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THE PRESBYTERIAN

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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.

It is with pleasure we announce that Rev. Dr. Cochrane has received £100 sterling from the Presbyterian Church in Ireland, in aid of the Home Mission Fund of our Church.

WE are pleased to acknowledge the receipt of \$2 for Children's Cot in Toronto General Hospital from Hugo, Mary, Willie G., Robert, Henry and Willie—a class of little children in Galt, Ont.

WE much regret to state that on account of ill health, the Rev. D. Ross has been obliged to resign his appointment to Prince Albert. He and his family had gone as far west as Selkirk, when compelled to desist any further prosecution of the journey. The Home Mission Committee have accepted his resignation.

WE regret unintentionally doing injustice to the Rev. E. D. McLaren in our issue of the 3rd inst. Mr. McLaren accepted the call to Lancaster; but the Presbytery took the matter into its own hands and agreed to translate him from Cheltenham to Brampton. It is to be hoped the friends at Lancaster may soon find a pastor who shall go in and out among them, ministering to them in holy things.

THE Young People's Association in connection with the Presbyterian congregation of Orillia held a meeting on Friday evening, 3rd inst., when the following officers were elected: President, Dr. Beaton; Vice-Presidents, Miss Emily Armstrong and Mr. T. J. Decatur; Secretary-Treasurer, J. A. Moore. Directors—John Perry, J. B. Tudhope, E. F. Cooke, T. H. World, Miss Tudhope, Miss World and Miss Parkhill.

ON Thursday, the 2nd inst., the ladies of the Presbyterian congregation at Selkirk, Manitoba, held a successful bazaar. The numerous useful and ornamental articles which they had provided were all advantageously disposed of; and the dinner was very generally patronized. The social held in the evening was well attended. The chair was occupied by the Hon. J. W. Sifton. Addresses, to all appearance

highly appreciated by the audience, were given by Rev. Messrs. Casson, Matheson and Ross, and Mr. James Angus. The proceeds, to be applied to the building fund, amounted to the handsome sum of \$150.

THE Central Church, Hamilton, was re-opened last Sabbath, when the Rev. S. Lyle preached twice to large congregations. The interior of the church has been entirely redecorated, and presents a most attractive appearance. The ceiling is tinted gray, striped with red, and the ribs decorated in delicate colours. The walls are tinted a shade darker than the ceiling, and the plaster enrichments are picked out with heavy gold. All the woodwork is grained ash and picked out with walnut. The church is shortly to be entirely newly upholstered. The heating apparatus has been thoroughly overhauled and everything put in order for the coming winter.

WE direct attention to the Rev. Principal Macvicar's lecture on "Hindrances and Helps to Presbyterianism," which forms part of the contents of this issue. Our readers will find it well worthy of an attentive perusal. The Principal has performed with faithfulness the task for which his powers of observation, his extensive experience, and his unflagging interest in the prosperity of the Church, have so well qualified him. He has fearlessly pointed out the "hindrances," and that of itself is an important step towards their removal. Among the "helps" we would reckon the preparation and delivery of such a lecture as this; and a further help would be to have it circulated throughout the congregations and families of the Presbyterian Church in Canada.

AN interesting meeting took place in the Northern Congregational Church, Toronto, on Monday evening, when the Rev. John Burton, B.A., late of John street Presbyterian Church, Belleville, was warmly welcomed by the people of his new charge, as well as by many friends from sister churches. The chair was filled by Mr. George Hague. Very earnest and appropriate addresses were delivered by Rev. H. D. Powis and Rev. J. F. Stevenson—the former directing his remarks to the minister and the latter to the congregation. Addresses to the minister were read from the church, from the Young People's Association, and from the Sabbath school, all breathing a very hearty greeting to the minister. The paper read by Deacon Clarke contained a concise statement of the principles upon which a Congregational church is founded; and to this Mr. Burton responded, giving his adhesion to the views enunciated and accepting the call to the pastorate of the church. Rev. Prof. Gregg, in a short speech, spoke of his long and intimate acquaintance with Mr. Burton, his high estimate of his ability and Christian character. Rev. Mr. Mitchell followed, making several humorous allusions and wishing pastor and people a long and happy union. The pronouncing of the benediction by Mr. Burton brought to a termination a most enjoyable evening's proceedings.

THE funeral of the late Rev. Alexander Topp, D.D., took place on Wednesday, the 8th inst. The cortege, an unusually large one, left the deceased gentleman's late residence at two o'clock in the afternoon, a short service having been previously conducted there by the Rev. Principal Caven, D.D. A large number of ministers, many of them from distant parts of the country, attended—amongst whom were noticed Rev. Drs. Reid, Gregg, Castle, Potts and Givens, Rev.

Dean Grasett, Rev. Prof. McLaren, and Rev. Messrs. King, Mitchell, Milligan, Carmichael (King), Farries (Ottawa), Middlemiss (Elora), Wallace, Broughall and Fenwick. There was also noticed a number of distinguished laymen, amongst whom were Hon. D. L. Macpherson, Hon. George Brown, Hon. Mr. McMaster, Hon. Alex. Mackenzie, Hon. Mr. McMurrich, Hon. Alex. Morris, and others. The pall bearers were, from the residence to Knox Church: Hon. John McMurrich, Messrs. James Knowles, Robert Anderson, W. B. McMurrich, Wm. Thompson, Geo. Sutherland, R. Merryfield, and Alex. Rattray; from the church to the cemetery: Messrs. J. L. Blaikie, Geo. F. Burns, Donald McKay, A. F. Crombie, John Kerr (Jarvis street), John Kerr (Church street). The mournful procession moved along Peter and Queen streets to Knox Church, where services were held, Rev. Prof. McLaren officiating. The church, which was draped in mourning, was literally packed to the doors, and a large number of people were unable to obtain admission. In singing the fifteenth Paraphrase, the congregation was visibly affected, and many were unable to restrain their tears. After the conclusion of the Rev. Professor's appropriate and affecting address the cortege re-formed and proceeded to Mount Pleasant Cemetery, where were deposited the remains of one who had well merited the respect and appreciation so largely manifested in his funeral obsequies. Rev. Dr. Reid, Moderator of the General Assembly, conducted the closing service at the grave, and on the following Sabbath preached the Funeral Sermon in Knox Church. His text was Zephaniah iii. 17. From the published report of the sermon we extract a few sentences, to show what was thought of Dr. Topp by one who knew him intimately and was well qualified to form a correct estimate. Dr. Reid said: "It has been my privilege to know your late pastor for a longer period perhaps than any of you. A full half century has passed since I first met him. In the beginning of October, 1829, I proceeded when still almost a boy to King's College, Aberdeen. Your pastor had entered two years before. My acquaintance with him was comparatively slight during the first years of college life, but I became more intimately acquainted with him at the Divinity Hall, and still more intimately when he began his labours in Elgin, at which time I succeeded him in a position which he had previously held. During the first two years of his labours in Elgin, I frequently heard him in the large parish church of that town. He was called at a very early age to assume part of the work in that collegiate charge. The position was not without difficulties, but the acceptable character of his ministrations combined with his rare prudence and his conciliatory spirit, soon gained him the confidence and affection of the congregation and the high respect of the community at large. His earnest evangelical preaching, such as was not very common in that part of Scotland at the time, attracted crowds to the church, and no doubt many were led to a saving knowledge of the truth as it is in Jesus. The strength of the attachment of the flock to the faithful pastor was shewn by the large numbers that followed him when in 1843 he left the Establishment and identified himself with the Free Church. From Elgin he was translated, in 1852, to Roxburgh Church, Edinburgh. During the years of his ministry there, the congregation was largely increased and consolidated." The evening service was conducted by Rev. Prof. Gregg, D.D., who preached from Rev. i. 17, 18.

PASTOR AND PEOPLE.

RANDOM APPEALS TO SCRIPTURE.

This is a practice that is becoming too common, not only by Christians but by ministers. The more startling or strange the application of the admonition or the promise the stronger the desire to give it publicity. In determining duty in the individual Christian life great stress is laid upon the casual presentation of passages of Scripture. Their seasonable occurrence to the eye or the mind is commonly supposed to prove that it is immediately from God, and without hesitation the man determines as to the state of his soul or the path of duty. Then great publicity is given to the fact and how the passage operated to the removal of his distress or the solution of his doubt.

Yet, it must be confessed the practice is perilous. All Scripture is no doubt true in itself, but many parts may be erroneous in their application to the present state of the individual. Jonah probably was encouraged when he came to the seaside to find a ship just ready to sail, and perhaps Judas was strengthened in his purpose to betray his Master by the command, "What thou doest do quickly." The angel of the Lord commissioned Gideon to go and deliver Israel as he was threshing wheat. A man engaged in the same work feels an inclination to go forth and preach, but has some doubt as to his sufficiency and success, when lo, these words come to his mind, "Arise, for the Lord is with thee, thou mighty man of valour," and his doubts are scattered like chaff before the wind.

We have heard of a pious woman who had received proposals of marriage from an eligible suitor but had some conflict between inclination and duty because he was not a Christian; but her mind was determined and set at ease by opening the Bible, and casting her eye on the admonition, "Arise, therefore, and get thee down, and go with the men, doubting nothing; for I have sent them." We have read of a good old man who used to exhort people to live by the Ten Commandments, and not by impulses, and he used to tell how he got free from the delusion himself. When he was a lad he was poor and pious, and thought that all suggestions in Scriptural style came from heaven. Walking one day by a neighbour's hedge, and in his need wishing some of it to burn, instantly the word came, "In all this Job sinned not, and in faith of this he began to make free with his neighbour's wood. Happily the command, "Thou shalt not steal," remedied the application of the text and revealed his error, or, as the ingenuous relator remarks, the Word of God might have led him out of the church into the jail.

But all this is noticing the danger on only one side, though it is by far the most common side. The Word of God has its threatenings and denunciations, and there are persons of melancholy temperament and given to dejection. They are prone to look on the dark side, what wonder, then, when a threatening of Scripture strikes the mind in such a case, if the man, viewing it as a divine intimation, is plunged into distraction or despair.

We cannot love the Word of God too much or consult it too often. But we are to "search the Scriptures," and it is "to dwell in us richly in all wisdom." It is true also that it is the only infallible rule of practice as well as of faith; that it was intended not only to make us "wise unto salvation," but to furnish us thoroughly "unto all good works." But we are not to turn it into a kind of a lottery, or to use it as a spell, or a charm. We are to "understand what we read." We are not to take it separately but connectedly; and if we would be directed by it as to our duty, or satisfied by it as to our state, we are to peruse it with diligence, humility, and prayer; to observe the passages that refer to persons of our character and condition, that describe the temptations to which we are exposed, or the trials under which we labour. Thus, and thus only, will we find it "a lamp unto our feet, and a light unto our path," lending us the most appropriate assistance under all circumstances and subserving "all things that pertain to life and godliness."—*Christian Weekly*

PINCHBECK WARES.

A lady correspondent, says the London "Weekly Review," favours us with the following. "On Sunday morning I went to hear the celebrated 'A. K. H. B.,' who is considered, I suppose, and no doubt considers

himself, one of the ornaments of the Scotch Church. We went accordingly to St. Mary's church, where he was to preach in the morning. I had no doubt I was in the right place until a voluntary was begun, when I thought perhaps we had come to the wrong church. I was further confirmed in this idea when a gentleman came into the pulpit, not certainly in a surplice, but with what I suppose is the doctor's hood over his gown, followed by a young man, in a chasuble or something of that kind, who went into the preacher's desk. I was reassured when I heard a hymn given out; but the whole service was as nearly approaching the English Church service as it was possible to be without using the Prayer Book. The forty-first and forty-second prose Psalms were chanted, the first four verses of the sixtieth chapter of Isaiah were chanted, the young man in the desk read the lessons from the Old Testament and from the New. Dr. Boyd intoned the prayers as much as he could, and preached a sermon of twenty minutes from the text: 2 Thes. iii. 2, 'That we may be delivered from unreasonable men.' If I am not an unreasonable man, I have little doubt but that Dr. Boyd would consider me a very unreasonable woman if I were to say that I prefer English Churchism, pure and simple, to a poor imitation, which must disgust all true Presbyterians who love and admire the purity and simplicity of Presbyterian worship, while it must excite contempt in the minds of the English Church people who see such an apeing after their ritual."

A SERMON FROM A PAIR OF BOOTS.

There lived forty years ago, in Berlin, a shoemaker who had a habit of speaking harshly of all his neighbours who did not feel exactly as he did about religion. The old pastor of the parish in which the shoemaker lived heard of this, and felt that he must give him a lesson.

He did it in this way. He sent for the shoemaker one morning, and when he came he said to him.

"Master, take my measure for a pair of boots."

"With pleasure, your reverence," answered the shoemaker, "please take off your boot."

The clergyman did so, and the shoemaker measured his foot from toe to heel and over the instep, noted all down in his pocket-book, and then prepared to leave the room.

But as he was putting up the measures the pastor said to him

"Master, my son also requires a pair of boots."

"I will make them with pleasure, your reverence. Can I take the young man's measure?"

"It is not necessary," said the pastor; "the lad is fourteen, but you can make my boots and his from the same last."

"Your reverence, that will never do," said the shoemaker, with a smile of surprise.

"I tell you, sir, to make my son's on the same last."

"No your reverence, I cannot do it."

"It must be on the same last."

"But, your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit; and yet you think that God is to form all Christians exactly according to your own last, of the same measure and growth in religion as yourself. That will not do, either."

The shoemaker was abashed. Then he said.

"I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbours less harshly in the future."

DR. CHALMERS.

Chalmers was Principal of the University and Professor of Theology and Divinity proper. He was also royal chaplain for Scotland, and subject to the order of the Queen to preach at any time or place that the royal will might determine. He was the Jupiter Tonans of Scotland at that time, and the Magnus Apollo of the evangelical party for over a quarter of a century. He at once moulded and led the best minds of Scotland. The country was ripe for such a movement as the Disruption of 1843, and that condition of public sentiment in the nation and in the Church of John Knox was the direct result of Chalmers' teaching, alike in the rostrum and the pulpit. When he preached he preached like an angel from heaven. When he lectured to his students he always spoke as

a man who was groping his way into the hearts as well as the heads of his hearers. His views had so thoroughly permeated the whole country that the Honourable Fox Maule (afterward Lord Panmure) in the House of Commons, warned the nobles of England against a measure which might result in the disruption of the National Church of Scotland, using these words: "I tell England, and I tell the civilized world, that if this Parliament shall hazard a disruption in our national Kirk, nine-tenths of the intelligence and piety will go out of the Church, simply because it is the movement of Thomas Chalmers;" and Lord Panmure's prediction was verified by the Disruption of 1843.

