

This would be about twice as much as the amount now contributed by these churches. 180,000 contributors should easily raise \$1,260,000 yearly. \$600,000 would give an average salary of \$900 to each of the ministers entitled to receive from the Fund, or 700 ministers. \$20,000 might be set aside for a time to aid in the erection of manse, until generally supplied, and there would still remain \$600,000 for the erection and pair of churches, incidental expenses, support of missions, widows and aged and infirm ministers fund, and colleges till sufficiently endowed.

Of course I do not mean to restrict the liberality of any to \$200 per annum, as some could probably spare from \$800 to \$1,000 as easily as others \$10 or \$20, but merely to indicate in a general way how the amount might be raised if all would give "according as God hath prospered them." The average of salaries should be brought up to at least \$1,000 a year, whereas it is now under \$700; and this might be reached if our own people would contribute as largely as the Wesleyans. Several of them give over \$500 per annum, and their average contribution is nearly double that of our people, and about three times as much for missions.

The Free Church of Scotland thus raises over \$2,000,000 yearly. Then we might expect bequests to our Sustentation Fund more readily than such gifts can be expected under the present system. In order to work such a scheme properly the Church should appoint an able and earnest financial agent or agents, who would visit all the congregations, give directions as to the plan proposed, and stir up the people to their duty, by earnest and affectionate appeals to the highest motives. There would need to be some machinery devised, either Deacon's Courts or some set of business men to superintend the collection of contributions, as arranged weekly, monthly, or otherwise, and see that they be taken up regularly and faithfully. The method of weekly contribution as an act of worship is the one prescribed in Scripture, and will be found to raise the largest amount where it is properly managed.

Such a scheme would confer an incalculable benefit on those country districts where, for want of a proper system worked, arrears are apt to accumulate or salaries fall below what is necessary for a proper maintenance. Such a machinery has worked well in Scotland, and why not in Canada? Deacons were appointed, under the direct guidance of the Holy Spirit, to manage all the finances of the church, and under their administration funds were more abundant than in our day. Men who have experience in such work and feel the obligation of consecration to God's service in this department of His work are more likely to be successful than managers chosen yearly without any such solemn consecration. Let none set themselves against some such plan, because it looks like interfering with the liberty of individual congregations. Many would like the liberty of doing nothing for God's cause. But we cannot expect either the Presbyterian Church to advance as she ought, nor Christianity to prosper in our land, unless Christians generally are taught to do their duty in this matter of giving to God.

Dr. Chalmers, in his admirable "Economics," says that he hopes that the mighty advantages of a properly worked machinery will reconcile the Church to a larger paid agency. "There is a prejudice, I had almost said a low-minded suspicion, on this subject, most grievously adverse to the Church resources and her means. The sum of £2,000 or even £3,000 a year, and perhaps more, rightly expended on right men, would be remunerated more than fifty-fold by the impulse thus given to the mechanism of our Associations."

Probably about £5,000 per annum would secure the services of two efficient financial agents for the Dominion, and their traveling expenses; and I believe that this would be repaid at least fifty-fold in the increased interest taken in our schemes, as well as in the direct contributions of the people. In view of these facts, that a national endowment cannot be obtained from the public domain, and that a Sustentation Fund will draw forth the sympathies of the people better than an endowment from them, let us, while uniting together for the advancement of the cause of God, adopt such measures as the wisdom of the Church may desire for the proper maintenance of the Presbyterian Ministry in order to their greater efficiency.

Some ministers of the Church of Scotland fear that the union will effect their emolument from the Central Fund. Were even this likely to be the case, let it not be said that the chief thing that keeps us apart is a matter of money, or the possible sacrifice of a little worldly comfort. I do not believe, however, that this will be necessary. It will probably be found, as in the case of Israel in the desert, that as he that gathered little had no lack, and he that gathered much had nothing over." So if the supplementary endowments be given up the ministers will be as abundantly provided for by

the people among whom they labor, or by means of a Sustentation Fund. The writer does not mean to disparage as unimportant the proper and even comfortable support of the Gospel Ministry; certainly the Grant Head of the Church does not do so. Not only did God ordain that his priests should be amply supported, but gave special encouragement to his people to attend faithfully to this matter: "Prove me now herewith, saith the Lord of Hosts, if I will not open the windows of Heaven and pour you a blessing that there will be not room enough to receive." He directed that the "first fruits" should be faithfully paid to his servants, that "their hearts might be encouraged in the law of the Lord." And He also enjoins in the New Testament that His servants who minister at the altar should live of the altar.

