

Book Notices.

THE CANADIAN CHRISTIAN MONTHLY

Is growing in influence and usefulness. The December number contains several timely papers by the editor; an appreciative autobiographical notice of the late Dr. Geddie, by the Rev. C. C. Stewart, of Owen Sound; and a number of well-selected articles on Christian Thought, Life, and Work. Mr. Cameron does his work well, and we bespeak for his magazine a large circulation. Another volume commences in January. \$1.00 per year in advance.

MARITIME MONTHLY FOR DECEMBER.

This native Canadian magazine completes, with this number, its second volume, and the first year of its existence. It is not, we are sorry to learn, as yet at the paying point, but those interested in it have resolved to give it another year's trial to see what may be affected during that time. We should be sorry if it had to be dropped for want of adequate support, as it has really been conducted with a good deal both of spirit and ability.

THE CANADIAN MONTHLY FOR DECEMBER

is an average number. There is nothing very brilliant about any of the articles, but the whole is got up with a fair ability. "Current Events" is not, as on former occasions, the principal feature of the Magazine. Whether it be that more than one writer were engaged in the production of this paper, or that the author improved as he proceeded, certain it is that the latter part is written in a much simpler, more matter of fact, and—shall we say?—more matured style than the former. The discussion of the change of the Canadian Ministry with all its accompanying incidents, is stiff, lumbering, tasteless, and pedantic, with foolish and ineffective attempts at political moralizing, and every now and then a something which the writer no doubt believed to be at once judiciously original in tone, and exceedingly polished in diction, but which every reader of ordinary judgment and taste will attribute to ambitious juvenility which vainly strives to hide itself under grand airs, and ill chosen verbiage. As a specimen we give the first sentence, which certainly is enough.—*Et uno disce omnes*—

"The incriminated Minister has fallen under the weight of obloquy evolved, mainly by force of his own confession, out of the Pacific Scandal, and his fall has dragged down an administration against some members of which there was no evidence of complicity, but whose mistaken chivalry in clinging to the soiled robes of their condemned chief more than conduced a great state crime in which they had individually no part."

If this is not stilted nonsense, it is something a great deal worse. What "State crime" is "condoned?" To whom is it condoned? Surely not to those who had no part in it, for they could not in that case be criminals and consequently could not need "condonation." Surely also this writer does not mean that the loyalty of those who had no part in the sin, as exhibited in their clinging to the "soiled robes" of the great sinner, more than secured forgiveness to that great offender himself. A very vigorous paper, by Mr. Hunter, of St. Catharines, on "School Administration in Ontario," deserves and will repay a very careful perusal. The history of our Council of Public Instruction is not an edifying one. Mr. Hunter has done good service in directing public attention to the points discussed in his article, and we trust he will proceed still farther in the same course. We know of none better able to handle the whole subject with freedom and success. It would be interesting to know how the committee of the Council appointed to examine text books, reported favourably to that Council which was all but exclusively by themselves, and how they secured by arbitration nice little sums as *honoraria*, from booksellers to whom they had secured the exclusive privilege of supplying the schools of Ontario with the volumes thus compiled and thus forced into an enormous sale. By all means let Mr. Hunter go on with his work, and come to more particular than he has done in his present paper.

THE LONDON QUARTERLY REVIEW FOR OCTOBER contains a large amount of very interesting reading. To Bible students the paper on the "Land of Moab" will be specially acceptable. The article on the "English Spirit" also deserves a careful perusal. It concludes as follows:—

"Let the preacher ask himself candidly what is the proper end and object of preaching. Is it to bolster up untenable dogmas, to further personal interest, to amuse a vacant hour with time-honoured platitudes? Is it to be the petted idol of a foolish and superficial people, to tickle the ears of worldlings, and glaze over the follies and wickedness which it is too timid, too weak, or too indifferent to denounce? Is it to exercise the pedantic acumen of the school man, to air the logical motives of the academic, or to display the rhetorical ability of the orator? Is it to fill the mind of the enthusiastic with fruitless emotion, or to minister to the self-conceit of the deceiver?"

listen, and come and go without being really touched or permanently influenced by them in any of the practical relationships of life?

Such questions can only receive one answer. Let us have the pulpit of our churches re-annointed by the soul of a living interest, and its sound may yet go like a trumpet call through the land, and rally the disrupted forces of holy living, and righteous dealing, breathing over England a breath of Divine spiritualism which shall infuse temperance in living, moderation in affairs, and teach us that there is yet a power above the ruling disorders of the age, which, if rightly invoked, may answer the perplexities of doubt, relieve the burden of sorrow, control the violence of passion, and allay the restless fears of avarice and ambition in the cool recesses of a soul informed by the Divine Will, living in the highest laws of our nature and being, recalling that substantial faith in our religion, which can alone unite us to the purposes of the Creator in the furtherance of the true progress and elevation, both of the individual and of the species."