In the rostrum, as in the pulpit, Chalmers read closely. His manner was rather awkward, his dialect very broad Fishhire, and his voice by no means sweet or well toned, yet not harsh nor disagreeable. His eye was mellow, yet the very symbol of earnestness, purity and sincerity. When he became intensely interested in his topic or theme, his eye was the most expressive and overpowering organ of his whole head. It looked as though his brain was on fire, and his soul his whole soul aglow. As he swung back and forward in the rostrum, and the big thoughts rolled out of his great soul, the one hundred and thirty-four students who sat at his feet, and fifty or sixty amateur students in the gallery, were at times electrified. Old hoary-headed scholars and sages would look down from the gallery, and the embryo divines of Scotland and Ireland would look up—while both would feel literally spellbound by some of his magic sentences. The pens of the students would unconsciously fall on their note books, and after one of Chalmers' avalanches of thought, there would be a moment's pause, a still, breathless silence in the class room, then an audible utterance almost unconscious, but always earnest and unaffected, of approbation.—*Dr. R. Irvine, in Sunday Magazine.*

SPIRIT OF CHINESE CONVERTS.

Many who have some knowledge of missionary statistics have, doubtless, often wondered what sort of Christians the figures for communicants represent. Are Christians won from heathenism earnest, faithful, spiritual Christians, such as are found in the churches at home? At the London Conference on Missions the Rev. W. Fleming Stevenson answered this question, so far as China is concerned, from observations made by himself. He first showed how little Chinamen can gain by becoming Christians. At best, if they become helpers, they can only receive a very small salary, hardly sufficient to keep them alive; while, on the other hand, they lose the companionship of their friends and become outcasts, and have difficulties in their business which they never had before. In a worldly point of view they are losers, rather than gainers, in becoming Christians. But, says Mr. Stevenson, they take all this joyfully, and freely hazard their lives for the Gospel. "They can cut off our heads," remarked some Chinese Christians to Mr. Stevenson; "but they cannot behead Christ." There are many noble women among the converts. One who went to a missionary hospital became a convert while an inmate. When she left, she found her husband's home closed to her. For some years she was shut out; but she did not despair nor give up her religion. Finally she induced her husband to accept the gospel, then her son, and others of her relatives, until eleven in all were converted. In conclusion, Mr. Stevenson says:

"I have found nowhere in Christian lands men and women of a higher type than I met in China—of a finer spiritual experience, of a higher spiritual tone, or of nobler spiritual life. Where missions show such fruit, they are beyond the impeachment of producing shallow and transitory impressions; and I came away with the conviction that there are in the native churches in China not only the elements of stability but of that steadfast and irresistible revolution that will carry over the whole empire to the new faith."

WE see that R. W. Dale of Birmingham has been preaching lately a series of Sunday evening sermons on "Morality." Probably the Carr's Lane people do not need such addresses any more than the members of other congregations. We fancy that it would do no church harm to hear something pretty often of honesty, purity, truthfulness and so on. There is always a pretty strong tendency to divorce religion from life.

HINDRANCES AND HELPS TO THE SPREAD OF PRESBYTERIANISM.

A LECTURE DELIVERED BY REV. PRINCIPAL MAUGH AB, LL.D., AT THE OPENING OF THE PRESBYTERIAN COLLEGE, MONTREAL, ON WEDNESDAY, 1ST OCTOBER, 1879.

Presbyterianism means a form of church government, but it is seldom thought of apart from the doctrinal system, the creed, with which it has been associated for centuries.

In the present inquiry it will not be necessary to dwell upon dogma, although we cannot overlook its value, and the vast importance of sound scholarship and high theological attainments, as well as of vital godliness and practical Christian activity.

In venturing to indicate some of the hindrances and helps to the spread of Presbyterianism I am deeply sensible of the delicacy of the subject and the danger of being misunderstood and even misrepresented, but I have unlimited confidence in truth of any sort, and a strong conviction that the time has come when the truth on this subject should be spoken out. I wish it to be distinctly understood, however, at the outset that in dealing with Presbyterianism, whether in the form of commendation or criticism, it is no part of my plan to depreciate other forms under which the Church of God exists. We cheerfully accord them all a proper measure of respect, but claim the liberty to prefer our own and to cling to it because, after full investigation, we believe it to embody more truth, and to be instrumental in the dissemination of more truth, than any other system. If any one thinks otherwise he is bound in conscience to leave our communion—and the sooner he does so the better for himself and for the Church—and to join the body which he honestly thinks possesses these qualities.

One other preliminary remark. What is advanced in this address is not intended to be merely local application. The hindrances discussed exist, it is believed, subject of course to various modifications, throughout this Dominion, and it may be to some extent in Great Britain and the United States, but I have chiefly in view our own country.

What are these hindrances?

1. Ignorance of the fundamental principles of Presbyterianism. This ignorance exists among ourselves and beyond ourselves.

It is only just to recognize the fact at once that there are very many intelligent and scholarly persons beyond the Presbyterian Church who know its history and candidly appreciate its scriptural foundation as well as its noble and successful efforts in defence of the truth and of human freedom; but there are also vast and increasing multitudes in this and in every other country who have never made our doctrines and polity a special study, who have neither read nor heard discussions of our principles and are satisfied to rely upon vague and inaccurate hearsay virtually amounting to traditional slander as to what we hold and teach.

They have read in some cheap story book, or popular work of fiction, or they have been told, and they have taken no trouble to inquire into the truth of the tale, what Presbyterians believe. Hence, to not a few the sum and substance of Presbyterianism is really a gross travesty upon a few of the doctrines of the Church. They have thus been led to think, for example, that we hold a doctrine of Predestination, equivalent to fatalism and which makes God a cruel, heartless despot; that we believe in a doctrine of reprobation which represents God as creating countless millions of men for the very purpose of dooming them to eternal torments; that we sincerely believe in the everlasting perdition of innumerable myriads of infants who die before they are able to discern the right hand from the left; that we delight to limit the gospel call, the offer of mercy, and the operations of grace exclusively to the elect, and actually teach that these favoured few are infallibly destined to unending glory no matter how they behave themselves in this world; that we ignore the necessity of regeneration and conversion, and openly deny man's free agency, and thus annihilate his responsibility and the very basis of all human morality.

Such notions as these, such gross perversions of what constitutes our belief are lamentably prevalent, to be met with in the workshop, in the street, in the thoroughfares of business, almost everywhere, and it is not surprising that persons cherishing such opinions should slun, or even vigorously oppose and denounce what they call Presbyterianism.

Others again know Presbyterianism only through distorted representations of certain features of our discipline and worship.

They have heard of austere and Puritanic views in favour of a sort of Jewish observance of the Sabbath and against innocent social customs and indulgences being rigidly enforced—personal liberty being rudely and unwarrantably invaded and crushed in the sacred name of religion—manly sports and virtues being discouraged and canting hypocrisy being upheld and cultivated, and inquisitorial scrutiny being made by Kirk Sessions, Presbyteries, and Assemblies into what is in no sense their business, into the beliefs, the opinions and practices of men for which they are responsible to God alone. They have read garbled reports of hair-splitting discussions, angry debates and tyrannical decisions by ecclesiastics, and these they take to be the bone and sinew of Presbyterianism.

Then as to worship, as to matters under the head of the *ius liturgicum*, they take us to be a people strongly addicted to Psalm-singing in a way of our own, to the exclusion of nearly all Christian hymns, and these Psalms rendered in rugged and unfinished verse scarcely distinguishable from ill-written prose and set to barbarous music rendered in a most discordant manner; a people of inexhaustible patience and boundless capacity for listening to long, dull, doctrinal sermons, and withal stubbornly opposed to culture and the fine arts especially in the house of God, and yet not pre-eminently devout inasmuch as we are said to be not a little given to gazing in all directions while the minister is arguing out some theological question in his disorderly extemporaneous prayer. These, and such like items, constitute to their minds Presbyterianism.

Now it would be folly to claim for our Church infallibility on all the points thus caricatured, or to say that we are in no measure responsible for such perverted conceptions,

that we have done nothing to give occasion for them, and that those who entertain them are wholly to blame: it might be unsafe and unjust to assume this position, but it is perfectly safe to say of such persons that they are, from whatever cause, profoundly ignorant of the first principles of our Church and of the spiritual life and activity of our people, and, of course, such ignorance is a formidable hindrance to the spread of Presbyterianism.

But let us look at home, among our own ranks; here the same evil prevails to a very considerable extent. And we need not be surprised if people should seem heartless in upholding and dilatory in extending a system which they do not understand. Let us not fear to look each other in the face and frankly ask the question, do our people as a whole know and appreciate our principles? Is there not a large number who are Presbyterians by force of habit, by the accident of birth or circumstances, rather than by conviction and intelligent investigation? Their attachment to the Church is traditional and even superstitious to a great extent. The matter is easily tested. Our principles are accurately and admirably formulated in certain books, in "The Westminster Confession of Faith" and Catechisms, but are these works understood and mastered by the rank and file of Presbyterians? How many households possess a copy of them? Very many I grant do, but very many do not. Are they in the hands of all our elders and deacons and Sabbath school teachers and heads of families who mould the character and opinions of the rising generation and are supposed in loyalty to their own convictions, to their historic past, and to the truth of God to teach the doctrines and the polity of the Church? The books, with perhaps the exception of the Shorter Catechism, have a very limited circulation. No Canadian publishing house, so far as known to me, has issued an edition of them. There is a growing feeling which is already strong and dominant in many instances that these books are too dull, and hard, and antiquated for our progressive age and that if they are to be looked at at all they should be relegated to the libraries of ministers and colleges. Some go even the length of piously deploring the very existence and the dissemination of such works. I read not very long ago in a religious paper which is not Presbyterian but largely patronized by them an expression of profound regret that our "Confession of Faith" had been rendered accessible to the Chinese, because it had already sufficiently disturbed and distracted the religious world. Are there not many who secretly and very heartily sympathize with such absurd and ignorant notions, and even with open attacks and reproaches so freely directed of late against our standards? They have not read them, they have no time or patience to do so; but they know that they are bad and deserve to perish. Others again are greatly in love with the thought of being Bible students. They have quite outgrown the wisdom of the Westminster divines. They are sure that it is infinitely better to go direct to the fountain-head than to streams polluted by human touch. Our principles, they say, are all in the word of God, and we ignore and despise mere human invention—we are free to determine our own beliefs—we are bent upon progress and refuse to be ruled and fettered by any book made by a set of ecclesiastics two centuries ago.

Precisely so, we answer. Down with mere ecclesiasticism. Perish every dogma and every book which controverts the Book of God. Let the Bible be supreme and let us search it through and through. But do the persons thus carried away with the grand thought of original Biblical investigation attend to it? They strongly assert their independence of all helps and of all antiquity and freely denounce formulated creeds; but after that what do they produce? If they determine their own principles with sufficient accuracy to deserve to be recorded what are they doing but preparing another man-made book perhaps far inferior to those they discard. At any rate, my observation is to the effect that those who on the score of liberty and progress keep themselves intentionally ignorant of the small manuals now within their reach are the very persons, however much they may clamour for direct appeals to the Bible, who make very indifferent and unsuccessful students of God's Book; I do not say that we have many within our pale of the class now referred to, and I have no wish to press the charge of ignorance unduly. The people of other denominations often generously volunteer the opinion that we are better read in Divine things than they are themselves, and perhaps it is unwise in us to cast suspicion upon what is thus so graciously asserted. We have certainly a sort of traditional glory in this respect which it would be well to vindicate by convincing all of our possession of solid attainments; and I should be delighted to think that all our people, young and old, could pass a searching examination in the fundamental principles and even the minute details of our scriptural polity; but I cannot venture to believe that they possess any such knowledge. My fear is that proper scrutiny into the matter by ministers and elders would disclose lamentable ignorance on the part of vast numbers as to the doctrines, the constitution, and the discipline of the Church, constituting, as is self-evident, a most formidable hindrance to the spread of Presbyterianism.

II. A second hindrance arises from the failure of our elders to come up to the scriptural ideal of their office, and hence comparative inactivity among their ranks.

Probably we all fail—both ministers and people—to take in the full significance of the fact that ours is a Presbyterian Church, and apostolic in this respect—a church instructed, edified, and ruled, under Jesus Christ, by Presbyters or elders. Let us try to understand for a moment the status of our elders according to Scripture and the practice of our Church, that we may see wherein any of them seem to come short of it. Our elders are not mere laymen but ecclesiastics, as truly so as was the Apostle Peter, who said "the elders that are among you I exhort who am also an elder." They are elected by the voice of the people, according to apostolic practice, and solemnly ordained not to a secular but to a sacred office—an office which we are accustomed to designate the highest in the New Testament Church. It is well known, accordingly, that in seeking to check the pretensions of prelacy we triumphantly establish the identity of Bishops and Elders. We do so, as you are aware, upon several valid grounds. We show that the terms *episcopus* and *presbyteros*

are in the New Testament used interchangeably, used to designate the same persons, and therefore Scriptural Bishops and elders are the same—a position which is now frankly conceded by candid and scholarly Episcopallians, such as Dean Alford, Dr. Jacob, Bishop Elliott and others.

We show that the duties and functions of bishops and elders, according to the apostles, are the same, or, in other words, that the elder is officially qualified to do everything which belongs to the bishop, and, therefore, we have not two orders of ecclesiastics but one. Hence the purity, the official equality of all Presbyters, and the unscriptural character of the practice of allowing any one of them to lord it over the rest by claiming authoritative jurisdiction, or usurping the sole right to ordain or set apart others to the sacred office.

We go further in this argument. We show that in apostolic churches, whose practice we are bound to follow, there were a plurality of elders or bishops—a single congregation having had not one, but possibly a dozen bishops, all holding the same office and rank and exercising the same authority within that congregation. Hence the New Testament Church, in the days of the apostles, knew nothing of Diocesan Episcopacy. This again is granted by candid Episcopalian writers who plead for diocesan jurisdiction merely on the ground of expediency and human convenience, and who do not presume to deny the historic fact that in hundreds of instances, as in the case of the Puritans in England and the founders of Episcopacy in Scotland, their own church most unequivocally acknowledged the validity of Presbyterian ordination.

Thus in argument, at least, we vindicate very fully the Scriptural rights and functions of elders; and practically we go a great length in the same direction. Our elders constitute the local or congregational Presbytery commonly known as the Kirk Session. They sit in equal numbers with ministers, or teaching elders, in all our other courts. They are appointed commissioners to the General Assembly, or Supreme Court of our Church; and there no distinction is made between them and ministers except that by long established custom they are excluded from the Moderator's chair, and are seldom called upon to lead the devotions of the house. They speak, to be sure, not so much as clerical members, they move and second resolutions, they vote, they act on Committees, they present reports—do everything that ministers can do. Thus it is in meetings of the Assembly, elders being in no sense denuded of the functions of their office, Presbyterian purity being most fully recognized, the Moderator himself being only *primus inter pares*.

It is evident, therefore, that the difference between the teaching elder and the ruling elder is not as great as is often supposed. It amounts just to this much. The ruling elder is usually ordained by the Kirk Session without the imposition of hands; but this mode has been called in question and it has been urged that in strict conformity to apostolic practice all elders should be ordained by prayer and the laying on of the hands of the Presbytery. Be this as it may, I enter not upon the discussion of the subject here, but venture to think that the ordination of the ruling and the teaching elder as now conducted is virtually identical. In the one case we have the congregational Presbytery, or Kirk Session, composed of a company of elders residing in one place, belonging to one church, in the other case we have the district Presbytery composed of a company of elders drawn from a wider area from several churches conferring the office. The ordaining body in both cases is made up of Presbyters and the office they confer, whatever form they follow, is that of the eldership. It appears to me therefore that the only thing really claimed as exclusively belonging to the teaching elder is the formal act of dispensing the sacraments.

