

THE PRESBYTERIAN

Toronto, Friday, October 3rd, 1879.

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AN EXTRAORDINARY OFFER!

From this date till the 1st of January next, we shall mail THE PRESBYTERIAN, postage prepaid, to any one not already on our list, on receipt of TWENTY-FIVE CENTS. Send this amount in postage stamps or Dominion currency and the paper will at once be forwarded. If our readers know any neighbours who do not subscribe for a religious paper they will do good service by DIRECTING ATTENTION TO THE ABOVE OFFER. Or if they send us names on a postal card we will mail copies as specimens for examination.

NOTES OF THE WEEK.

REV. E. D. MCLAREN, B.D., has accepted the call to Brampton. The Presbytery set aside the call to him from Lancaster.

THERE was a full attendance of students of Knox College at the opening exercises on Wednesday. We shall try and make room for full particulars next week.

WE are pleased to notice that the Cannington people have presented their pastor, Rev. J. Elliot, with a purse of \$218. The gift is opportune in view of Mr. Elliot's recent heavy loss by fire.

ACKNOWLEDGMENT.—The Rev. Dr. Reid has received from "Northern Advocate," County of Simcoe, ten dollars (\$10) for Home Mission Fund. The liberal donor promises another contribution. W. REID.
Toronto, Oct. 1st, 1879.

AT the meeting of the Toronto Presbytery on Tuesday Dr. Topp again tendered his resignation as minister of Knox Church. A committee, consisting of Dr. Reid, Principal Caven, Professor Gregg and Mr. Joseph Stephens, was appointed to confer with Dr. Topp on the matter. The rev. gentleman's many friends throughout the Church will learn with feelings of deep regret that Dr. Topp's health has not been much improved by his recent voyage and sojourn in Britain—hence his resignation.

THE missionaries of the London Missionary Society in Madagascar publish annually a magazine under the title "The Antananarivo Annual and Madagascar Magazine." It gives a great deal of information about the topography and productions of Madagascar, and the language, customs, traditions and

religious beliefs of the people. The present editor is the Rev. G. Cousins.

DR. GRAY, of "The Interior," has been studying fools, and comes to the following conclusion: "A fool of a Presbyterian beats all fools, and we have some of them, male and female. Not so many as the Methodists have; but ours are of a larger and more incorrigible variety." The "Methodist" takes offence at the "odious comparison," but will probably not be "incorrigible" when Dr. Gray explains that he evidently meant that the Methodists have more fools because there are more of them.

THE classes who advocate the "rag baby" in Canada are thus summarized by the London "Advertiser:" First, we have those who are so ignorant that they do not comprehend the question in all its bearings, and who will jump at any panacea of the demagogue to relieve them of the financial ills they suffer. Second, those who are in debt and desire to rid themselves of their obligations by an expansion of the currency and a consequent cheapening of money. Third, those who realize that an abundance of currency would make money cheap, but who calculate that they are shrewd enough to "stand from under" when the great crash comes.

MR. ALEXANDER ALISON and Mr. E. H. Sawers, two young men who left the care of the Presbytery of Chatham, Canada, in the fall of 1876 to enter the Presbyterian Theological Seminary of the North-west at Chicago, Illinois, have been duly licensed to preach and ordained to the full work of the gospel ministry by the Presbytery of Ottawa in the same State. Mr. Alison laboured with acceptance for twelve months as a missionary in charge of the Presbyterian Church at Dresden, Ont., immediately previous to his leaving for Chicago to complete his studies and Mr. Sawers also with acceptability ministered to the Presbyterian Church at Wallaceburg, Ont., during one whole summer. He also laboured at Winterbourne. Both ministers have received calls to important fields of labour and have settled in the United States. They are both natives of Scotland.

PERSONS interested in the liquor traffic are in the habit of asserting that the prohibitory law now in force in the State of Maine has proved a failure; that there is as much drinking done there now in secret as was done in public before the law came into operation; and that the proper way to diminish drunkenness is to afford the greatest possible facility and encouragement to the open and public sale of liquor. In reply to such assertions an ex-Mayor of Portland furnishes the following comparative statistics. If the prohibitory law has been the means of effecting the wonderful changes indicated by his figures it is an abuse of language to speak of it as a failure. Ex-Mayor Kingsbury says: "In 1830, in Maine, there were 2,000 open bars, 460 taverns with open bars, and nearly every grocery store kept the article on sale. The estimated sales amounted to nearly \$12,000,000. Now there is not an open bar in Maine; and no tavern or grocery keeps it for sale, and the estimated sales do not reach half a million. In 1830 the use of liquor was nearly universal. It was found in every house. Now it is a rare and exceptional case. The large majority of the people are total abstainers. Public sentiment is so strong in that direction that

even the political parties are compelled to make their nominations for office in obedience to it. In 1830 there were 10,000 persons (one out of every 45 of the population) who were inebriates and 200 deaths from delirium tremens. But now not one in three hundred is a drunkard, and there are not fifty deaths annually from delirium tremens. These facts are but a few illustrations of the many that might be given of the marvellous changes wrought out by the combined workings of the prohibition law, moral suasion, and public opinion."

IN the September number of the "Free Church of Scotland Monthly Record," under the heading "Canadian Home Missions," special prominence is given to the "Statement by Rev. Dr. Cochrane, Convener of Home Mission Committee—Western Section—at meeting of Colonial Committee on 22nd July." Dr. Cochrane has just returned to Canada, and it is encouraging to find such notices following him so closely. They indicate the success of his efforts in behalf of our Home Mission work, and they manifest the interest taken in our schemes by the parent Churches. The "Record" reports the speech of Dr. Cochrane before the Committee much more fully than we can report it; but, just to shew with what comprehensiveness the Convener of our Home Mission Committee can sum up the cumbrous and widely extended work of which he has special charge, we must quote a few sentences: "Our work in Canada has in recent years increased so rapidly as to be entirely beyond our resources, without considerable aid from the parent Churches in Scotland and Ireland. In 1870, when the great North-west and the province of Manitoba were acquired by the Dominion Government, we had only two missionaries in that vast extent of country—the Rev. Dr. Black of Kildonan, four miles from Winnipeg, and the Rev. James Nisbet of the Prince Albert Mission. Now we have some 18 ordained missionaries, and no less than 90 mission stations in the North-west. In the Muskoka, or free grant district, which has but recently been opened up to emigration, there are now 50 mission stations, more or less regularly supplied with the means of grace. And, not to weary the Committee with details, I may say, speaking generally, that under the care of our now united Church, which embraces British Columbia, Manitoba, the great North-west, Ontario, Quebec, and the Maritime Provinces—from Vancouver's Island to Prince Edward's Island, a territory considerably over ten million of miles in extent—we have under our care between 400 and 500 mission stations, 200 supplemented congregations, with an average attendance every Sabbath of 25,000, representing 9,000 communicants, and 8,500 families. . . . Our 700 congregations gave last year (in addition to the support of our colleges at Halifax, Montreal, Kingston, Toronto, and Manitoba, and in addition to some \$22,000 given for Foreign Missions, and a like sum for French evangelization) \$45,000 for Home Missions!—a sum not indeed large perhaps, compared to the generous contributions of the Scottish Churches for this scheme, but indicating a willingness to do their utmost to provide gospel ordinances for their fellow-countrymen, who are so fondly attached to Presbyterian principles. . . . I am sure that the Colonial Committee of the Free Church, in view of the statements I have made, will, as in past years, continue to aid us in the prosecution of a work which is theirs as well as ours."