children can gather without fears of toil or after shame, or blame or any regrets to pain through all their life.

Children should be taught the frequent use of good, strong expressive words—words that mean exactly what they should express in their proper places. If a child or young person, has a loose, slung-together way of stringing words when endeavoring to say something, he should be made to "try again" and see if he cannot do better.

It is painful to listen to many girls' talk. They begin "My goodness!" and interlard it with "oh's!" and "sakes alive!" and "so sweet!" and "so queently!" and so many phrases, that one is tempted to believe they have no training at all, or else their mothers were very foolish women. There is nothing more disgusting than the twaddle of ill-bred girls; one is provoked often into taking a paper and reading, and letting them ripple and gurgle on, like brooks that flow they know not whither.

My heart warms with love for sensible girls and pure boys; and, after all, if your boys and girls are not thus, I fear that it is not our fault—that this great trust rests in the hearts and hands of the women of our land. If we have a noble, useful purpose in life, we shall infuse the right spirit into those around us.—Arthur's Home Magazine.

The Values of Gold and Silver.

Many people have a desire to know the value of gold and silver in bulk, and to this end we have secured the following from Professor J. F. L. Schirmer, superintendent of the branch mint in this city, and it may be relied upon as correct. The fineness of Colorado gold and the circulation of values on gold and silver are also given. It is a matter of considerable value, and should be cut out and preserved.

One ton (2,000 pounds avoirdupois) of gold or silver contains 29,163 troy ounces, and, therefore, the value of a ton of pure gold is \$602,799 21, and of a ton of silver is \$87,704 84.

A cubic foot of pure gold weighs 1,218.75 pounds avoirdupois; a cubic foot of pure silver weighs 656.25 pounds avoirdupois.

One million dollars gold coin weighs 3,685.8 pounds avoirdupois; one million dollars silver coin weighs 38,929.9 pounds avoirdupois.

If there is one per cent. of gold or silver in one ton of ore, it contains 291.63 ounces, troy, of either of these metals.

The average fineness of the Colorado gold is 781 in 1,000, and the natural alloy: gold, 781; silver, 209; copper, 10, total, 1,000.

The calculations at the mint are made on the basis that 48 ounces of standard gold, or 900 fine (coin), is worth \$800, and 11 ounces of silver, 800 fine (coin), is worth \$12 80.—Denver News.

It appears that jute is to take the place of cotton, as the permanent fibre of India. In the two years between 1870 and 1872, the shipments of jute from Calcutta rose from 910,000 to 1,500,000 bales. At the same time the fibre has been applied to more delicate purposes, and a demand for finer qualities has sprung up.

The Advantages of Leisure.

To make the most of one's time is a common form of speech in the praise of industry, and we look on leisure with an almost suspicious eye as next of kin to idleness. And yet by a natural counterpoise of sentiment we show at least as openly and without reserve as any other nation, both by word and deed, our belief that some persons have a right to be idle at all times, and that there are some times at which all or most persons have a right to be idle. It seems to us doubtful whether this professed opinion is so wholly unreasonable, or the sentiment and practice which qualify it so unreasonable, as they may appear at first sight.

We do not understand by leisure the interval of rest which is indispensable to keep us fit to do our work, but a time over and above this with which we can do as we can do as we please. Nobody counts the necessary hours of meals, sleep, or even exercise, as spare time. Economists say that a certain margin of waste in ordinary household consumption is not to be condemned, inasmuch as it secures a reserve to fall back upon in emergencies. That which goes to waste and is not missed in time of plenty can be utilized in time of want. May not something of the same kind be true of the consumption of time? The man who has time to spare has a reserve of force unknown to his busier neighbor, to whom every moment brings its appointed task. More than this; if he uses his leisure with even moderate intelligence, he cannot fail to accumulate, almost unconsciously, stores of knowledge and observation lying somewhat outside the scope of his regular occupation, by possessing which he is the better fitted to adapt himself to unforeseen circumstances. His advantage is like that of a trader who lays by something every year, over one who lives from hand to mouth. Both may prosper in the end, but there is no doubt which may be considered the safer against the uncertain future. If two individuals or two nations are otherwise tolerably equal in ability and industry, the balance of probabilities in favor of continued success will be on that side on which the greater amount of leisure is found.