The Head of the Church does therefore care for the support of His Ministry, and no Christian community need expect to prosper in spiritual things who do not faithfully discharge their duties in this matter. Yet after all we have the Master's promise to trust in, that He will make ample provision for His servants that go forth to preach His Gospel. Has He not promised an hundred-fold more happiness in doing His work than they would have in the service of the world? Has He ever deceived any that trusted in Him? No. He has never permitted them to be put to shame nor their hopes to be disappointed. Can we not then trust in Him as others have in all ages? Yea, should we not show practically that we believe what we teach the people, by doing our duty to Christ and His cause, and leaving this matter of support in His hands? Doubtless we should use all wise and proper measures that do not interfere with or hinder the advancement of the divine glory, or the prosperity of God's cause. But this, it is believed by many of the most earnest servants of Christ, the continued separation of churches so closely allied evidently does. Brethren, let us therefore show that we will not permit our supposed personal interests to stand in the way of Christ's cause or the conversion of sinners.

UNION.
THE TORONTO UNIVERSITY SENATE.

Editor BRITISH AMERICAN PRESBYTERIAN.
Sir,—I have always expected yourself or some of your correspondents to remark upon the nominations to the University Senate made, at the recommendation of Attorney General Mowat, by the Lieut.-Governor. Perhaps it is all as it ought to be that such gentlemen as Messrs. McMaster, Brown and McDonald should have seats at that board, though they are without the smallest tincture of scholarship, and with little or no knowledge of the business to come before that body. They are wealthy men, and I suppose are chosen as so far representatives of their different denominations. What I want to say for myself, and for very many of the Canada Presbyterian Church, is, that while, of course, the Baptists may take Mr. McMaster as their representative layman, if they choose, and the Wesleyans may do the same with Mr. John McDonald, the Hon. George Brown can in no sense, and by no possible stretch of imagination, be taken as a representative Canada Presbyterian. He takes no interest in our church schemes; he is not found engaging in one way or another in our church work; he inaugurates nothing, and helps forward no denominational cause any more than the most careless private member of any of our congregations. I could mention the names of fifty laymen, any one of whom could with more propriety be spoken of as representative Presbyterians, and would have been far more suited for the place in the University Senate, while there are ministers of the church who ought with still greater propriety to have been preferred; notably among these is Professor Caven.

In saying this I do not mean the slightest disrespect for Mr. Brown. I have always regarded him as upon the whole a very worthy gentleman. But I protest against his being singled out and placed in the University Senate as a representative Canada Presbyterian.

So far as he has taken any part in our work as a church, except in his own congregation as a private member, and of what he has done there I am not in a position to speak,—he has done it simply as a politician, and his efforts have been at any rate very few and very small.

On the other hand, except as a representative Presbyterian, I fail to see that he has any claim whatever to be on the University Senate.

I don't ask you to endorse this, but simply, on your avowed principle of allowing all sides a hearing, to give it a place in your columns. I am,

A MINISTER OF THE C. P. CHURCH.

[NOTE.—We have heard statements from others similar to those above, but have not felt called upon to interfere in the matter. There is some force in what our cor-

respondent says, yet we have no sympathy with those who object to business men merely as such being on the University Senate. Though none of the gentlemen referred to can be spoken of as educated in the conventional sense of the term, they are all shrewd, active, intelligent business men, whose counsel and advice, as well as whose influence, may in many ways be of considerable use to their more academic associates. We certainly should have liked greatly to have seen Professor Caven on that Board.—Ed. B. A. P.]

IS THERE A SCARCITY OF MISSIONARIES FOR OUR HOME FIELD?

Editor BRITISH AMERICAN PRESBYTERIAN.
DEAR SIR,—At the meeting of the Synod of London, held lately in Stratford, one of the subjects discussed at considerable length was our Home Mission. The speaker who introduced the subject spoke of the great scarcity of Missionaries available for our Home Mission work, showing that the number of men is far below the number of Mission Fields, and suggesting that Ministers should seek out suitable young men, with a view of inducing them to study for the ministry. But what encouragement, let us ask, have Ministers to seek out such men in order to lead them to study for the ministry, when this very summer, with all the cry raised about the scarcity of missionaries, three of our Theological Students are idle, no employment being given them by the Central Committee, because objections were raised against them by one or two members of that committee—objections which are regarded by many of our ministers as trivial, and anything but sufficient to justify the throwing out of employment in our Mission Fields the students referred to during the present summer.

Mr. Editor, for the following reasons, I ask a small space in your excellent paper, to bring the facts of the case before the readers of the PRESBYTERIAN.