And even in this act he does not exercise arbitrary power and is not strictly alone or left to his own will, for according to the seemly usage of the whole Presbyterian Church teaching and ruling elders act together and upon terms of official equality in determining who are worthy to receive the sacraments; and in the dispensation of the Lord's supper the teaching elder is assisted by his co-elders and it has always been understood that his presiding in this service implies no usurpation whatever of sacerdotal office and power. It is true that the work of public instruction on the Lord's day falls chiefly upon the teaching elder, and it is right that it should be so, because this is his vocation to which he devotes his life and energy and for which he is supposed to be pre-eminently qualified by grace and natural ability and education. But he is by no means to have a perfect monopoly in this respect, or in the exercise of this function of his office. He is the recognized teacher, but not the *only* teacher, of the flock—all the elders should be, and were in the days of the apostles—"apt to teach," and it is greatly to the edification of the church when they heartily engage in this work, if not from the pulpit certainly in the class-room, the prayer-meeting, and from house to house. But is this Scriptural distribution of authority and work always carried out practically? Have we not in many instances a sort of autocracy, a one-man-power, in congregations? The minister, according to his own wish it may be, is expected and allowed to do everything and to be the sole ruler of the flock. Is there no clerical assumption—yes, and youthful presumption on the part of Sunday school boys and teachers and others who ignore the very existence of the bench of Presbyters in some churches? It may be said that elders in such cases have themselves to blame. That they are persons fit only to be superannuated, destitute of culture and religious activity and the elasticity of youth, behind the age in all respects, chosen only on the ground of their peculiar quietness and supposed piety. I am not going to discuss this point: I leave it to be decided by every one for himself. It may be that sufficient care is not always taken to draw the youthful talent and sanctified business power of the Church into the eldership; and it is certain, at any rate, that in very many congregations elders are not distinguished for activity—they have no special work in hand—there are no districts allotted them which they are expected to visit and in which they are to conduct prayer-meetings, catechetical services, and classes for the instruction of the young—they do not even believe that it belongs to their office to be thus charged with the care of souls, and hence many of the baptised children of the

Church and even members in full communion with the Church are utterly unknown to them. This is surely not feeding the flock of God over the which the Holy Ghost hath made them bishops; and the result is that their work is allowed to fall with crushing weight upon the teaching elder, which inevitably impairs his power in the pulpit because he has not the requisite time to make his sermons what they should be, impairs his health and usefulness, for he cannot with impunity perform the duties of several men, breeds discontentment with minister and people, leads to short and unsatisfactory pastorates, stunts the intellectual and spiritual growth of young ministers, and generally inflicts weakness upon our Presbyterianism. Is it Presbyterianism at all when the majority of Presbyters simply hold office and do little or nothing? I utter no censure. I merely state facts.

Then as to the higher courts of our Church, have they not through the supineness and absence of ruling elders, through some cause or other, virtually become clerical? This is a great weakness. It is well known that Presbyteries often sit without a single ruling elder. And the attendance of such in Synods and General Assemblies is comparatively small. Of the ruling elders appointed commissioners to our last General Assembly sixty-five failed to attend, and usually many of those who do put in an appearance remain only a few days. How is this? Who are to blame? Ministers, or elders, or both?

Elders say that they are not familiar with our technical forms of business, and, therefore, feel little interest in it. Let them master these simple forms. They are based on common sense and Scripture, and are printed and accessible to all. Let Sessions and Presbyteries see to it that all their members possess and study the little volume just issued by our General Assembly known as "Rules and Forms of Procedure," and this difficulty will speedily disappear.

Elders sometimes whisper, if they do not frankly speak it out, that they cannot endure the domineering spirit, and wordy debates of the clerical members of these courts, and hence their absence. Well, it seems a pity that they should be so timid. They are not always so in other walks of life. But without defending or condemning the discussions and the verbiage of ecclesiastics, I may be allowed to say that these good brethren have the remedy in their own hands. Let them rise in sufficient force and put down this domineering spirit at the same time showing themselves patterns of meekness, and let them speak and move with so much clearness and point as to make transparently manifest the folly of wordy disputations.

But elders sometimes say they have no time to attend ecclesiastical Courts. This may be true in the case of poor men and of those who are not their own masters and who live far from the place of meeting; but all our elders are not in this condition, there must be a large number of them neither poor nor servants, but thoroughly free and able were they so disposed to give all the time that is required. But whatever may be the cause, and whoever may be to blame, what I venture to allege is that in so far as there is failure to appreciate the spiritual functions of the eldership and to render a full measure of service by those who hold the office this is a serious departure from our fundamental conception of the constitution of the Church—a decided weakness and great hindrance to the spread of Presbyterianism.

III. A third hindrance is the imperfect exercise of discipline. Imperfect in two ways, by excess and by defect. We have sometimes too much Episcopal supervision by the congregational and the district Presbyteries, and sometimes too little. Discipline is defined in our Book of Procedure as "an exercise of that spiritual authority which the Lord Jesus Christ has appointed in His Church. Its object is threefold; the glory of God, the purity of the Church, and the spiritual good of the offender." I do not think that discipline should be limited to offenders, and it should certainly aim at the edification of the Church, its guidance and growth as well as its purity. But this in passing.

It is obvious that Sessions and Presbyteries in the exercise of discipline may go beyond their province, may "intermeddle with matters which are purely civil," or show "an undue solicitude to pry into the private conduct or family concerns of individuals," and an unwise readiness "to interfere officially in personal quarrels, or to engage in the investigation of secret wickedness."

It is possible, moreover, that these courts may exhibit a disposition to ignore the well-defined rights of the people. There is grave danger in any such tendency in the present day. Respect and veneration for authority of this sort has passed away, and it is well that it should be so, whatever ecclesiastics may think about it, because it was only a religious superstition which held sway as the Church was ignorant, inactive, and corrupt. The truth is, that in the Apostolic Church the people exercised their power not only in the election of all office-bearers, but also, under certain restrictions, in maintaining discipline, in seeking the edification of the Church, and in determining doctrinal matters. It was to the people, and not to ecclesiastics, to the whole "Church of the Thessalonians in God the Father and in the Lord Jesus Christ" that the Apostle Paul wrote: "Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. v. 11). As if he had said, I have entrusted to you the delicate offices of mutual spiritual consolation, and the arduous task of edifying or building up one another in your most holy faith, and you have successfully performed them both.

It was also to the people, to the church at Rome, that he wrote: "Now, I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine ye have learned, and avoid them" (Rom. xvi. 17). You are competent to understand and to judge touching my doctrine, and you are to cut off those who practically set it at naught by avoiding them, by shunning them, by refusing to have any fellowship with them. And still more directly he says to the people, the church at Corinth: "Therefore put away from among yourselves that wicked person" (1 Cor. v. 13). "Sufficient to such a man is this punishment which was inflicted of many" (2 Cor. ii. 6). Passages which make it plain enough that while Presbyters, or Bishops, are the executive in the exercise of discipline, yet the people are not to be ignored, their aid is to be invoked in an orderly

way for the practical enforcement of discipline, and it can only be effective when their intelligence and spiritual life are sufficiently high to carry out with vigour the decisions of the Presbyters. Not only so, but you recollect how in grave doctrinal matters the people were associated with the apostles and elders. The decision touching the case from Antioch before the Synod of Jerusalem is formulated in these words: "Then pleased it the apostles and elders with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas" (Acts xv. 22); the utmost care being taken to guard against the slightest semblance of anything looking in the direction of an Hierarchy, and to bring out the idea that the Church of Christ is not so much a *potestas* as a *libertas* in which the rights of all the people and even the feeblest member are most fully secured. This is the true Presbyterian, and, as we believe, apostolic, conception of the Church; and hence Presbyterianism rightly administered secures all the freedom, and popular rights, and spiritual purity of communion which can be claimed for Congregationalism without its facilities for disintegration, its incapacity to deal with heresy and ministerial aberrations, and its practical denial of the visible and organic unity and true catholicity of the Church.

But has Presbyterianism been always administered in this liberal spirit, or has not mere ecclesiasticism been sometimes unduly magnified? Have we sufficiently emphasised this conception of the church as a *libertas*—a living spiritual body in which every member has his own functions and inalienable rights? We may be sure of this, that all unwarrantable ecclesiastical meddlings with the Scriptural rights and powers of the people are grave hindrances to the growth of our system, especially among intelligent, educated and independent people.

I do not forget, however, that failure in discipline may occur through defect, through laxness, as well as through the excessive exercise of power; and probably there is not so much uncomfortable fidelity in our day as indefensible remissness. The tares are allowed to grow among the wheat pretty freely and rankly in certain portions of the field. Some sins, indeed, are deemed disgraceful but others pass muster as very reputable. While drunkenness and flagrant immorality are openly denounced, meanness, covetousness, secret dishonesties which lead to public disasters, extortion, extravagance, worldliness, and wily defrauding of the Lord's treasury are not often dealt with as sins of special heinousness. I do not mean to say that these are easily laid hold of as matters of discipline or even as subjects of reprobation from the pulpit. They are so respectable and so closely wedded to religious matters in many communities as to be unpopular themes of discourse. And I do not say that we can suspend a man from church membership on the mere suspicion of his being secretly addicted to any one of them. We cannot cut him off because we know that he has hundreds of thousands in precarious bank stocks and such like, and yet pleads instant and helpless poverty the moment he is appealed to for the Lord's work; but we may try to teach him common truthfulness and honesty and get him to cease saying that he is poor and helpless when he is only close and mean. I do not say that discipline can make the Church immaculate. It argues supreme conceit and self-righteousness in any church to say that she can get wholly rid of canting hypocrites and subtle religious frauds, or of men who at heart love the world better than Christ and prize a comedy or a tragedy more than a prayer-meeting. We cannot discipline men for faults of heart—invisible sins—and we cannot expel impalpable devils. But we can denounce their works in scripture terms; and we can by acts of discipline, too, make it understood that the Church of God is not a shelter, a refuge, a hiding place for respectable impenitent sinners. We can give it out with peculiar emphasis that the Church and the world are not one, that spirituality of heart and life, honest cross-bearing and cheerful submission to the law of Christ are the conditions upon which men can retain their status in His kingdom; and we can make it just as hard for the disorderly, insubordinate, excommunicated man of broad acres and high social standing to pass from one congregation to another as it is for the rejected penniless man. We can show with all kindness but with all firmness that just as God is no respecter of persons, so sin and ungodliness when indulged in wholesale and in high places find no more tolerance or approval with the Church than when clad in rags. And we may be sure again, that in so far as discipline breaks down in this direction, through partial, feeble, time-serving laxness the spiritual life of the Church is impaired and her real progress hindered as thoroughly, and it may be more so, than by the excessive exercise of ecclesiastical power.

And is it too much to hint that Presbyterial supervision of ministers and congregations is seldom excessive? To put the matter mildly and cautiously, are there not cases in which the people feel keenly that ministers are continued in charges as well as on the Probationer's roll long "after their usefulness is gone?" And cases in which ministers justly complain that the people are allowed with impunity to repudiate their righteous obligations and to resort to the starving-out process which is by no means unheard of in Canada and the United States? And in the distribution of congregations are there not anomalies thoroughly indefensible on any sound principle of business or common sense resulting in enormous waste of money and of intellectual and spiritual power? Do we not all know villages and towns, for example, with ambitious looking church edifices struggling under intolerable burdens of debt, feebly supporting, or thoroughly starving two or three ministers—perhaps not all Presbyterian—where one could do the work much better than three, and in a sweeter and more Christian temper of mind? How much better in such cases that men should be scattered abroad and go to the heathen, or to aid honoured brethren in the rough fields of Canada where one man is sometimes left to struggle amid the duties of five or six? Now, all these things are theoretically under Presbyterial jurisdiction, and, without insisting upon them further, it seems to me that imperfect discipline in the forms indicated, and in others that might be mentioned, is no small hindrance to the spread of Presbyterianism.

IV. I notice, fourthly, hindrances which spring out of cer-

tain erroneous notions respecting the ministerial office. There are two opposite errors in this connection which damage our cause, viz., making too much of the office and making too little of it.

Both ministers and people sometimes think that official dignity is the main thing. This comes natural and easy to the pride of man's heart. Who does not like to be dressed up in a little official dignity, be it as a magistrate, an alderman, an editor, or a divine? Besides, mere official elevation readily fits into the natural indolence of man. It is far easier to put on airs than to hold a position by honest service and downright hard work. And we must not forget that this sort of thing is promoted by the prodigious influence of the Latin Church, by State Churchism, and by Sacerdotalism, all of which exercise an untold moulding power in this direction. They set the fashion in ecclesiastical matters, and determine the general style of our churches and all their appointments. They settle the form and meaning of all the little extras in posture and dress that make public devotional services aristocratic. They see great beauty and religious significance, for example, in the absence of the ordinary collar from the minister's coat, and in his bandaging his throat in a special manner, and making a clean sweep of his beard, and wearing certain variegated habiliments in the house of God. And people like to have clergymen clothed in seemly robes of office and adorned with goodly sounding titles that they may look up to them with special reverence. We have nearly everywhere a few aspiring persons who have a secret craving after this sort of thing; and it is not surprising that plain Presbyters, compassed with human infirmities like other men, seeing this kind of thing is demanded, and is so easily supplied, requires so little brains and education—I say it is not surprising that they should be tempted to yield to it, and grow into the idea that they are not simply "your servants for Jesus' sake," but "lords over God's heritage."

But it is a mistake on our part. It is neither Christ-like nor apostolic. It widens the gulf of separation already existing between ministers and the masses and disgusts vigorous thinking minds from whose ranks Presbyterianism must grow. Besides, we cannot go far enough to meet the wishes of the unthinking ones who take this direction, and hence when they ascend to a sufficient height in fashion and in the social scale, and descend a sufficient depth in ignorance and forgetfulness of God's truth they take leave of us altogether in order to gratify their longings to the full.

Here is one extreme, certainly alien to our system and injurious to our progress, the attempt to make too much of our office. But the opposite extreme is equally hurtful, the tendency to depreciate and degrade the office. It is plain, for example, that it is a degradation of the pulpit to turn it into a stage. In this case there is neither gospel instruction nor successful sport. The comedy and tragedy furnished in the pulpit in response to the desire manifested for such in certain quarters is of an inferior order. Theatre-goers are not to be attracted or converted by chaff. They know very well that they can get something far better and more to their mind from professional artists who are supplied with the appropriate music and scenery to set off their plays.

It is also a lowering of the sacred office for ministers to undertake the work of the daily press, to discuss science, and politics, and literature, and secular themes generally instead of proclaiming God's saving grace.