Contributors and Correspondents.

Standing of Ministers Without Charge.

Editor BRITISH AMERICAN PRESBYTERIAN.

I was pleased to see a letter from Dr. Waters in your paper of the 28th ult., relative to the rights and privileges of ministers without pastoral charge. He quotes from the Minutes of Assembly the law that "Ministers or Probationers who have retired from the Ministry, and entered on some other calling for a while, shall not have their names put on the list of distribution without the permission of the General Assembly." Dr. W. adds, "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 Probationers, whose names are on the list of Distribution, neither does it prevent any vacant congregation from giving him a call," &c.

The doctrine thus laid down by your worthy correspondent (Dr. W.) I would gladly homologate as the only interpretation that is in harmony with reason and justice, but I am forced to face another Rule which stands closely connected with this one. In the Minutes of Synod of 1867, page 56, is the following Regulation, "That the Distribution of Probationers be left in the hands of the H. M. Committee, and that the Presbyteries be strictly enjoined not to grant employment to Probationers or ministers without charge, except such as come to them through the Committee."

To this Rule the H. M. Committee (Mr. Laing, Convenor) called attention in 1870, complaining that Presbyteries had been giving employment to ministers without charge, whose names were not on the Probationers Roll, and in their Report of 1872 (page 64 and 65 of Assembly's minutes), complaint is again made that Presbyteries were either violating or evading the Rule. It was never alleged that Probationers, whose names were on the Roll, were set aside, or denied a hearing in the best vacancies. The complaint was, that any others were employed at all, or that Sessions were permitted to invite them. While I agree with the interpretation of Dr. Waters, as that which ought to be the law, I am tied down by the latter which says to Presbyteries, substantially: "You may have ten vacancies, and two Probationers, the eight shall hear never a word for their souls from any other ministers without charge. If a dozen were to offer their services, you are strictly enjoined not to give employment to any. Moreover the minister who has, for the time, been employed in other than pastoral work, shall not be received on the Probationers' List except by order of Assembly." Under this double rule it seems to me ministers without charge are virtually suspended. At any rate, they cannot, in a legitimate way, be heard in any vacant congregation. True, the vacant congregation may call such, but it must be without a hearing (1) since the Presbytery is "strictly" forbidden to employ him. I do not wish to refer to the case of Mr. Laing. I do heartily rejoice in his settlement, though it may have been a violation of the regulations he brought in. That course was right; the rule that forbids it was wrong. But Dr. Waters very kindly writes, "in order that a matter may be put in its true light," It has affected many more than Mr. Laing, and it is fair that all to whom such regulations apply, should be made to bear their consequences with impartiality.

I will give a sample or two of the "narrative" in which this Rule operates.

A certain minister, well known to me, who, unlike some others, systematically declined invitations to vacancies while he held his pastoral charge, resigned, in order to promote a union of two congregations in the same place. For good reasons he would not put his name on the Roll of Probationers, but intimated that when Presbyteries had no use to send, he would give his services occasionally for a limited time. A congregation in Toronto Presbytery applied, most regularly, for a hearing of him for one or two Sabbaths. The Presbytery, or (which is the same thing), their representative on H. M. Com., replied that he could not grant the request because his name was not on the Roll. The congregation applied on their own account. The minister answered that he would go if in a regular manner he were admitted *Presbyterially*, but if he could not go in at the door, he would not leap over the wall. The congregation and the minister both suffered a wrong, and neither admires the "Rule."

A certain member of another Presbytery, connected with the supply of vacancies and

you favour us and give them a few Sabbaths, say a whole month if you can." The brother went and did good service in that flock, as many can testify to-day, but this brother who asked him was censured at the next meeting of the H. M. Committee. He had broken the "Rule."

The sons in that congregation might starve for bread, and that minister might sit at home. The Presbytery were "strictly enjoined" not to give employment to him though in "good standing." Such is the law. A similar crime (?) was perpetrated by another Presbytery which had a large congregation vacant for thirteen Sabbaths. One of their number tabled a complaint against them for violating the "Rule," in employing men not on the List. They promised to be more loyal in future.

These may suffice to show the manner in which that law operates, and that the view of Dr. Waters is not the mind of the Church, nor that of the late Convenor of the H. M. Committee, whose case has called forth this correspondence and whose own writings happen to be on my table.