If the well-wishers of humanity who would fain abolish our so-called idle classes could have their wishes granted, they would soon be astonished to find how much excellent activity of divers kinds—literary, scientific, administrative, and political—had been suppressed by their improvements. The leisure of well-to-do Englishmen bears fruit in an immense quantity of work which they are in no way bound to do, and which, but for their voluntary exertions, would to a great extent have to be provided for at the public expense. It may be that in some departments the result is less satisfactory than if the work were compelled and paid for; but in most cases it is probably quite as good, and in not a few considerably better. Whatever may be thought of the many vexed questions arising out of unpaid magistracy and local government, there is no doubt that art, scholarship, and science owe much to the labor of love performed by men who have been free to devote themselves to favorite pursuits without troubling themselves about the market value of their productions.—Saturday Review.

The Census of Children.

We ask attention to the following facts and figures:—

According to the tables of the population of the United States, recently published, when the last census was taken there were in what is called "the school age," 12,045,433 children. Assuming that the Sunday school age is from four to twenty, there were not fewer than 15,000,000 of children and youth to be gathered into Sunday schools. It may be questioned whether more than one-third of this number are gathered in.

What a work is yet to be done by the American Sunday School Union! Can any appeal be more urgent to the Christian and patriotic heart than the plea in behalf of 10,000,000 children and youth?

"GATHER THEM IN!" Millions of them will not otherwise receive a moral and religious education; AND WHAT THEN?—Sunday-School World.

Miscellaneous.

Another large fire has occurred in Constantinople. Forty houses were burned.

All the black troops in Kingston, Jamaica, are under orders for active service in the Ashantee war in Africa.

Hitherto the commanding officers of British naval vessels have exercised the privilege of performing marriage on board their ships. The Admiralty has issued an order forbidding such marriages.

M. Nelaton, the great surgeon, has left a sum equal to \$1,855,000. The late Emperor Napoleon made him a senator, to which \$6,000 per annum were attached, for having saved the life of the Prince Imperial.

It is said that the Queen Dowager of Prussia lost \$500,000 by the failure of the famous banking house of Quistup at Berlin, and that at a prince of the Imperial family will suffer to a greater extent.

Gail Hamilton knows a woman who "can speak Greek as naturally as pigs squeak; to whom Latin is no more utilitarian than a blackbird 'tis to whistle, who dreams in German and thinks in French; who yet embroiders her own caps and gowns and those of her friends.

Upwards of 17,000 Roman Catholics were converted last year to the Lutheran Church in Germany. The current runs much more strongly in the same direction this year.

Kindness to Animals.

From the time the colt is born, he should be taught to regard man, whom he is afterward to serve, as his protector and friend. A human hand should first hit him gently to his feet, and direct his little mouth to the source of maternal nourishment. With the human touch he should thus early be made to associate caresses and a supply for all his wants. Instead of yells and oaths and kicks and rude blows, he should hear only gentle, loving tones from the attendant's mouth, and pettings from his kindly palm. He should be taught to expect and watch for man's entrance to the stall or paddock where he is kept, as a dog waits for the coming of the master, as the season of joy and happiness. His little deer-like limbs should be handled, and he be taught to yield them promptly and without fear to the master's touch. In short, everything that loving ingenuity can devise should be done to impress upon his mind thus early in life that man is his natural protector and friend, between whom and him an intimate companionship has been ordained by beneficent nature, which insures that he shall be protected and cherished while he serves. The horse has a heart-claim upon us. The young colt is, in some sense, a member of the family, one of the owner's household, second in rank and dignity only to the children. So the Arab regards him. The beautiful young thing, with its shining coat and gazelle eyes and sprightly antics, so full of bounding but docile life, is literally his child's playmate. He shares their food, and often their sleeping mat; and a blow dealt him is as promptly resented as if it had been dealt the oldest son, for whose service in peace, and safety in the hour of battle, the young thing is being raised.—From "The Perfect Horse."

On Sunday Morning.