1st. Because I feel deeply interested in two of these students—the third being an entire stranger to me. Being intimately acquainted with them from their childhood, and taking to myself the credit of being instrumental, to some extent at least, in causing them to study for the ministry; this much I can say in their behalf, and I am not the only minister who will be glad to give them the same character, that no two more inoffensive or better behaved young men ever went to College.

2nd. Because it is my firm conviction, having for the last four months considered the matter, that great injustice was done them, and that they were singled out from among many equally guilty, if guilty it can be called. The offence, or shall I designate it the crime of which they are supposed to be guilty, is that at the end of the Christmas term of the last Session, they left Knox College, Montreal, without consulting some of the authorities in Toronto, preferring to spend the last term of the Session in Montreal, for reasons known to themselves. One of them being with me spending the Christmas holidays, informed me of his intention to go to Montreal, giving me as his reasons for so doing, the advantages of being among a French speaking people, in order to become more familiar with the French language; and also of having the privilege to attend lectures in McGill College free. I told him that I thought it would be better for himself to remain in Toronto, because the course of instruction at Montreal during the last term might be different from what he expected, and that in this way he might be put to great disadvantage, and that if he had any idea of competing for a bursary he might be sure to be defeated, if he went to Montreal, and further, that I thought it was not a good plan to leave one College in the middle of a session to go to another. He replied that after having considered all the circumstances, he concluded it would be more conducive to his future usefulness to go.

This then is the offence with which they are charged, and on account of which no employment is given them in our Mission Fields, while souls are perishing for lack of knowledge in said Mission Fields. They violated no laws—broke no regulations, except laws which may have existed only in the consciences of a few in and around Toronto. I am a graduate of Knox College, and am proud of it, and I never saw or heard of any laws in connection with that Institution, I am glad to say, which forbids any student to go to any College he may choose, either at the beginning of a session or the end of a term. Therefore to regard their going as they have done, an offence or crime sufficiently grave to call forth such strong and harsh measures of correction, as have been applied to them, is, I submit, unjust, and as one of the members of the Central Committee characterized it "a piece of tyranny."

I have stated that they were singled out from among many equally guilty. I think this will be evident when it is known that some of the Students attended Knox College for a week or two at the beginning of last session, and then went away to American Colleges, without consulting any of the authorities in Toronto on the matter. With

respect to the offence of going without consulting authorities or superiors, the two cases are similar; and with respect to the time of going, in the one case at the end of the term, in the other after spending a week or two at the beginning of the Session, I am not prepared to say which case is most offensive. But when those Students who went to the other side sent back their names inquiring to receive employment in our Home Mission Field, no objections were raised against them by any member of the Home Mission Committee, at the events they received employment, while those who went to Montreal were rejected. But it will be said, forsooth that those who went to Montreal spoke disrespectfully of Knox College. If this be an offence, Mr. Editor, I am sorry to say that three-fourths of our Ministers are guilty of it, and an equal proportion, if not more, of our students.

It may also be said that these Students were not certified to the Central Committee from Montreal. In reply to this, let me ask who certified the Students from the American Colleges? No one but themselves—at least, so it was when I had the honor of being a member of the Home Mission Committee—and so it is now I believe. Who certified the other students whose names were sent from Montreal and who were employed?

3rd. Because the Students alone referred to must suffer, and perhaps be prevented from attending College next year in consequence of this treatment, if not disgusted with the Ministry altogether. In view of the foregoing facts, I at least have very little encouragement to endeavour to induce young men to study for the Ministry, at east to induce them to go to Knox College.

JUSTITIA.
NOTE.—We are not personally acquainted with the matters discussed in the above letter, but having in view the standing and respectability of the writer, we have no hesitation in giving it a place in our columns. Ed. B. A. P.]

CHRISTMAS DAY.

Editor BRITISH AMERICAN PRESBYTERIAN.
Sir,—The following will, no doubt, be new to many of the readers of your paper.

Jenks says:—"It was a custom among the Jews, to send out their sheep to the deserts, and bring them home at the commencement of the first rain. As the passion occurred in the spring, and the first rain began early in the month of Marchesuan, which answers to part of our October and November, we find that the sheep are kept out in the open country during the whole of the summer. And as the shepherds had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced, and that, consequently, our Lord was not born on the 25th of December, when no flocks were out in the fields, nor could He have been born later than September, as the flocks were still in the fields by night. On this very ground, the nativity in December should be given up."