And why cannot congregations see that it is a ruinous waste of a minister's time and a degradation of his office to be obliged to attend all the paltry meetings some eccentric people may wish to have in his parish? Deacons and committees of management should certainly know that he is not solemnly ordained by the laying on of the hands of the Presbytery to attend countless tea-meetings, and make funny speeches, and be the patron of petty shows, small imitations, under a religious name, of the big travelling shows of the country.

Is it not a degradation of the office to have a minister hired, paid as much as he is worth, as it was lately expressed in a religious paper, to be virtually the manager of a commercial concern under the name of a congregation of the saints, and to be esteemed very highly for his work's sake so long as he can secure a good dividend to the shareholders in the form of pew-rents, or show himself able to hold the mastery of the mortgages on the church in spite of the hard times; but failing this, to be dismissed—reduced to the rank of "stated supply" in the United States and in Canada to the "Probationers' list"?

Is not the office degraded by the people when, with the utmost comfort, and competency, and, in many instances luxuriance, in their own homes, they compel the minister to live among them in circumstances which would be quite appropriate were he in the heart of paganism? For no one can deny that we are all, laymen as well as ministers, free to go to the heathen and to live among them as tent-makers or corn-growers, clad in sheep-skins and goat-skins, dwelling in caves and dens of the earth, and counted off-scourings of all the things, while we seek to save their souls. These things may be inevitable and pre-eminently meritorious among savages. But they are not the style of things for highly favoured Christian lands. I cannot think that it is fitted to promote the success of the work at home or to induce you or your sons to enter it, that it is a fair interpretation of the Lord's mind, a correct exegesis of His words, "that they who preach the gospel should live of the gospel," "that the labourer is worthy of his hire," to have ministers settled in parishes with great solemnity, and "under very promising circumstances," as it is usually expressed in the papers on such occasions, and then to receive as the united offerings from their flocks something less than the income of clerks and carters. But without pressing the matter further, what is to be done in the premises? How are we to check this tendency to official assumption on the one hand and degradation on the other? Very many things may be necessary for this purpose, but one especially. By our own conduct—those of us in office or seeking the office—we must give the people the true idea of the minister of Christ. We must show them that he is a man, every inch of him, not dependent on dress and surroundings—a man of God to the core—consecrated soul and body to the Lord; ordained to speak the truth before God in Christ; licensed to preach the gospel, not licensed to serve

tables, or to put on airs, or to be a dandy and a puppet in the pulpit and the drawing-room; at the same time a Christian gentleman, with the culture, the attainments and the self-respect of a gentleman; a servant of the Lord Jesus Christ and of the Church for His sake, and therefore clothed with humility; a steward of the riches of divine truth, full of faith and of the Holy Ghost; and therefore, neither empty-headed nor cold-hearted; a man of intellectual and spiritual resources, not needing to multiply appearances because the substance is not; a master in Israel, a master of theology, the queen of the sciences. And thus able by natural force of character as well as by depth and breadth of attainments to save himself and his office from reproach and degradation. Given an army of men of this sort and hindrances springing out of erroneous notions of the ministry would soon disappear. Hence the next hindrance I mention.

V. The lack of a sufficient number of true ministers of Christ.

This is at once apparent if we take into account the home and foreign fields. It is sometimes said that all the learned professions are over-crowded, and that there are hundreds of unemployed ministers in Britain and the United States; and even in Canada, eligible charges ready for pastoral settlements and affording "good livings," as it is sometimes expressed, are not very numerous, so that the supply of ministers seems to be equal, or more than equal, to the demand. This may be true of a certain sort men—men who are looking for "livings" rather than for souls—willing to enter upon other men's labours, but destitute of faith and courage and manliness to subdue moral wildernesses and make room for themselves.

The Church—every branch of the Church—has always men to spare of the class who have no spirit of enterprise, and see nothing to do beyond their own parish and the supply of their personal wants, and who desire to be tenderly cared for, nursed, and ministered unto, but who are not ready to "endure hardness as good soldiers of Jesus Christ." And one of the dangers, the hindrances, our Church must guard against with firmer purpose than heretofore is the influx of such persons from other bodies. But the Church has never had too many, or anything approaching a sufficient number of such men as Duff, and W. C. Burns, and our own missionary to Formosa, men who catch the spirit of the Master's command, "go ye into all the world and preach the gospel to every creature."

Why is this? How is it that the supply of the right sort of men is so utterly inadequate? How is it, we are sometimes asked, that the sons of the wealthy are not found pressing into the ministry? Do they think the office beneath their dignity? If so they are mistaken. God's Son led off in this work and he has been followed by an army of men whose talents, and culture, and purity of life and elevation of character would shed lustre upon the highest ranks of nobility. Is it beneath the dignity of any man—God pity the man who thinks that it is—to be commissioned by the King of Glory to be the co-worker with His own Son in saving souls? Are they deterred through fear of being ordained to perpetual poverty and hard work? Are they attracted—drawn away by the fascinations of business and of social elevation? Are they less devout and spiritual than those who enter the ministry from humbler ranks? Would the brain-power and the heart-power of the sacred office be materially changed and improved by the poor being all kept in the pews and the rich taking possession of the pulpit? I am not prepared to say yes or no. And I have no quarrel with either class. I claim near kinship through Adam to both rich and poor, nor do I think it desirable that the ministry should be drawn largely or exclusively from any one class, but rather from them all, that there may be no semblance of caste countenanced, and that there may be broad and true sympathy with humanity and knowledge of its wants in all its multitudinous diversifications and circumstances.

The vital question is, why this totally inadequate supply of ministers? While we have doctors, and lawyers, and politicians to excess, why has this holy office to go a begging for occupants of the right sort? Is it owing to the general treatment which ministers receive? Not exclusively by any means, for after all that has been written and said about the shady side of ministerial experience, taken all in all it is happier and better than that of any other class of men, and hence their average life is longer.

Is it due to the low spiritual life of the Church, to her awful want of confidence in Christ's great enterprise of saving the world? Yes, this is the chief cause. Through this unbelief men are not willing to spend much or risk much in sending the gospel to others. As their faith loses its definiteness, its clearness, and spirituality, they become marvellously generous in a cheap way—so generous and credulous that they believe that countless millions may be saved without the gospel, and they persuade themselves that they are quite right in leaving the heathen to the sovereign mercy of God.

But when, in answer to prayer, the power of Divine grace rests upon the Church, and real revival is experienced, and the Holy Ghost arrests the worldliness of God's people, then there is no lack of volunteers for the work of the ministry. But while we thus fully recognize the Divine call to the work we are bound to say that there is one form of spiritual deadness, of practical unbelief which has kept back multitudes from the Lord's service, and that is the unguarded and mischievous tone of conversation in Christian homes.

Young persons even with the grace of God in their hearts, get their impressions and convictions and determinations for life settled very much by their surroundings, by what they see and hear. That which is esteemed high and noble and sacred by parents is usually viewed in the same way by their children; and that which is ignored and despised secretly or openly by parents is pretty certain to be treated in the same spirit by their offspring. It is here, in the household, often in the Christian drawing-room, that the mischief is done, and here precisely we must seek the remedy for the hindrance now dealt with.

Let us get Christian homes purified of the poison that infects them and acts with such deadly fatality against the Lord's work—let us get Christian fathers and mothers to do their duty, to follow the example of Hannah, and Zacharias, and the parents of young Timothy; and we shall soon hear

the end of empty lamentations over the lack of talent laid upon the Lord's altar and the insufficiency of the intellect of this country for the work of its pulpit, for this is untrue. Dr. Schaff, of New York, says in the last number of the "Princeton Review," "From long experience as a public teacher in Europe and America, I may venture the assertion that the theological students of America, as regards ability, gentlemanly bearing, and Christian character, are equal to any in the world." We claim nothing less for the students of Canada. And what we need, and wish to see, is hundreds and thousands of them throwing themselves with spiritual power into the work at home and into the great heathen world.

VI. Hindrances in the form of defective and unscriptural financial management. These, let me assure you, are most formidable.

Several methods are followed in raising money for the Lord's work which are thoroughly injurious. I have not time to discuss them, but will mention a few of them. Some congregations may be said without exaggeration to have no proper system of finance. Passing over such we may notice the following:

First, The Subscription List. In many country churches when a minister is called his stipend is provided for in the form of a subscription list exhibiting the amount which each person promises to pay. By and by the minister in his zeal for common morality, gives utterance to some plain and unpalatable truth against intemperance, or lying, or swindling, or worldliness, and similar sins. This offends one or two of the large subscribers. They sulk, they absent themselves from the church, they talk of the imprudence and impertinence of the minister, they give it out that they are not going to pay for such preaching. Others, not noted for liberality or godliness, and who had to be coaxed and urged in the first instance to subscribe, sympathise with them and quietly deplore their pastor's unnecessary fidelity and want of tact. Presently they form an influential, although numerically small, party in the church. The ecclesiastical year closes with a financial deficiency not in the treasury, but in the minister's pockets, for the treasurer's business is simply to hand over to him in dribblets what he receives, and now he is minus the big subscriptions, the price of his outspokenness and temerity, and he has been forced to live partly on credit, and to countenance that abominable curse in business, the credit system.

But what is to be done with the balance due to him at the end of the year? Members who have honestly implemented their engagements refuse to pay what they deem due from others. The Session cannot deal with the repudiators for that would be meddling with temporalities and going beyond their spiritual functions. The treasurer is helpless. He cannot collect the subscriptions, or advance the money, and, perhaps, secretly approves of the repudiation. For peace's sake, therefore, the balance is allowed to lie over for another year. But this year is no better but a little worse than its predecessor. And thus it goes on for a few years, during which the subscription list becomes more and more unreliable, until the minister resigns—the thing the repudiating subscribers wished and foretold. A Presbyterial visitation takes place. The large subscribers make speeches, and explain to the Court that it is impossible to go on as they have done for several years. They are constrained to say so as men of business. The pastoral tie is severed with appropriate resolutions touching all concerned; and the minister is commended to the Church and sent out to look for another charge. This is no fancy sketch, but something which has actually occurred more than once through that pernicious instrument of evil—the subscription list. I have not spoken of it strongly enough. It is an instrument of disintegration and tyranny. A thing which in its practical working ignores the unity of life and spirit and obligation which belongs to the Church of God—a thing which fosters the vulgar pride and vanity of not a few whose names it exhibits, which stereotypes their liberality, or rather their meanness, and which enables them to play the part of little despots in many a Christian circle—surely a thing to be abolished in connection with the Lord's business.

A second method of church finance is by pew rents. This is usually less objectionable than the method just disposed of; but the abuses to which it has given rise are well known specially in large cities.

It has proved injurious to the poor. In some places it has virtually excluded them from the house of God. Through honest industry and frugality many of them manage to make themselves respectable everywhere except in the sanctuary; but there extravagant pew rents force them to take rank virtually with paupers, and in order to escape this they absent themselves altogether. If this evil is not largely experienced in Canada it is certainly keenly felt elsewhere.

Again, the system of pew rents is injurious to the rich. The price of a wealthy man's pew, which is the same as that of a comparatively poor man who sits next to him, often fixes the extent of his giving. I do not say that it is always so, but the tendency is strongly in this direction. And what is far worse, the system brings a secular and purely commercial spirit into the church. A man buys up so much sanctuary room and pays for it as for a site on which to build a warehouse and the transaction is closed and dismissed from his thoughts.

How much better the Divine rule, that rich and poor should give on the first day of the week, according as the Lord hath prospered them. This would oblige them to reckon with the Lord in this matter frequently, and to recognize their dependence upon Him, to see God's hand in business, and to remember that the gold and the silver are His—that the earth is the Lord's and the fullness thereof, and what a blessing this might prove to their own souls.

There is a third method of church finance which I mention only in a sentence or two, viz., that which depends upon soirees, tea-meetings, bazaars, fairs and even raffles. These, I believe, should have no place in the working of God's Church as means of securing support for the gospel. But, having said this, I do not wish to be understood as disparaging the efforts of women and children and virtually excluding them from the Church. No, by all means let them bring the products of their skill and industry and sell them at right prices and in right places for the advancement of Christ's kingdom. Nay more. Let the work of women be properly

organized, and let those of them who are qualified for the office regain their ancient and rightful position as Deaconesses that their invaluable services may become available in many directions. And so of children and young men. I hold that the Church of God is bound to make room for them all, and not to oblige, or allow, if possible, any of them to go outside of her organization and discipline in seeking scope for the exercise of their religious energies. When this principle is not acted upon, the grossest and most scandalous abuses sometimes occur, such as having persons who have been justly excommunicated from the Church and never restored to her fellowship put themselves forward as leaders of public devotion to the unspeakable detriment of religion and the disgust of all honest men.

But with respect to the methods of securing income just named, there can be no doubt that they are often simply the means of bringing reproach, and penalty, and disgrace upon the cause of God and His servants. I have spoken of the dignity of the ministerial office and have no hesitation in adding that the support of those who hold the sacred office by means of fairs and raffles is a degradation to which merchants, lawyers, and bankers would never submit. Let a raffle or bazaar be started in aid of some respectable merchants and see if they do not resent it as an insult. And why should the ambassadors of Jesus Christ be subjected to such humiliation? Sooner a thousand times let them resort to the apostolic method of working with their own hands to secure their daily bread.

But what is to be done with this great question of religious finance, and with all the other hindrances which have been mentioned? What helps do we propose?

I should say, in one word, abandon every unscriptural method. Come back to the simple teachings of God's Word. Instead of all the shifts resorted to let the Scriptural office of the deacon be brought into full activity and by its ministry let the solemn duty and privilege of giving, in which the Church is yet so lamentably backward, be plainly and constantly laid upon every man's conscience before God. Let no one be omitted, and let the offerings of all, rich and poor, be so managed, so administered, as in the great and successful Sustentation Fund of the Free Church of Scotland, as to bring out the living and practical unity of the Church and the official equality and independence of all Presbyters whatever position they may occupy. This is the remedy for a multitude of cases which now occupy the time of Presbyteries, and an end of the reign of little financial despots up and down the country who manage to make the lives of ministers miserable, to impair their usefulness and the purity and discipline of the Church. But I cannot elaborate this.

Then as to inactivity among the elders, let us try to quicken their spiritual pulse by the addition of youth and piety to their ranks, let us try to take every hindrance out of their way, to enlist their sympathies, to induce them to understand and honour their high vocation and to rouse them to holy enthusiasm as leaders in the Lord's army.

As to discipline, the ministerial office, and the lack of labourers in the field—Home and Foreign—I have already said all that time permits.

And as to the ignorance depicted. Let us remove it by diligent Scriptural and historical instruction delivered *in vivo* and through the press, an instrument of power which we have not half used for the propagation of the truth. Let us show our people what has been accomplished in the past and fill their souls with the vast possibilities of the future in this great Dominion and throughout the whole world; let them become acquainted with the vicissitudes, the weakness, the strength, the failures, and the triumphs of our Church. And let us not fail to shut out from her worship, her discipline, and doctrine all that is narrow, superstitious, popish, vulgar, unnatural and unscriptural; and let us not fear to cut off excrescences that may have been growing upon our system for centuries or that may try to fasten themselves upon it now, and let us show the world that our Church is not simply Scottish, or Canadian, but catholic and progressive. Theology, in order to be progressive, must revise its old arguments, and readjust its old defences that they may fit into existing errors and destroy them. We must meet indifference, and latitudinarianism, and sacerdotalism, and scepticism, and worldliness, and the cry for fewer sermons and shorter sermons, not with hard names and frantic denunciations, but with living faith, and honest lives, and solid arguments, and sermons that are a consuming fire, a rushing mighty wind laden with Divine truth touching man's sin, Christ's sacrifice, God's justice and mercy and love. Sermons that impart a luminous knowledge of the way of life, and are full of Divine power and passion for saving souls.