Nine o'clock, on Sunday morning, comes very early. Other mornings in the week the time seems quite different. Monday, Tuesday, and the days following, people are awake and up long before nine o'clock. The fires are made, breakfast is set and eaten, the things are all put away, prayers are said, the children at school, and the day's work fairly under way by nine o'clock. Especially on Saturday morning, the half of the stirring hours of the busy day are about over by the time the clock strikes nine. Why, if they did not begin betimes, so little would be accomplished. Cares, duties, and labors begin early, and all is pushed briskly to a successful end. That is common law; but it is like that of the Medes and Persians, that change not, so far as the things of this life are concerned.

But on Sunday, for the spirit, in the affairs of the soul, when the realities of eternity claim attention, it is all very different. People, as a rule, get up later, breakfast lingers, extra preparations for dress are made, and the morning is wonderfully short. They can not be ready in time for Sunday-school, the lesson is not thought of and required to be learned, the books can not on this morning be found, and the time is too short for anything to be satisfactorily done.

So many are unusually tired on Sunday morning. A little more rest is required for health and comfort. Sunday, you know, is a day of rest, not a Christian festival for the soul. More sleep is needed. Longer in bed seems desirable. A number of extra little things must be done after you are up. Breakfast is a stragglers' meeting of the family.

So many, too, feel a little sickish of a Sunday—or imagine themselves unwell. They have not felt well, perhaps, for some days, or possibly all week; and now is the time to take medicine and stay in the house. Monday they will be all right again for work. It is not robbing God, they say, to do one's self on Sunday rather than another day, so as to lose no time from temporal affairs during the week. Hence Sunday invalids are more numerous than those of other days.

For extra dressing and fixing, Sunday morning is the time above all others. No wonder the time gets short by the time the church bells ring. In fact, some do not get done until it is time for the afternoon walk. It is a pity Sunday morning is so short as to prevent their array of finery from exhibition at the forenoon service.

Good friends, deal honestly with yourselves and God. Give Him his Sunday mornings as faithfully as you devote the other mornings to work, to schools, to business, and to the care of the body. If Sunday morning differs from others, let it be in favor of the soul and of our duties to God.—Our Church Paper.

Simplicity of Dress.

Female loveliness never appears to so good advantage as when set off by simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewellery; and our dear human angels—if they would make good their title to that name—should carefully avoid ornaments which properly belong to Indian squaws and African princesses. These tintreries may serve to give effect on the stage or upon a ball-room floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold and diamonds. The absence of a true taste and real refinement of delicacy cannot be compensated for by the possession of the most princely fortune. Mine measures gold, but gold cannot measure the mind. Through dress the mind may be read, as through the delicate tissue the lettered page. A modest woman will dress modestly; a really refined and intellectual woman will bear the marks of careful selection and faultless taste.

From the Lake Superior district, American side, this season, over a million tons of iron ore have been shipped by water, besides a large quantity by rail.

The Complaint of the People.

BY JAMES ANTHONY FROUDE.

"When the people complain," said a wise man, "the people are always right." The long-suffering of the poor under the inequalities of fortune is a phenomenon which, as long as it lasts, shows that the spring of all the virtues which leave at any time done honor to humanity is still flowing among us. Cold, hunger, nakedness, they bear them all with preternatural patience. Even injustice they endure till it becomes insolent. So long as masters condescend to be courteous, the drudges of society accept their inferiority, and honor and respect those whom Providence seems to have set over them. Only when the human relations are at an end, when they find themselves treated as if they were made of other clay, as if they were machines to extract wealth from the soil, and were rewarded sufficiently in being permitted to exist—only then they begin to ask the meaning of the word gentle, and for what purpose the lord and the lady are robed in silks, and housed in palaces, while the peasant does the work, slavers in soiled fastian, and is worse lodged than his employer's cattle.—From "Annals of an English Abbey," Scribner's for December.

The Autumn of Life.

It is the solemn thought connected with middle life, that life's last business is begun in earnest, and it is then, midway between the cradle and the grave, that a man begins to marvel that he let the days of youth go by so half enjoyed. It is the pensive autumn feeling, it is the sensation of half sadness that we experience when the longest day of the year is passed, and every day that follows is shorter, and the light fainter, and the feebler shadows tell that Nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill, but down, and that the sun is always wester-ward, he looks back on things behind. When we were children we thought as children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, and then home. There is a second youth for man, better and holier than his first, if he will look on, and not look back.—F. W. Robertson.