Dr. A. Clarke says:—"The Egyptians placed Christ's birthday in January—Wagenseil in February—Bochartin March—some mentioned by Clemens Alexandrinus in April—others in May—Euphlaning speaks of some who placed it in June—and of others who supposed it to have been in July—Wagenseil, who was not sure of February, fixed it probably in August—Lightfoot on the 15th September—Scaliger, Casaubon and Calvinus in October—others in November—but the Latin Church, supreme in power and infallible in judgement, placed it on the 25th December, the very day on which the ancient Romans celebrated the feast of their goddess *Bruna*. Pope Julius I, was the person who made this alteration, and it appears to have been done for this reason, the sun now began his return towards the northern tropic, ending the winter, lengthening the short days, and introducing the spring. All this was probably deemed emblematical of the rising of the Sun of righteousness on the darkness of this world, and causing the day spring from on high to visit mankind."

I have read the remarks of "Canadensis." I propose replying before long.
Yours truly,
A CANADA PRESBYTERIAN.

Nothing has occurred in Britain during the past week calling for special notice. The agitation against the Church establishment goes on, and seems to be increasing in power.

At a special meeting of the Presbytery of Toronto, held in this city on Tuesday last, Mr. Donald McIntosh, preacher of the gospel, and under call to Brown's Corners and Melville Church, in Markham, delivered his trials for ordination. These trials were very cordially sustained, and the ordination was appointed to take place in Melville Church on Thursday, the 17th of June, at 11 a. m., Rev. G. Burnfield to preach, Rev. J. Dick to preside and deliver the charge to the minister, and Rev. J. M. Cameron to address the congregation.

Commercial.

B. A. PRESBYTERIAN OFFICE,
May 30, 1878,
PRODUCE.
The market has been inactive all week, and the tendency of prices easier, though the actual decline is small. Stocks are slowly declining, and stood on the 26th inst. as follows: Flour, 14,120 barrels; wheat, 218,202 bushels; oats, 3,563; barley, 3,420; peas, 29,965; rye 700 and corn 758. There were in sight on the 17th inst., 6,353,000 bushels of wheat and 503,000 of barley, against 6,056,000 of wheat and 657,000 of barley in 1877.

FLOUR.—The market has been quiet and prices weak. Superior extra sold last week for \$7 25. Extra changed hands at \$6.50 on Monday. Fancy has been scarce and wanted. Sales were made on Monday at \$5.95 and \$6. No. 1 super, has been neglected all week. No. 2 super sold at \$5 10 for. The market closes very dull with values at quotations.

WHEAT.—Is scarce and firm; a small car sold at equal to \$5 here. Small lots now bring \$5.25.

WHEAT.—The enquiry has fallen off, buyers have reduced their offers and scarcely any business has been done. One lot of spring, part No. 1 and part No. 2, sold on Friday at \$1.30 f.o.b. which is the only transaction of which we have heard all week. Values, as nearly as we can judge, close at quotations. On the street spring has declined to \$1.21 to \$1.22, and fall to \$1.20 to \$1.35.

OATS.—Have been scarce and wanted, and selling at an advance. Several cars of Chicago sold this week at 12c. to arrive, and at 44c. f.o.b. cars; and one of Western Canadian at 44c. to arrive.

BARLEY.—There is nothing whatever doing; rejected has been offered in vain; our quotations are nominal. On the street 55c. has been paid.

PEAS.—The market is inactive; no demand is heard, nor should we expect that over 66 to 68c. would be paid. Street prices have declined to 64 to 67c.

RYE.—A cargo sold last week for 65c. f.o.b. at a point east.

WHEAT.—The season is over for all save Hungarian-grass and millet, which are worth \$1.60 to \$1.75 in lots or \$2 retail.

Official Announcements.

MEETINGS OF PRESBYTERIES.

- OTTAWA.—At White Lake, on the first Tuesday of August, at 10 a.m.
- MONTREAL.—At Montreal, in Knox Church, on 2nd Wednesday of July, at 10 a. m.
- KINGSTON.—At Picton, on 2nd Tuesday of July, at 10 a. m. Mr. Scott to preach in the evening.
- QUEBEC.—At Quebec, in Chalmers' Church, on 2nd Tuesday of July, at 9 a. m.
- LONDON.—At London, in St. Andrew's Church, on 2nd Tuesday of July, at 11 a. m.
- STRATFORD.—At St. Mary's, on the 8th July, at 11 a. m.
- HURON.—At Seaford, on the 2nd Tuesday of July, at 11 a. m.
- CHATHAM.—At Windsor, on the 2nd Tuesday of July, at 11 a. m.
- DURHAM.—At Durham, on the 2nd Tuesday of July, at 11 a. m.
- CONROU.—At Millbrook, on the 1st Tuesday of July, at 11 a. m.
- TORONTO.—In Knox Church, on 1st Tuesday in July at 11 a. m.



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