In this high sense we must
 Make knowledge circle with the winds;
 But let her herald, Reverence, fly
 Before her to whatever sky
 Bear seed of men and growth of minds.

LORD CHANCELLOR CAIRNS has been preaching to large audiences in Scotland. And some of the clergy are terribly chagrined thereat. One Irish Episcopal clergyman talks about some judgment that will come upon the Chancellor if he does not desist from touching sacred things. What a pity that all the world is not ordered by the priesthood.

THE Bishop of Manchester, Dr. Fraser, is always doing something characteristic. Preaching recently at a harvest festival in Preston, Lancashire, he remarked that he understood that a portion of the collection was for the completing of the baptistry and the tiling of the chancel floor. He asked the vicar if there was pressing poverty in Preston, not to undertake that work then. He spoke very severely of the strife for gain and the heaping up of luxuries which prevails in the land. The bishop is an out-spoken, practical preacher.

BOOKS AND MAGAZINES.

The Canadian Methodist Magazine.

Toronto: W. Briggs.

The members and adherents of the Methodist body in Canada need not tamper with dangerously attractive literature while they have at hand such a beautifully illustrated and well conducted periodical as the "Canadian Methodist Magazine."

Vick's Illustrated Monthly Magazine.

Rochester, N.Y.: James Vick.

The October number of "Vick's Monthly Magazine" has for frontispiece a gorgeous group of tulips. The main body of the number is replete with information and instruction in horticultural matters, and not the least noticeable among the articles is one on "Gardening in the Family," especially adapted for the young people.

Rose-Belford's Canadian Monthly.

Toronto: Rose-Belford Publishing Co.

Mr. G. A. Mackenzie opens the October number of the "Canadian Monthly" with an article on "The Scene of 'Evangeline.'" The story does not lose very much by being subjected to historical criticism. In romance there was only one Evangeline; in real life there were several. "The Emigrant's Farewell," an original poem, was, we suppose, admitted into the columns of the "Canadian Monthly" more on the merits of the subject than on the merits of the piece. It is crude, commonplace and devoid of point. The article on "The Canadian Pacific Railway" is evidently written by a person acquainted with the subject not only in its more general aspect but in its minute details, and is on that account worthy of attention. The orthodoxy of *Fidelis* has been most unmistakably manifested on various occasions, and on that account we all the more admire the eagerness with which that writer endeavours to bring Eckerman and Goethe within the pale. The remaining articles in the present number of the "Monthly" are all interesting and more or less instructive.

Eyesight and How to Care for It.

Philadelphia: Lindsay & Blakiston.

We have already taken favourable notice of several of the "American Health Primers." The one now before us is the fourth of the series. The first was on "Hearing and How to Keep it," the second on "Long Life and How to Reach it," and the third on "The Summer and its Diseases." Connected with the human physical system there is no subject that can be of greater importance than the subject of the present volume. The care that is taken of the eye forms the substance of many a proverb both ancient and modern. We cannot say that the little book now before us exhausts the subject; it would take several bulky volumes to do so; but we can say that it fully carries out all that is indicated in its title—that it conveys to the reader a truthful description of the mechanism of the eye, and that it gives him most valuable directions as to the care of it. The axiom has never been questioned that prevention is preferable to cure; and on that ground we would like to see, in all our Canadian homes, the "Health Primers" substituted for Dr. Chase's Receipt Book.

The Preacher and Homiletic Monthly.

New York: The Religious Newspaper Agency.

The "Preacher" for October opens in this rough fashion:

"Can you discover a man's character more accurately by his public, extraordinary acts, than by his ordinary, every-day conduct and spirit? Which is the true Marlborough—the general in the field winning brilliant victories, or the peculator in his chamber manipulating papers for defrauding the public treasury? Which is the real man—Lord Bacon on the bench, or Lord Bacon with open palm behind his back feeling for bribes? Which is the true woman—the lady in the parlour courteously receiving her guests, or the termagant rendering home wretched by every-day exactions and scoldings."

The extract given above is from a sermon entitled "Little Things Tests of Character," by J. L. Burrows, D.D., of Louisville, Kentucky. His text is Luke xvi. 10: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." The terse, incisive style of our first extract is pretty well kept up throughout, as for example towards the end:

"The same principles govern the little as well as the great. It is the state of the heart toward God which is involved. Your will has not been brought into subjection to the will of God. You argue with Him. You set up your

Judgment against His. You presume to decide what God ought to require. This is not obedience, it is rebellion. It is foisting self into God's throne. It is saying to Jehovah, I know better than Thou what I ought to do. Such a spirit does not indicate that you have been "transformed by the renewing of the mind, that you may prove what is that good and acceptable and perfect will of God." O my friend I let us examine our own spirit and see if it is in truth in conformity to the will of God, after which we are striving—a conformity that regards the little things that have the sanction of His authority, as of great importance in testing our submission and heart-obedience as the greatest we could have."

Immediately following the above we have a quotation from Spurgeon; and, although it is an extract within an extract, it is too good to leave out.

"Much of the beauty of holiness lies in little things. Microscopic holiness is the perfection of excellence. If a life will bear examination in every hour of it, it is pure indeed. Those who are not careful about their words and even about their thoughts, will soon grow careless about more notable actions. Those who tolerate sin in what they think to be little things, will soon indulge it in greater matters. To live by the day, and to watch each step, is the true pilgrimage method. More lies in the careful notlog of every single act than careless minds can well imagine."

As of all the matter that finds a place in the "Preacher" we can say of what appears in the present number, that the discriminating reader will find it interesting and instructive.

For the Presbyterian.

AUTUMN IN CANADA.

Hail Autumn! mantled in thy mellowed glory,
Queen of the year;
Thy benedictions come as earth grows hoary,
And change is near.

Who robed thee in thy splendour and thy grace—
By whose command?
Hung gold and crimson garlands on thy face—
What skillful hand?

As if an angel, come with silent wing
'Neath glittering sky,
Had breathed new beauty on each wondrous thing
As he passed by.

The great sun stoops to kiss thy crowned brow
With proud delight;
The chrysal moonbeams clasp each leaf and bough
In mystic light.

With all the glad year's opulence and gifts
'Thy lap o'erflows;
From penury and care thy bounty lifts
The hand that sows.

And in thy dreamy haze we feel at rest,
Our toil is o'er;
So let us, when our life-work's done, be blest
For evermore.

Almighty Power! 'tis Thy benignity hath made
All seasons good;
Seed-time and harvest I will bless, He said—
His word hath stood.

Oct. 4th, 1879.

C. C. A. F.

A BLESSED COMMUNION.

Dr. R. L. Stanton, in a letter to the "Herald and Presbyterian" from Basle, Switzerland, where the World's Evangelical Alliance has recently adjourned, after a session of eight days, says:

Outside of the more formal work of the Conference there were many entertaining things. Basle is rich in associations of the Reformation. The old cathedral, which contains the bones of Erasmus, received us, with hundreds more, in the service of the Lord's Supper. It was an event in one's life to be permitted to go to the Lord's table with Christians from so many churches and nations, speaking so many languages. The fashion in the Zwinglian churches is to receive the bread and wine standing, a procession, four abreast, walking up, and, after receiving the elements, two abreast turning to the right, and two to the left, and resuming their seats. The time for this occupied an hour and a half. The women went up first by themselves, and then the men. My companion happened to be a Norwegian minister. An American and a Norwegian thus brought together proved to be a mutual gratification. We received the bread from the hand of a Zwinglian minister, and the wine from the hand of a Moravian. On that occasion Germans, Swiss, Frenchmen, Italians, Spaniards, Portuguese, Danes, Swedes, Norwegians, Austrians, Belgians, Hollanders, Englishmen, Americans, and men from Turkey, Egypt, Palestine—well, pretty much men of all nations, many of whom could not understand a word of any language but their own, joined in the Lord's Supper; but the Supper itself spoke the same language to every heart, and all could understand it alike. Such occasions are rare on earth!

SUNDAY SCHOOL NOTES.

AGE may sometimes take a lesson from youth. A little fellow asked his parents to take him to church with them. They said he must wait till he was older. "Well," was his response, "you'd better take me now; for when I get bigger I may not want to go."

THE "Congregationalist" mentions as among the standing rules in the manual of the church at Rutland, Vt., that the superintendent of the Sabbath school and his assistant shall be put down as one of the officers of the church, the same as the treasurer or the deacons. Certainly that is a very proper rule—unless the Sabbath school is to be regarded as an institution entirely separate from the church.

DR. VINCENT, on the notion that church is for grown people and the Sunday school for children says: "If a little five-years-old can attend only one service, let it be the preaching service. Even if he don't understand the sermon, the whole service is an object lesson to teach reverence and worship. It is a good thing for the child to sit with his parents and hear the minister lift up the standards of righteousness."

ANYBODY will do to teach an infant class—and so the infant classes are taught almost anyhow. It is about time this grave mistake was corrected. None but the best teachers should have charge of the little ones. An English dean's view of the case is ours precisely, that the man who thinks that though he could not manage an elder class he could easily get along with the infants, is like the medical student who modestly remarked that "he had not got far in his profession, but he could cure children."

MR. MOODY combats the favourite idea that, "if you get the lambs, you will be sure to get the sheep." He says that his experience is just the reverse of this. If he got the parents, he was sure to get the children, and "if the father and mother were all the week pulling right against the instruction you give the children on the Sabbath, there isn't much power to do them good." Granting this to be so, there still is truth in the other view. Perhaps the better way of stating it would be: Get the mother, and you will be sure to get the lamb; get the lamb, and you will be pretty likely to get the mother.

REV. DR. JOHN HALL emphasizes the importance of having parents co-operate with the teachers of their children. That they should look to it that the lessons are learned at home, and that the children are punctual and well-behaved, he properly regards as one of their duties in the case. He would also have parents cordially invite teachers to their homes and identify themselves with the interests of the Sunday school in every way possible. The converse of all this, any one can see, might work most unfortunately, for if the children once become convinced that their parents care little for their Sunday instruction, it will not take long for them to be equally indifferent to it.

REV. DR. ORMISTON adds his strong voice upon the necessity of furnishing the infant classes with the very best of teachers. "Primary-school teaching," he says, as a great many others are as ready to say, "is far more difficult than the work of college professors. I know this by experience. When a boy, I amused myself, as is common in Scotland, in hunting birds' nests. In order to feed the callow young birds it was necessary to chirp to them like the old bird to get them to open their mouths to receive the food. I found that chirping right was very difficult. So you infant-class teachers will find it difficult to 'chirp right.'" He adds that God gives the little ones to mothers to train, and not to infant-class teachers, from which we are to infer that he would have none but mothers, or at least none but motherly individuals, take charge of these classes.

AS to teaching children to cultivate the spirit of giving, Mr. Ralph Wells urges it at every opportunity. "We must teach them," he says, "not always to ask mother or father for what they give, but to give what cost themselves something. 'Would I take pennies saved from lunch-money from poor children?' Certainly. Does any one suppose that Christ, who noted the widow's two mites, will not return manifold what they give?" He does like to encourage such donations, however, as came from a little boy once who brought eggs for the contribution-box; the objection being not against the eggs, but against the ragged youngster's theory of giving out of his own earnings. When asked how he came by the offering, he confessed to having tied up a neighbour's hen to his bed-post,— "and," said he, triumphantly, "them eggs is mine, for she laid 'em in my straw bed."

Scientific and Useful.

HICKORY-NUT CAKE.—Two cups sugar, one of milk, two-thirds cup butter, three of flour, three eggs, two teaspoons baking-powder, a cup nut-kernels cut fine.

SUET PUDDING.—Four cups flour, one cup chopped raisins, one cup milk, one cup chopped beef suet, one cup molasses, one teaspoonful soda; steam three hours. Eat with sauce.

MARBLE CAKE.—White cake—Half cup of butter, one and a half cups of white sugar, two and a half cups flour, quarter of a cup of sweet milk, quarter of a teaspoonful of soda and whites of four eggs. Flavour with lemon.

A DELICIOUS SOUP.—Make a stock of chicken soup. When strained, and just before it is served, add a beaten egg and a half pint of cream to a quart of the soup. Let it boil one minute, and pour into the tureen. This will be found most delicate in flavour.

THE POPULATION OF THE EARTH.—The fifth publication of Behm and Wagner's well known "Population of the Earth," makes the number of the earth's human inhabitants for the current year 1,439,145,300, an increase of fifteen million over the estimate of last year.

BREAD PANCAKES.—Soak the bread—about a quart—in as little sweet milk as will thoroughly moisten it; then mash the bread until it is a smooth paste; then add a teaspoonful of sour milk, half a teaspoonful of soda perfectly dissolved in tepid water, and stir in carefully sufficient flour to make a batter just stiff enough to make the cakes light without being thick and hard.

THE FOOD TO MAKE FLESH.—Sugar, syrup, fresh cheese, wheaten grits, hominy, and juicy meats. Almost any woman will get plump on brown bread and wheaten grits or oatmeal twice a day, with meat and vegetables in plenty at breakfast and dinner, and a supper of brown biscuit, with sweetmeats, cheese and cream, or coffee drank with plenty of sugar and milk.

USE OF LIME.—Prof. Caldwell reasons in this way in the New York "Tribune": "Hence, the first and one of the most important rules to be observed in the use of lime is that it should be applied in these large doses only to soils comparatively rich in humus, or strong clay soils rich in finely divided silicates."

POISONING BY PEACH STONES.—A fatal case of poisoning by peach stones, which is noted in the French papers as having recently occurred in Paris, should serve as a warning to families in which children are allowed to look after themselves for hours at a time.

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TORONTO, FRIDAY, OCTOBER 17, 1879.

It affords us unmixed pleasure to be able to announce that the Rev. Wm. Inglis, for many years one of the leading writers on the "Globe" newspaper, has accepted the editorship of the CANADA PRESBYTERIAN, and will assume the duties pertaining to the position on the 1st proximo.

HOME MISSION FUND—A SERIOUS CRISIS.