I have for years argued that this Regulation is severe and unjust, and have more than once endeavoured to bring the matter up to Assembly. It is too much to assume that a minister who does not see it to be his duty to put his name on the "Roll," and go all the time and everywhere, *in ipso facto*, selfish, or a guilty transgressor. His reasons for his course may be quite proper and binding on his conscience. Why then should Presbyteries be "strictly enjoined" not to grant any employment to that ambassador of Christ, when they have none else to send to feed the famishing souls of thin vacant congregations, while the fullest opportunity should be secured for Probationers on the list, I can see no reason for virtually suspending others and forbidding Presbyteries employing them. To me it seems quite contrary to the spirit of Presbyterianism, which claims the right of every congregation to hear and call every minister in good standing. Like Dr. W., I cannot see that a minister without charge, though his name be not on the Probationers Roll has lost his "standing," or that any congregation should be prevented from hearing him, or any Presbytery from "employing" him.

I verily believe that if some of us who have the making of the laws, and the administering of them too, were called on to bear the burdens we impose, we would look at them through other spectacles. But, says the proverb, "The case being altered, that alters the case."

I shall be glad if this discussion in your columns leads to a radical change in the regulations, affecting Probationers, or rather ministers without charge, so that no man may have it in his power to demand why "a minister in good standing" has been employed by any Presbytery, or heard, or called, or inducted in any congregation in the C. P. Church. This is the object I aim at in writing and my apology for the length of this letter.

Yours,

JOHN STRAITH.

Paisley, Dec. 8rd. 1873.

Presbytery of Hamilton.

The Presbytery met at Beamsville on the 2nd inst., to induct the Rev. Alexander Dawson, M. A., late of Ashburn and Utica, into the pastoral charge of the Presbyterian churches in the village and in Chilton, and to transact other business. The Moderator *pro tempore* was Mr. S. C. Fraser, and besides him there were six Ministers and two Elders present. The preliminary steps were found to have been all according to the rules of the Church, and no objections to the settlement appearing, the Presbytery proceeded to the special services. Mr. Laing, of Dundas, preached a suitable and excellent sermon, from Acts I. 8. The Moderator put the usual questions to the candidate and to the congregation, and received satisfactory answers, after which he led in prayer, and then, along with the other members present, gave him the right hand of fellowship and welcome. Mr. McCall and Mr. Fletcher then addressed the minister and the congregation respectively. After this Mr. Dawson received a cordial welcome from the congregation at the door of the church, whither he had retired in company with Mr. Murry. On his return he promised to sign the formula when asked to do so, and his name was put upon the roll of the Presbytery. This settlement is most harmonious, and promises to be productive of good to all parties. A letter from Mr. Steven was read to the effect that he declined the call given to him by the congregation of Jarvis and Walpole. The minute relating to the call given to Mr. A. B. Simpson, of Chalmers' Church, Quebec, was read, to meet the convenience of parties, the Presbytery agreed to adjourn to meet in Central Church, Hamilton, tomorrow forenoon, at 11 o'clock. Mr. Fletcher reported that on the 18th of Nov. he had moderated in a call of Watford, which resulted unanimously in favour of Mr. Alexander Gilray, Probationer. The call was signed by 98 members, and 84 adherents. The stipend promised was \$800 per annum, and a manse. The call was sustained, and the usual steps taken to secure the settlement. According to adjournment, the Presbytery met on the 3rd in Central Church, Hamilton, and was constituted by Mr. Murray, Moderator *pro tempore*, ten ministers and three elders present. The Presbytery took up the consideration of the call to Mr. Simpson from Quebec. At this stage papers were read to the effect that a Presbyterian Church in Louisville, Kentucky, had also called Mr. Simpson. The stipend promised was \$5000 per annum. The parties present were fully heard, and at the close of Mr. Simpson's statement, he intimated his acceptance of the call at Louisville. The Presbytery agreed to grant the translation, and to transfer Mr. Simpson to the care of the Louisville Presbytery, on the 20th inst., when the pastoral tie between him and Knox Church, Hamilton, is dissolved. A committee was appointed to report a suitable minute. Mr. Murray was appointed

British and Foreign News.

The death is announced of the Rev. Thos. James, aged eighty-four years, the oldest Congregational minister in London. He was a brother of the Rev. John Angell James.

In Japan the wife of the Governor of Yokohama is a pupil in a mission school, with twenty others who are being instructed in the religion of Christ.

By invitation of the Roman Catholics of Belgium, Archbishop Ledochowski, of Poson, who has been punished in various ways for breaches of the Prussian ecclesiastical laws, will take up his residence at Brussels.

The Trinitarian Bible Society are about to issue an edition of 50,000 copies of a new translation of the New Testament in Polish.

On Sabbath a letter was read in the various Romish chapels from Cardinal Cullen. That the Queen's colleges should be left so much in the hands of Protestants moved him to write.