Faith in Jesus.

It is the inactivity of faith in Jesus that keeps us so imperfect and wrangling with our corruptions, without any act-achievement. We wrestle in our own strength too often, and are justly, yea, necessarily, foiled; it cannot be otherwise, till we make him our strength. This we are still forgetting, and have need to be put in mind of, and ought frequently to remind ourselves. We would be at doing for ourselves, and insensibly fall into this folly, even after much snarling for it, if we be not watchful against it. There is this wretched natural independence in us, that is so hard to beat out. All our projections are but castles in the air, imaginary buildings without a foundation, till once laid on Christ. But never shall we find heart peace, sweet peace, and progress in holiness, till we be driven from it to make him all our strength; till we be brought to do nothing, to attempt nothing, to hope or expect nothing, but in him; and then shall we indeed find his fullness and all-sufficiency, and "be more than conquerors through him who hath loved us."—Leighton.

Heathen Temples.

The heathen spend liberally upon their temples and other things connected with their religious observances. The Missionary Herald, an organ of the English Baptists, gives an account of a recent visit to Brindaban, a small city, famed throughout India as a sacred spot in Hindu worship, connected intimately with the history of Krishna. The town is full of Hindu temples in all stages of preservation. Some are in utter ruins, but new houses are built for the gods, and several handsome and spacious temples are now building. The largest of the new temples was built at the cost of over \$2,000,000. Another cost \$1,150,000, and the sums annually expended in these two temples respectively is \$23,500 and \$11,000. Besides these, nearly every house has its own oratory, containing its idol, so that in reality this town of about 20,000 inhabitants contains more than a thousand heathen temples, and the people are almost universally religious.

Random Readings.

Convey thy love to thy friend, as an arrow to the mark, to stick there, not as a ball against the wall, to rebound back to thee; that friendship will not continue to the end that is begun for an end.

Mr. Henry James, the new Solicitor-General of Great Britain, in a speech to his constituents, gave an admirable illustration of the need of a Bural Bill in England, by telling how a burglar had been buried with all the best hope of the church for his salvation, and the very next day a Nonconformist of high worth and repute had been refused "the right to lie by" the burglar.

Sir Henry Rawlinson gave the opening address on the commencement of the winter session of the Midland Institute, at Birmingham, England. One of his topics was the bearing of the recent Assyrian discoveries on biblical interpretation. He had, he said, always maintained that a revision of our translation is at present premature. To explain and verify the meaning of a host of passages, a comparison with corresponding phrases in Assyrian is indispensable.

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HAMILTON.—At Hamilton, in the Central Church,
on the 2nd Tuesday of January, at 11 a.m.
HAMILTON.—At Beamsville, on the 2nd Dec., to in-
duct Mr. Dawson.
TORONTO.—In Knox Church, Toronto, on the 1st
Tuesday of December, at 11 a.m., when Session
Records will be called for.
QUEEN'S.—At Peterboro', on the third Tuesday
of January, 1874, at 11 a.m.
QUEEN'S.—In Knox Church, Acton, on the 13th
January, 1874, at 11 a.m.
PARIS.—The Presbytery of Paris will meet in
Zion Church, Brantford, on Tuesday, 8th Decem-
ber, at two p.m.
CONCORD.—At Peterboro', on the 3rd Tuesday
of January next at 11 a.m.
CHATHAM.—In Adelaide Street Church, Chatham,
on Tuesday, 23rd December, at 11 a.m.
BRUCE.—At Paisley, on the last Tuesday of De-
cember, at 2 o'clock p.m.
KINGSTON.—Adjourned meeting in Napanee on
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1874.
3,000 NEW SUBSCRIBERS WANTED!
LIBERAL INDUCEMENTS.
PREMIUMS, PREMIUMS
GOOD PAY TO AGENTS IN EVERY CONGREGATION.
CLUB RATES.

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

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

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For 14 Subscribers and \$28 we will send a strongly-bound Pulpit Bible worth \$7.00.
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a Church, worth \$18.
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worth \$20, or an elegant Parlour Clock, for presentation to the minister, worth \$20.
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for presentation), worth \$30, or an Electro Silver (extra quality) Communion Service,
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are ready and desirous to employ an agent in every congregation who will be expected
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