IN recent issues we pointed out the importance of congregations forwarding their Home Mission contributions to the Treasurer of the fund prior to the meeting of the Committee in Toronto last week. We deeply regret to learn that very few responded, and that when the Committee met they were so embarrassed for want of money that no course was open but to discontinue all grants, from the 1st October, to the supplemented congregations and mission stations of the Church. The actual facts of the case are, we believe, as follows: The debt on 1st May last was \$9,500. The liabilities of the Committee for services rendered during the half year ending 30th September, were \$18,500, making a total of \$28,000. The salaries of the missionaries in Manitoba and British Columbia being fixed by the General Assembly, and their engagement being for a term of years, the Committee are responsible for these for the ensuing six months. These salaries together with printing and other necessary expenses to the 1st of May next will amount to \$9,000, making a total expenditure for which the Committee are liable to the close of the ecclesiastical year of \$37,000. The total receipts of last year were under \$30,000. Presuming that the income of the current year will exceed that of last by \$7,000 the Committee have *already* expended or are responsible for the full amount likely to be obtained up to the first of May next. With these facts before them, and with instructions from last Assembly to equalize the revenue and expenditure of the year, the Committee had no alterna-

tive but to decline making grants for the ensuing six months. All the applications from Presbyteries for aid to supplemented congregations and mission stations were therefore laid on the table, and after instructing the Treasurer to pay the claims of last half year as soon as funds were forthcoming, the Committee adjourned for six months, authorizing the Convener to call a meeting earlier, should the state of the fund warrant him in so doing.

The gravity of the crisis can scarcely be over-estimated. All mission work in Ontario and Quebec must at once be suspended, and many of the ministers of supplemented charges compelled to resign, unless Presbyteries are prepared themselves to assume the responsibility of making good the grants necessary to maintain the work. To increase the contributions to the Home Mission Fund at the expense of any of the other schemes cannot for a moment be thought of. Indeed all the other schemes themselves need increased revenues so that the remedy is not to be sought in this direction.

The "deadlock" is attributed to two causes, first to the rapid growth of the work in recent years—for which there is abundant room for gratitude—and second to the lack of liberality on the part of many of our congregations and people—for which there is sufficient cause for humiliation.

Last year no less than 110 congregations and 100 mission stations in the western section of the Church failed to contribute anything to the Home Mission Fund, while the amounts sent by many others were disgracefully small in proportion to their membership and wealth. The remedy lies largely in the hands of ministers and Sessions. There must be increased liberality all along the line, not simply on the part of a few of the richer members of churches but on the part of *all*. The amount required per member to wipe off old debts and to enable the Committee to carry on the work as usual, including the grants asked for the current six months, is only 58 cents. We do not believe that there are half a dozen congregations in the Church unable to reach this average contribution per member; we do not believe that there are half a dozen congregations but will reach this average if ministers and Sessions do their duty. The Assembly instructed the Moderator to issue an appeal anent Home Missions and enjoined every minister to read it to his congregations on some *Lord's day* prior to the end of September. We have heard of ministers who in utter disregard of the Assembly's injunctions failed to read the appeal to their congregations at all, and of others who read it, not on a Sabbath, but on a week evening, when scarcely a tithe of their people were present. This is simply intolerable and calls for severe censure. We know of members of some of these churches who are pained and grieved at the action of their minister in this matter and at this we are not surprised. We have heard the excuse given by one minister "my congregation has a Missionary Society to which all my people regularly contribute and from the funds of which contributions are sent to all the schemes so that there was no need of my reading the appeal." This excuse is the veriest trifling.

The Assembly enjoined every minister to read the appeal and every *loyal* minister will obey the injunction of Assembly. Yes, and many a loyal member of the Church will think less of his minister if he fail to do so.

Moreover, our people want information as to the Church's work and wants, and many of them will cheerfully add to what they contribute through their own congregation's Missionary Society when they know that funds are so much needed to carry on the Lord's work. The reading of this appeal, coming as it did by authority of the Assembly, has to our knowledge led to special contributions for the Home Mission Fund in a congregation having one of the best organized Missionary Societies in the whole Church, and a similar result it might have had in the congregation of the minister above referred to, had he read it to his people and explained the circumstances in connection therewith.

We earnestly trust that *all* our ministers and Sessions and people will at once wake up to the serious nature of the crisis now reached and take such action as will without delay place sufficient funds in the hands of Dr. Reid to warrant the Convener calling together the Home Mission Committee early in November to make appropriations for the ensuing half year. Otherwise we fear the result will be most disastrous to our Home Mission Scheme and to the future of our Presbyterian Church.

PROVINCIAL SABBATH SCHOOL CONVENTION.

THE Provincial Convention of those interested in Sabbath School work held its annual meeting in this city during last week. The fact that these were convened in several churches of various denominations shews the unsectarian nature of this gathering. In presence of the Sabbath School, Christians forget their differences. There were upwards of six hundred delegates, and these were supplemented by a number of Sabbath School workers from the United States. All the meetings were well attended by the commissioners and by interested spectators. The exercises, from the beginning to the close, were lively and instructive. The interest, during the sessions of three successive days, never flagged; and it was observed that the finishing meeting was, if possible, more largely attended, and more enthusiastic, than any of its predecessors.

The chief portion of the time was occupied with a great variety of topics which were more or less closely related to Sabbath School work. Representative men read or delivered carefully prepared addresses upon themes which had been previously allotted to them. Such subjects as the Infant School, Normal Classes, the duty of teachers, blackboard exercises, the relation of instruction to conversion, the teacher before the class, the Bible Class, teachers' meetings, music and hymns, were discussed with much zest and animation. The very mention of these few out of the many matters which received the most careful attention, shows how the Sabbath School work has developed during the past ten or fifteen years. Had such a Convention been possible some twenty years ago, its attention

would have been confined to the Bible and the Shorter Catechism. The many topics which arise in this day would have been considered foreign to its objects. Were those who first organized Sabbath Schools to rise from their graves, how astonished would they be at the multifarious agencies that are now at work! It would of course have been a question with them whether genuine improvement has been made upon the old plans and ideas which marked the commencement of the Sabbath School work.

On the one hand, we cannot but acknowledge that a wonderful progress has been made. At first the Sabbath School was regarded as an expedient to meet the wants of the young who were unfortunately outside the pale of the Christian Church. Such an emphasis was placed on Family Instruction that the Sabbath School of to-day would have been considered an interference with parental duty. The work was commenced and for many years carried on in the interests of those who were receiving no form of Biblical instruction. But now the Mission School is growing less common, or it is regarded as the proper nucleus for a new church and congregation, and the work of Sabbath Schools is viewed as a necessary branch of every church organization. It is the children of Christian parents who are for the most part taught in them. So marked is this the case that few congregations are contented with their place of worship as suitable for the Sabbath School. They are everywhere erecting beautiful and commodious buildings for this work, which are furnished with a variety of rooms appropriate to the various classes from that of the Infants to the Bible Class. In these we find pictures, maps, blackboards, with one organ in the main room, and perhaps another in the Infant Class room. The exercises are without doubt interesting, as they command the enthusiastic attention of the scholars, and the application of the teachers is a subject which calls for the warmest admiration.

But on the other hand, the question arises, is the Sabbath School answering its proper purpose? Some hold that its grand object is the conversion of the children. It is to bring them to Christ. It is to make them Christians. No one will hardly dispute this. But is this end to be gained simply by interesting and animated services? Will good singing accomplish this? Will personal dealing with children lead to this result? Will a lively time, as it called, bring about the desired results? Will a sort of diluted preaching that relies upon sentimental stories do this? Now, while we do not say that this characterizes all the schools of the day, or even a majority of them, we fear that this is the case with too many. In the United States especially, it is common to occupy the session of the school with singing hymns and telling stories. The Shorter Catechism is ignored, and instead of searching the Scriptures, the leaves of the International Lessons are carelessly perused, and there is an end of the matter. They have had a live time, but have they had anything more than this?

It gives us sincere pleasure to observe that the speakers at the present Convention more

or less emphasised the use of the Catechism and a careful study of the Bible. Without this we cannot conceive that the Sabbath School will accomplish any great purpose. The Shorter Catechism as a compend of religious knowledge is an invaluable instrument in the training of the youthful mind. Its logical structure is such that it gives stamina to the intellect. No one can learn it without becoming a good logician and having a mastery of argument. It is like a chain complete in every link, and by its use the Scriptures assume an orderly shape in the mind of the pupil. While we allow that many things are in it which a child, nay a profound intellect, cannot grasp, yet when it is thoroughly learned in youth it becomes an invaluable possession in after years. Now, we protest against the growing tendency to let the Catechism alone, or relegate it to a few moments of the time devoted to instruction. We trust that strenuous efforts will be made to have it thoroughly taught in the schools. Especially is this needed in this country where it is banished from the public schools. Indeed, something more is required, for parents should make it a daily recitation in their families.

Then, the very excellency of the system of International Lessons points to a danger with regard to the Word of God itself. Isolated passages are being brought before the attention of the scholars, without any attempt being made to master the Old and New Testament history, to follow the books of the Bible in detail, to grasp the reasoning of a Paul. Our fear is that too hurried an attempt is being made to get over the Bible in a certain limited period. In saying this we have not a word against the present International plan, for we think it has answered many valuable purposes. It has given unity to the Sabbath School work throughout the world. It is an interesting thought that the same lesson is being taught in China, India and Japan, and in America and Great Britain, on one and the same day, if not at the precise moment. The International Series has given rise to a noble and enterprising literature which is doing much to stem the tides of infidelity and scepticism. Still we are not having the Bible mastered, and we look for some development, after the present plan has been completed, that will lead to a more thorough and comprehensive study of the Scriptures themselves.

It is a growing belief in which we share that the Sabbath School is gradually reaching a higher ideal. The time is not far distant when it will assume the form of a congregation, from its children to its oldest members, studying the Scriptures together. For the question presses, why should this mode of instruction be confined to children and young persons? Were a certain portion of the Sabbath devoted to a meeting of all the people for the thorough study of the Bible, it would lead to many valuable results. It would consolidate the congregation. It would make the young and old sympathise with one another. It would lead to conversion on a large scale, and to spirituality amongst the members. The people, having their attention turned to the Bible, would have little time to spend in

gossip and quarrelling, and they would make a demand for the highest order of preaching. What a stimulus to a minister, if he went to the pulpit with the feeling that his congregation was composed of earnest and praying Bible students.

We congratulate this Convention upon the success of its present sessions, and we pray that much good may flow from it to all the schools throughout the land.

PRESBYTERY OF BARRIE.—At the meeting of this Presbytery on 30th September and 1st October, among other transactions were the following: A call from Burns' and Dunn's churches to Mr. S. Acheson, of First Essa congregation, was sustained. These three congregations were united at former meeting of Presbytery, and this call unites them under one pastorate. Mr. Acheson accepted the call, and the Presbytery agreed to meet at Burns' church, on Wednesday, 15th instant, at two p.m., for his induction, and appointed Mr. McKee to preside and address the minister, Mr. Cochrane to preach, and Mr. Burnett to address the congregation. A call from the congregation of Mulmur and Tossorontio to Mr. Wm. Anderson was also sustained. It was signed by eighty-five members and sixty-two adherents, and promised stipend of \$600 with manse. Arrangements were made for his settlement should Mr. Anderson accept the call. The Presbytery granted the petition of a number of the members of Central Church, Craigvale and Lefroy, to be organized into a separate congregation in Innisfil, and appointed Mr. J. Gray to meet with them on Tuesday, Oct. 14th, at half-past one o'clock, at Church Hill, for the purpose of completing their organization. The supply of ordinances for the newly formed congregation was entrusted to the Presbytery's Home Mission Committee, and the congregation was directed to report at next meeting where they purpose to worship. The matter of separating Honeywood congregation from the other portion of the charge of Mr. Millard for the purpose of being united to Horning's Mills in the Presbytery of Toronto, has for some months engaged the attention of Presbytery. It was at length agreed at the meeting now reported to take these steps: To seek the sanction of the Synod of Toronto and Kingston for the transfer of the congregation, and to request the Presbytery of Toronto to secure payment of arrears of stipend due by congregation of Honeywood. A Presbyterial visitation of the congregations of First and Second Tecumseth and Adjala was appointed to be held within First Tecumseth Church, on Tuesday, 14th inst., at eleven a.m. The village of Duntroon was sanctioned as a site for a church proposed to be built by a portion of the congregation of West Nottawasaga. The Home Mission business, although carefully prepared for Presbytery, took up the greater part of the sederunt on Wednesday between nine a.m. and two p.m. Reports were received from the deputations to supplemented congregations and aid receiving stations, appointed in compliance with the tenth resolution of the Assembly on the report of the Home Mission Committee. Claims for labour in the mission field for the last six months were agreed on, also the grants to be applied for for the next year. A number of rules for the guidance of missionaries and mission stations drawn up by the Home Mission Committee were sanctioned. It was agreed to call the Rev. Hugh Thompson, now residing in Paris, to labour in the Maganetawan district, and to employ Mr. W. Clark, East River, Muskoka, as catechist for six months on probation. Mr. McKay of Parry Sound was appointed to visit McKellar, King, Dunchurch and Manitowan during winter, inquiring into their condition and readiness to receive supply next year. Mr. Rodgers was requested to visit Byng Inlet before the close of the season to inquire how the interests of the Church may be prosecuted there. The supply of the pulpit of Bond Head was handed over to the Home Mission Committee. Congregations were assessed at eight cents per member for Presbytery and Synod expenses, besides five cents for the General Assembly. Fourteen students from Montreal, Kingston and Toronto labouring in the bounds during summer were certified to their respective colleges.—ROBERT MOODIE, *Pres. Clerk.*

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROE. AUTHOR OF "FROM BEST TO WARRIEST."

CHAPTER II.—Continued.

The moment Haldane finished reading the note, he left the room, and his mother heard him at the hat-rack in the hall, preparing to go out. She, supposing that he was again about to seek some of his evil haunts, remonstrated sharply, but, without paying the slightest attention to her words, he departed, and within less than half an hour rang the bell at the parsonage.

Dr. Marks could scarcely believe his eyes as the young man was shown into his study, but he welcomed him cordially as though nothing unpleasant had occurred between them.

After a moment of hesitation and embarrassment Haldane began,

"When I read your note this evening I had not the slightest doubt that I was the one to apologise, and I sincerely ask your pardon."

The old gentleman's eyes grew moist, and he blew his nose in a rather unusual manner. But he said promptly,

"Thank you, my young friend, thank you. I appreciate this. But no matter about me. How about my Master? Won't you become reconciled to Him?"

"I suppose by that you mean—Won't you be a Christian?"

"That is just what I mean, and most desire. I should be willing to risk broken bones any day to accomplish that."

Haldane smiled, shook his head, and after a moment said, "I must confess I have not the slightest wish to become a Christian."

The old gentleman's eager and interested expression changed instantly to one of the deepest sorrow and commiseration. At the same time he appeared bewildered and perplexed, but murmured, more in soliloquy than as an address to the young man.

"O Ephraim! how shall I give thee up?"

Haldane was touched by the venerable man's tone and manner, more than he would have thought possible, and feeling that he could not trust himself any longer, determined to make his escape as soon as possible. But as he rose to take his leave he said, a little impulsively,

"I feel sure, sir, that if you had spoken and looked yesterday as you do this evening, I would not have—I could not have—"

"I understand, my young friend; I now feel sure that I was more to blame than yourself, and your part is already forgiven and forgotten. I am now only solicitous about you."

"You are very kind to feel so after what has happened, and I will say this much—if I ever do wish to become a Christian there is no one living to whom I will come for counsel more quickly than yourself. Good night, sir."