It is stated that Mr. Spurgeon's tabernacle is possessed of endowments to the amount of £102,052, consisting of freehold grounds, buildings, houses, funds, &c.

The *Echo* says:—"Our Bishops ought to take advice before they promulgate strong measures. Dr. Ellicott has said he will do certain things to those clergy who are not obedient, and we sympathize very much with his efforts against Ritualism. His first statement was, as we showed lately, criticised by 'S. G. O.' who explained that his assumed mode of procedure would be abortive. To him the Bishop of Gloucester and Bristol replied that what he intended was to refuse to 'obey' the final decisions of the Court of their Metropolitan, to which the Rev. M. MacColl replies, 'The Court of their Metropolitan' is the Court of Arches, and the 'final decisions' of that Court have declared the legality of lights, Eucharistic vestments, eastern position of the celebrant at Holy Communion, and incense when not used during Divine Service."

Our Ritualistic contemporary, the *Church Herald*, is very wroth with the Queen. It says:—"We deeply regret to observe that our most religious and gracious Majesty the Queen has thought it consistent with her duty to Almighty God and to the faithful of the ancient Church of England to partake of bread and wine at the so-called Communion of the Scotch Presbyterians—an overt unparalled in the history of the National Church."

Brewers seem to have an admiration for cathedrals. Some years ago Sir B. Guinness, the great brewer in Dublin, gave the sum of £100,000 for the restoration of St. Patrick's Protestant Cathedral in that city. Another great brewer, Mr. Matthew D'Arcy, M.P., for County Wexford, has now offered to place at the disposal of Cardinal Cullen a like sum of £100,000 for the purpose of building a new Catholic Cathedral.

There are in Switzerland 7,000 primary schools, superintended by 6,000 masters and mistresses, the disproportion arising from the fact that in some cantons a master has charge of two schools. The scholars number about 400,000. The education of children is obligatory in all the cantons except Geneva and Uri.

The people of Ely, England, have just been celebrating the twelve hundredth anniversary of their town and their cathedral, founded by Queen Ethelred.

Miscellaneous

Sir Samuel Baker says that in the slave-holding districts he recently visited the current price of a girl was two cows.

Advices from Melbourne state that the project, started in Australia, to ship meat packed in ice to Europe, has proved a failure.

It is reported that, having been driven from Rome, the Father General of the Jesuits has transferred the headquarters of the order to Malta.

Intelligence has been received in London that a famine prevails in Greenland, caused by the failure of the fisheries. In one village 150 persons have starved to death.

The English New Testament revisers are now at work on the twenty-second chapter of the Acts of the Apostles.

The London School Board is considering the question how to induce persons of "good social position" to become teachers of elementary schools.

In addition to the presentation of a sum of \$70 to the Rev. Mr. Dawson by the Ashburn Congregation, they also paid his salary up to the end of the year—making the value of the presentation really \$130, instead of the smaller sum previously mentioned.

MARRIED

At the residence of the bride's father, John Nicol, Esq., Whitby, Ont., on the 28th ult., by Rev. J. B. Edmondson, Mr. James Anson, Pickering, and Miss Helen M. Nicol.

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ART DEPARTMENT, 1874.

The illustrations of *THE ALDINE* have won a world-wide reputation, and are the center of Europe. It is an admitted fact that its wood cuts are examples of the highest perfection ever attained. The common prejudice in favour of "steel plates" is rapidly yielding to a more educated and discriminating taste, which recognizes the advantages of superior artistic quality with greater price of production. The wood-cuts of *THE ALDINE* possess all the delicacy and elaborate finish of the most costly steel plate, while they afforded a better rendering of the artist's original.

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The quarterly tinted plates for 1874 will be by Thos. Morgan and J. D. Woodward.

The Christmas issue for 1874 will contain special designs appropriate to the season, our best artists and will surpass in attractiveness any of its predecessors.

Premium for 1874.

Every subscriber for *The Aldine* for the year 1874, will receive a pair of chromos. The original pictures were painted for the publishers of *The Aldine* by Thomas Morgan, whose great Cornish picture was purchased by Congress for ten thousand dollars. The subjects were chosen to represent "The East" and "The West." One is "The White Mountain New Hampshire," the other gives "The Cliffs of Green River, Wyoming Territory." The difference in the nature of the scenes themselves is a pleasing contrast, and affords a good display of the artist's scope and coloring. The chromos are each worked from thirty distinct plates, and are in size (12 x 10) and appearance exact fac-similes of the originals. The presentation of a wonderful example of American landscape painting to the subscribers of *The Aldine* was a bold but peculiarly happy idea, and its successful realization is attested by the following testimonial, over the signature of Mr. Morgan himself.

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(Signed)

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