"Give me your hand before you go."

It was a strong, warm, lingering grasp that the old man gave, and in the dark days of temptation and sin that followed, Haldane often felt that it had a helping and sustaining influence.

"I wish I could hold on to you," said the doctor huskily; "I wish I could lead you by loving force into the paths of pleasantness and peace. But what I can't do, God can. Good-bye, and God bless you."

Haldane fled rather precipitately, for he felt that he was becoming constrained by a loving violence that was as mysterious as it was powerful. Before he had passed through the main street of the town, however, a reckless companion placed an arm in his, and led him to one of their haunts, where he drank deeper than usual, that he might get rid of the compunctions which the recent interview had occasioned.

His mother was almost in despair when he returned. He had, indeed, become to her a terrible and perplexing problem. As she considered the legitimate results of her own weak indulgence, she would sigh again and again:

"Never was there a darker and more mysterious providence. I feel that I can neither understand it nor submit."

A sense of helplessness in dealing with this stubborn and perverse will overwhelmed her, and while feeling that something must be done, she was at a loss what to do. Her spiritual adviser having failed to meet the case, she next summoned her legal counsellor, who managed her property.

He was a man of few words, and an adept in worldly wisdom.

"Your son should have employment," he said.

"Satan finds some mischief still
For idle hands to do."

is a good business maxim, if not first-class poetry. If Mr. Arnot, the husband of your old friend, is willing to take him, you cannot do better than place your son in his charge, for he is one of the most methodical and successful business men of my acquaintance."

Mrs. Arnot, in response to her friend's letter, induced her husband to make a position in his counting-house for young Haldane, who, from a natural desire to see more of the world, entered into the arrangement very willingly.

CHAPTER III.—CHAINED TO AN ICEBERG.

Hillston, the suburban city in which the Arnots resided, was not very distant from New York, and drew much of its prosperity from its relations with the metropolis. It prided itself much on being a university town, but more because many old families of extremely blue blood and large wealth gave tone and colour to its society. It is true that this highest social circle was very exclusive, and formed but a small fraction of the population; but the people in general had come to speak of "our society" as being "unusually good," just as they commended to strangers the architecture of "our college buildings," though they had little to do with either.

Mrs. Arnot's blood, however, was as blue as that of the

most ancient and aristocratic of her neighbours, while in character and culture she had few equals. But with the majority of those most cerulean in their vital fluid, the fact that she possessed large wealth in her own name, and was the wife of a man engaged in a colossal business, weighed more than all her graces and ancestral honours.

Young Haldane's employer, Mr. Arnot, was indeed a man of business and method, for the one absorbed his very soul, and the other divided his life into cub's and right angles of manner and habit. It could scarcely be said that he had settled down into ruts, for this would presuppose the passiveness of a nature controlled largely by circumstances. People who travel in ruts more often drop into those made by others than such as are worn by themselves. Mr. Arnot moved rather in his own well-defined grooves, which he had deliberately furrowed out with his own steely will. In these he went through the day with the same strong, relentless precision which characterised the machinery in his several manufacturing establishments.

He, too, was a man who had always had his own way, and, as is usually true in such instances, the forces of his life had become wholly centripetal.

The cosmos of the selfish man or woman is practically his Myself the centre of the universe, and all things else are near or remote, of value or otherwise, in accordance with their value and interest to me.

Measuring by this scale of distances (which was the only correct one in the case of Mr. Arnot), the wife of his bosom was quite a remote object. She formed no part of his business, and he, in his hard, narrow worldliness, could not even understand the principles and motives of her action. She was a true and dutiful wife, and presided over his household with elegance and refinement; but he regarded all this as a matter of course. He could not conceive of anything else in his wife. All his "subordinates" in their several spheres "must" perform their duties with becoming propriety. Everything "must" be regular and systematic in his house, as truly as in his factories and counting-room.

Mrs. Arnot endeavoured to conform to his peculiarities in this respect, and kept open the domestic grooves in which it was necessary to his peace that he should move regularly and methodically. He had his meals at the hour he chose, to the moment, and when he retired to his library—or, rather, the business office at his house—not the throne room of King Ahasuerus was more sacred from intrusion; and seldom to his wife, even, was the sceptre of favour and welcome held out, should she venture to enter.

For a long time she had tried to be an affectionate as well as a faithful wife, for she had married this man from love. She had mistaken his cool self-poise for the calmness and steadiness of strength; and women are captivated by strength and sometimes by its semblance. He was strong; but so also are the driving wheels of an engine.

There is an undefined, half-recognised force in nature which leads many to seek to balance themselves by marrying their opposites in temperament. While the general working of this tendency is, no doubt, beneficent, it not infrequently brings together those who are so radically different that they cannot supplement each other, but must ever remain two distinct, unblended lives, that are in duty bound to obey the letter of the law of marriage, but who cannot fulfil its spirit.

For years Mrs. Arnot had sought with all a woman's tact to consummate their marriage so that the mystical words of God, "And they twain shall be one flesh," should describe their union; but as time passed she had seen her task grow more and more hopeless. The controlling principles of each life were utterly different. He was hardening into stone, while the dross and materiality of her nature were being daily refined away. A strong but wholly selfish character cannot blend by giving and taking, and thus becoming modified into something different and better. It can only absorb, and thus drag down to its own condition. Before there can be unity, the weaker one must give up and yield personal will and independence to such a degree that it is almost equivalent to being devoured and assimilated.

But Mr. Arnot seemed to grow too narrow and self-sufficient in his nature for such spiritual cannibalism, even had his wife been a weak, neutral character, with no decided and persistent individuality of her own. He was not slow in exacting outward and mechanical service, but he had no time to "bother" with her thoughts, feelings, and opinions; nor did he think it worth while, to any extent, to lead her to reflect only his feelings and opinions. Neither she nor anyone else was very essential to him. His business was necessary, and he valued it even more than the wealth which resulted from it. He grew somewhat like his machinery, which needed attention, but which cherished no sentiments towards those who waited on it during its hours of motion.

Thus, though not deliberately intending it, his manner towards his wife had come to be more and more the equivalent of a steady black frost, and she at last feared that the man had congealed or petrified to his very heart's core.

While the only love in Mr. Arnot's heart was self-love, even in this there existed no trace of weak indulgence and tenderness. His life consisted in making his vast and complicated business go forward steadily, systematically, and successfully; and he would not permit that entity known as Thomas Arnot to thwart him any more than he could brook opposition or neglect in his office boy. All things, even himself, must bend to the furtherance of his cherished objects.

But, whatever else was lacking, Mr. Arnot had a profound respect for his wife. First and chiefly, she was wealthy, and he, having control of her property, made it subservient to his business. He had chafed at first against what he termed her "sentimental ways of doing good," and her "ridiculous theories;" but in these matters he had ever found her as gentle as a woman, but as unyielding as granite. She told him plainly that her religious life and its expression were matters between herself and God—that it was a province into which his cast-iron system and material philosophy could not enter. He grumbled at her large charities, and declared that she "turned their dwelling into a club-house for young men;" but she followed her own conscience with such a quiet, unanswerable dignity that he found no pretext

for interference. The money she gave away was her own, and, fortunately, the house to which it was her delight to draw young men from questionable and disreputable places of resort had been left to her by her father. Though she did not continually remind her husband of these facts, as an underbred woman might have done, her manner was so assured and unhesitating that he was compelled to recognise her rights, and to see that she was fully aware of them also. Since she yielded so gracefully and considerately all, and more than he could justly claim, he finally concluded to ignore what he regarded as her "peculiarities." As for himself, he had no peculiarities. He was a "practical, sensible man, with no nonsense about him."

Mrs. Haldane had been in such sore straits and perplexity about her son, that she overcame her habitual reserve upon family and personal matters, and wrote to her friend a long and confidential letter, in which she fully described the "mysterious providence," which was clouding her life.

Mrs. Arnot had long been aware of her friend's infirmity, and more than once had sought with delicacy and yet with faithfulness to open her eyes to the consequences of her indulgence. But Mrs. Haldane, unfortunately, was incapable of taking a broad, and therefore correct, view of anything. She was governed far more by her prejudices and feelings than by reason or experience, and the emotion or prejudice uppermost absorbed her mind so completely as to exclude all other considerations. Her friendship for Mrs. Arnot had commenced at school, but the two ladies had developed so differently, that the relation had become more a cherished memory of the happy past than a congenial intimacy of their maturer life.

The "mysterious providence" of which Mrs. Haldane wrote was to Mrs. Arnot a legitimate and almost inevitable result. But, now that the mischief had been accomplished, she was the last one in the world to say to her friend, "I told you so." To her mind the providential feature in the matter was the chance that had come to her of counteracting the evil which the mother had unconsciously developed. This opportunity was in the line of her most cherished plan and hope of usefulness, as will be hereafter seen, and she had lost no time in persuading her husband to give Haldane employment in his counting-room. She also secured his consent that the youth should become a member of the family, for a time at least. Mr. Arnot yielded these points reluctantly, for it was a part of his policy to have no more personal relations with his employees than with his machinery. He wished them to feel that they were merely a part of his system, and that the moment anyone did not work regularly and accurately he must be cast aside as certainly as a broken or defective wheel. But as his wife's wealth made her practically a silent partner in his vast business, he yielded—though with rather ill grace, and with a prediction that it "would not work well."

Haldane was aware that his mother had written a long letter to Mrs. Arnot, and he supposed that his employer and his wife had thus become acquainted with all his misdeeds. He therefore rather dreaded to meet those who must, from the first, regard him as a graceless and difficult subject, that could not be managed at home. But, with the characteristic recklessness of young men who have wealth to fall back upon, he had fortified himself with thoughts like the following:

"If they do not treat me well, or try to put me into a strait jacket, or if I find the counting-house too dull, I can bid them good-morning whenever I choose."

But Mrs. Arnot's frank and cordial reception was an agreeable surprise. He arrived quite late in the evening, and she had a delightful little lunch brought to him in her private parlour. By the time it was eaten her graceful tact had banished all stiffness and sense of strangeness, and he found himself warming into friendliness towards one whom he had especially dreaded as a "remarkably pious lady"—for thus his mother had always spoken of her.

It was scarcely strange that he should be rapidly disarmed by this lady, who cannot be described in a paragraph. Though her face was rather plain, it was so expressive of herself that it seldom failed to fascinate. Nature can do much to render a countenance attractive, but character accomplishes far more. The beauty which is of feature merely catches the careless, wandering eye. The beauty which is the reflex of character holds the eye, and eventually holds the heart. Those who knew Mrs. Arnot best declared that instead of growing old and homely, she was growing more lovely every year. Her dark hair had turned gray early, and was fast becoming snowy white. For some years after her marriage she had grown old very fast. She had dwelt, as it were, on the northern side of an iceberg, and in her vain attempt to melt and humanise it, had almost perished herself. As the earthly streams and rills that fed her life congealed, she was led to accept of the love of God, and the long arctic winter of her despair passed gradually away. She was now growing young again. A faint bloom was dawning in her cheeks, and her form was gaining that fulness which is associated with the maturity of middle age. Her bright black eyes were the most attractive and expressive feature which she possessed, and they often seemed gifted with peculiar powers.

As they beamed upon the young man they had much the same effect as the anthracite coals which glowed in the grate, and he began to be conscious of some disposition to give her his confidence.

Having dismissed the servant with the lunch tray, she caused him to draw his chair sociably up to the fire, and said, without any circumlocution:

"Mr. Haldane, perhaps this is the best time for us to have a frank talk in regard to the future."

The young man thought that this was the preface for some decided criticism of the past, and his face became a little hard and defiant. But in this he was mistaken, for the lady made no reference to his faults, of which she had been informed by his mother. She spoke in a kindly but almost business-like way of his duties in the counting-room, and of domestic rules of the household, to which he would be expected to conform. She also spoke plainly of her husband's inexorable requirement of system, regularity, and order, and dwelt upon the fact that all in his employ conformed to this

demand, and that it was the business-like and manly thing to do.

"This is your first venture out into the world, I understand," she said, rising to intimate that their interview was over, "and I greatly wish that it may lead towards a useful and successful career. I have spoken plainly, because I wished you to realise just what you have undertaken, and thus meet with no unpleasant surprises or unexpected experiences. When one enters upon a course with his eyes open, he, in a certain sense, pledges himself to do the best he can in that line of duty, and our acquaintance, though so brief, has convinced me that you can do very well indeed."

"I was under the impression," said the young man, colouring deeply, "that my mother's letter had led you to suppose—to expect just the contrary."

"Mr. Haldane," said Mrs. Arnot, giving him her hand with graceful tact, "I shall form my opinion of you solely on the ground of your own action, and I wish you to think of me as a friend who takes a genuine interest in your success. Good night."

He went to his room in quite a heroic and virtuous mood. "She does not treat me a bit like 'a bad boy,' as I supposed she would," he thought, "but appears to take for granted that I shall be a gentleman in this new house, and a sensible fellow in her husband's office. Blow me, if I disappoint her."

Nor did he for several weeks. Even Mr. Arnot was compelled to admit that it did "work rather better than he expected," and that he "supposed the young fellow did as well as he could."

As the novelty of Haldane's new relations wore off, however, and as his duties became so familiar as to be chiefly a matter of routine, the grave defects of his character and training began to show themselves. The restraint of the counting-room grew irksome. Associations were formed in the city which tended towards his old evil habits. As a piece of Mr. Arnot's machinery he did not move with the increasing precision that his employer required and expected on his becoming better acquainted with his duties.

Mrs. Arnot had expected this, and knew that her husband would tolerate carelessness and friction only up to a certain point. She had gained more influence over the young man than anyone else had ever possessed, and by means of it kept him within bounds for some time; but she saw from her husband's manner that things were fast approaching a crisis.

One evening she kindly, but frankly, told him of the danger in which he stood of an abrupt, stern dismissal.

He was more angry than alarmed, and during the following day about concluded that he would save himself any such mortification by leaving of his own accord. He quite persuaded himself that he had a soul above plodding business, and that, after enjoying himself at home for a time, he could enter upon some other career that promised more congeniality and renown.

In order that his employer might not anticipate him, he performed his duties very accurately that day, but left the office with the expectation of never returning.

He had very decided compunctions in thus requiting Mrs. Arnot's kindness, but muttered recklessly:

"I'm tired of this humdrum, treadmill life, and believe I'm destined to better things. If I could only get a good position in the army or navy, the world would hear from me. They say money opens every door, and mother must open some good wide door for me."

Regardless now of his employer's good or bad opinion, he came down late to supper, but, instead of observing with careless defiance the frown which he knew lowered towards him, his eyes were drawn to a fair young face on the opposite side of the table.

Mrs. Arnot, in her pleasant, cordial voice, which made the simplest thing she said seem real and hearty, rather than conventional, introduced him:

"Mr. Haldane, my niece, Miss Laura Romeyn. Laura, no doubt, can do far more than an old lady to make your evenings pass brightly."

After a second glance of scrutiny, Haldane was so ungratefully forgetful of all Mrs. Arnot's kindness as to be inclined to agree with her remark.

(To be continued.)

WHEN TO SELL.

Every one who is engaged in any department of agriculture or manufacture is supposed to have from time to time something to sell or exchange. On the disposition of this surplus depends the supply of all articles that the person does not raise, embracing all implements and improvements of every kind that require an outlay. Hence it is a matter of moment that the sale of those things be made at the time that the best price, all considered, will be obtained. Is it possible to be certain of this time? In general, no. There are certain articles that constitute exceptions. Those that cannot be conveniently preserved must, of course, be thrown on the market at once. Others that are in demand in certain seasons only will be governed by the season trade. But the most common and valuable products of human industry are always in market, and yet are subject to frequent fluctuations in price. Such are the leading products of the farm and most of the useful manufactures. As to these no fixed rule can be given, but the following suggestions will commend themselves to the prudent.

One should keep himself informed of the state of the market, especially in places accessible to him, and as far as practicable in places whose trade affects directly his local market. The best way to secure this is to take and read good papers, that give not only the tabular market statements, but also intelligent and impartial comments and counsels. When necessity compels one to sell, he can only submit, regardless of prices; but in all other cases he ought to govern himself consistently by reasonable probabilities. Unless in the face of a comparative certainty that there will be no advance, economy plainly forbids the disposal of a commodity at a price that is not more than its cost to the

producer. Business cannot live on losses. A certain farmer, who always prospered, made it a rule to sell everything he could spare as soon as it was in marketable condition. He never made much at one time; but he avoided all risks of rogues and fires, all injuries by vermin and weather, all the trouble and expense of protracted storage, all the reduction of shrinkage and incidental waste, and he was receiving money now and then through the year.

It is safe advice to say that every one should be content to sell at a reasonable profit. To wait for very large prices is dangerous policy and especially as to the necessities of life, very bad morals. What man must have his fellow-man should be willing to furnish at rates that are not exorbitant or oppressive. Business should never violate the principles of magnanimity and true charity. —*Rural New Yorker.*

SCPTICISM AND CRIME IN GERMANY.

Germany is reaping the harvest of advanced thought or scepticism; crime has increased during the last six years in Prussia from fifty to two or three hundred per cent., the imprisonments in Prussia, Hanover, and the Rhine Provinces alone (the statistics from the Southern States, as Bavaria, Wurtemberg and Baden, not being yet published), have risen from 102,077 in 1872 to 133,734 in 1876, and the number to-day is reckoned at 150,000. The prisons are all full, and patriotic men are urging the formation of a penal colony on some island of the Pacific or section of Western Africa. A few months ago the chaplain of the Imperial family, Mr. Bauer, in a sermon preached before the Emperor and Princess, said: "Affection, faith, and obedience to the Word of God are unknown in this country, in this our great German Fatherland, which formerly was justly called the home of the faith. On the contrary it really seems as if it were the father of all lies who is now worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt; and theft and swindling are called by the euphonic name 'business.' Marriages are concluded without the blessing of the Church, concluded 'on trial,' to be broken, if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during church hours, and spend the afternoon and evening in rioting in the public houses and music halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the Word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies; the servants of God are insulted daily." The Berlin correspondents of the English journals add: "The German clerical newspapers, Protestant as well as Catholic, are writing in a like strain." Berlin, with a population of a million, has only one hundred and ten ministers of religion, both Protestant and Catholic, and the average attendance at each place of worship is below one hundred. House to house inquiries show that in the same city "in less than one house out of eight is there any regular use or ever possession of the Bible." The state of religion and morals in the country is a cause of the greatest grief and anxiety to many of the best citizens. This social deterioration and increase of crime does not come from ignorance. Nor does the prevalence of immorality arise from a lack of artistic and æsthetic culture. Nor is intemperance the cause. The one chief reason for the degeneration of a once noble people is the substitution of scepticism for faith in the Scriptures.

DR. CHALMERS ON PREDESTINATION.

It was during the winter of 1804 that Dr. Chalmers delivered his four celebrated lectures in the University of Edinburgh on Predestination, and wound up his series by a fifth on the pulpit treatment of the subject. In this lecture, he warned his students most faithfully against the danger into which they might be tempted in dealing with such a sublime mystery. He said, "Gentlemen, we have entered on this great mystery with regret, and we leave it without a sigh. The subject which we have been treating professionally from the rostrum you will be called upon to treat ministerially from the pulpit, but remember that the provinces are wide apart.

We are dealing with the heads of our alumni; you have to deal with hearts of sinners. Give me a band of men who never walked, as you have done, the halls of a University, whose only library is the inspired oracles of God, whose only tutor is the Holy Ghost sent down from heaven, and let them loose on some wild moral territory, and they will do more, ten to one, than our college-trained clergy, who must utter every truth and shape every gospel enunciation according to the rule and square of a rigid orthodoxy.

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THERE are now \$54 Young Men's Christian Associations in the United States.

WHEN you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.—*M. Chalmers.*

THE Young Men's Christian Associations of the United States now number 854. Of these, fifty-six have buildings of their own, valued at \$1,924,770. Building Funds to the amount of \$234,182 have been collected by forty-two associations, and will be expended hereafter upon association buildings. The value of property of all kinds belonging to the associations amounts to \$2,295,600. Reading rooms are supported by 340 associations, and 468 expend \$316,240 annually for current expenses.

BRITISH AND FOREIGN ITEMS.

SIAM proclaims religious liberty.

SWITZERLAND had 1,400,000 visitors this season.

THE Jews of the world are said to number now between six and seven millions.

TWELVE missionaries sailed last week for the American Presbyterian mission in India.

NAPOLEON I., Napoleon III., and the late Prince Imperial, all wrote their wills on English soil.

Canada has been visited recently by George Jacob Holyoake, the English freethinker and politician.

THE American Episcopal Church is to hold a Congress in Albany, N.Y., on the 21st of October and following days.

JOSEPH COOK'S twenty lectures in Boston the coming season will be held in the Old South Church beginning November 3.

DEAN STANLEY in a recent sermon said that in the fifteen years in which he had been Dean of Westminster there had been but fourteen interments in the Abbey.

STATISTICS collected by the staff of the "Glasgow Daily Mail" show that there are at least 30,000 fewer people at work in that city than there were two years ago.

THE Free Church of Scotland proposes to observe this year as a Missionary Jubilee, as it is fifty years since Dr. Duff was ordained the first Scotch missionary to India.

REV. T. DE WITT TALMAGE has returned from his visit to Great Britain. He is in good health and spirits, and will probably continue to be as eccentric as heretofore.

JOHN BRIGHT presented a petition to Parliament three-fourths of a mile long from 100,000 Primitive Methodists in England, asking for the closing of the liquor-shops on Sabbath.

A MEMORIAL to Sir Rowland Hill is proposed in Great Britain, to take the form of almshouses for postmen, the amount to be raised by the contribution of penny postage stamps.

EXTENSIVE religious revivals are occurring in Virginia and North Carolina. A despatch states that from seventy-five to one hundred persons have confessed conversion at a single meeting.

REV. W. G. BLAIRIE, D.D., of Edinburgh, is writing what will be the biography of Dr. Livingstone. The latter's family are co-operating with Dr. B. in the preparation of the work.

THE Prince of Wales' two eldest sons Albert Victor and George, who are destined for the navy, have sailed for a six months' cruise, where they will take their lot with the other boys of the same class.

THE matter whether a railroad train could make a mile in a minute was lately tested on the Pennsylvania Railroad: In running three miles the first was made 54 seconds, the second in 52, and the third in 50!

THE death is announced of the Rev. Thomas Hislop, Free Church minister of Doune, in the 90th year of his age and the 63rd of his ministry. His entire ministry had been spent at Doune and he was one of the oldest ministers of the Free Church.

AT Aberdeen in Scotland at the opening of the Circuit Court in September there was no case for trial, and the judge was presented with a pair of white gloves in consequence. In many of the Scotch courts the criminal calendars were very light.

THE Belgian bishops excommunicate Catholic children who attend the public schools. Here in Yonkers, says the New York "Christian Weekly," the "sisters" have excluded a little girl from the Sabbath school of her Church for the same crime! This is not Belgium.

A JOINT-STOCK company has been formed in England with a proposed capital of \$5,000,000 in shares of \$5 for the avowed object of diminishing intemperance. It is intended that temperance hotels shall be opened in all parts of the Kingdom. In the prospectus the name of the Archbishop of Canterbury heads the list.

THERE has been an unparalleled diminution in the receipts of British customs. The half-yearly report shows a falling off from the receipts of the preceding six months of five million dollars. This heavy decrease is attributed to the extreme dullness of the times, and the consequent diminished demand for foreign luxuries.

FROM the 56th annual report of the Berlin Society for the promotion of Christianity among the Jews it appears that the total number of the Hebrew race is between 6,000,000 and 7,000,000. Of these 5,000,000 are in Europe, 1,500,000 in America, 200,000 in Asia, and 50,000 in Africa. Of the Asiatic Jews 20,000 are assigned to India and 25,000 to Palestine.

REV. DR. SHELDON JACKSON, in a letter to the New York "Observer," states the surprising fact that though Sitka in Alaska is about fifteen degrees north of Boston and three south of Greenland, through the influence of the warm Japan current in the Pacific Ocean its mean annual winter temperature is that of Georgia, and its summer temperature that of Minnesota.

THE old King's Bench Prison in London having been demolished, it is proposed to turn its site into a play-ground for the children of the densely populated neighbourhood. The "Christian World" says, "It has often echoed with the sighs and groans of despairing debtors. Let it by all means have its evil memories exorcised by the laughter of happy boys and girls."

MESSERS. MOODY and Sankey held an all day series of meetings in Cooper Institute last Tuesday. Large audiences, mostly of men, attended, and were moved and melted as in former days by the earnest, impassioned appeals of the revivalists. They are about to labour for a month in Cleveland, Ohio, from which city they go to St. Louis for their winter campaign.

MINISTERS AND CHURCHES.

REV. R. J. LAIDLAW of Hamilton, recently delivered an address on "The use of the Bible in our Schools," before the Halton County Teachers' Association.

REV. JOHN LAING of Dundas, took part in the opening of the new Presbyterian church at Minesing, Simcoe County, on Sabbath last. He also preached in Barrie.

THE Rev. D. Tait was ordained and inducted to the pastorate of St. Andrew's Church, Berlin, on the 6th inst. Rev. Mr. Hamilton of Winterbourne preached, Rev. Dr. Wardrope presided and addressed the minister, and Rev. J. K. Smith addressed the people.

THE Rev. J. Carmichael, of Columbus, moderated in a call at Oshawa on Monday, the 6th inst. The vote was given by a very large majority in favour of Mr. Eastman who is a promising young man ready for ordination, and a medalist of Toronto University. By a subsequent vote the call was made unanimous.

LAST Friday evening a very pleasant entertainment took place at St. John's Presbyterian Church, Hamilton, under the presidency of the Rev. Thomas Goldsmith, the esteemed pastor. The attendance was pretty good but not such as the quality of the programme deserved, owing, no doubt, to the state of the weather.

THE Orillia Presbyterian church is undergoing extensive alterations and improvements. It is to be reopened on November 9th, when the Rev. G. M. Milligan, M.A., of Old St. Andrew's Church, Toronto, will conduct the services. On the following evening he will lecture. The sacrament of the Lord's Supper will be dispensed on the 16th, when the Rev. J. M. King, M.A., of Toronto, will assist the pastor.

THE Rev. Stuart Acheson has been called by the congregations of Burns' church and Dunn's, now forming with East Essa one pastoral charge. The stipend promised by this newly formed charge is \$850 and a free manse. Mr. Acheson has accepted the call, and the induction is to take place on the 15th, Mr. Cochrane of Thornton to preach, Mr. McKee of Angus to preside and address the minister, and Mr. Burnett of Alliston to address the people.

ON the evening of Thursday, the 2nd inst., a social was held in the Seaforth Presbyterian Church in celebration of the union recently effected between the congregations of Seaforth and Harpurhey. The chair was occupied by the pastor, Rev. A. D. McDonald, and addresses were given by Rev. Messrs. Stewart of Clinton, Musgrave of McKillop, Graham of Seaforth, Thomson of Brucefield, and others. One item in the programme was the presentation of an address and \$250 to the Rev. Mr. Barr by the members of his late congregation.

ON Wednesday evening the Rev. John Dunbar, late of Glenmorris, lectured in Free St. John's, Walkerton, on "Man, his True Place and Power." The lecture was one of marked ability in thought and in composition. On Sabbath last the same congregation raised \$55 for the Home Mission Fund—certainly a very good collection, considering the many special claims already met during the year. Although collection day, the large new church was full. The sermon was upon Rahab's Faith, the four points made, that it was thoroughly original, thoroughly fearless, thoroughly practical, and thoroughly effectual. One special feature of this church is the Sabbath morning prayer meeting, led by Mr. Moffat. It has been continued about three years and is well attended by old and young.—COM.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston, on the 30th ult. and 1st inst. There were present twenty-four ministers and seven elders. The Moderator was instructed to write to the Rev. Mr. Young, and express the deep sympathy with him of his brethren in the sore bereavement recently sustained by him through the drowning of his eldest son. Arrangements were made for moderation in a call at Napanee on the 13th. Mr. Burton tabled his resignation of the charge of the John street Presbyterian Church, Belleville, for the purpose of removing to another field of Christian usefulness. The resignation was accepted, and arrangements made for declaring the charge vacant on the 12th inst. The following resolution was adopted in relation to Mr. Burton: "The Presbytery desires,

in parting with Mr. Burton as a member of this Court, to put on record its sense of his valuable services in the past, of his fraternal bearing to the brethren, and of his faithful discharge of all the duties that devolved on him as pastor of a congregation and as a member of this Presbytery." The following were appointed a committee to prescribe to Mr. Millar a special course of study, namely: Messrs. Wishart (Convener), Gray and Kelso. The financial report was presented by Mr. Macalister, Treasurer. Thanks were tendered to him for his diligence, and arrangements made to secure payment to the Presbytery fund from defaulting congregations. The reports of the several deputations appointed to visit the supplemented congregations and mission stations in the interest of the Home Mission Fund were heard, and after a careful consideration of each case the amounts of supplement, and grants in aid to be recommended were decided on. These are the same as formerly. The Home Mission report was received. A proposal to supply certain stations monthly during the winter by settled pastors was adopted. There were presented petitions as follows: From Morton, asking to have Delta associated with them; from Consecon, to be re-united to Trenton; from Mill Haven, to be supplied during the winter by Mr. Kellock; and from Thanet and the Ridge, to have the services of Mr. Miller. Rev. Robert Stevenson is to be employed as ordained missionary in Camden and Sheffield during the ensuing six months. Arrangements were made for the holding of missionary meetings, and deputations appointed to carry them into effect. The following motion anent horse-racing was adopted. "The Presbytery having assembled in the City of Kingston at a time when horse-racing is going on in the neighbourhood, avail themselves of the opportunity of resolving that in their opinion such a practice is an abuse of one of God's best gifts to man, and attended invariably with many heinous sins and sad evils; that they would affectionately and earnestly dissuade all connected with the congregations under their care to refrain from in any way encouraging or countenancing this great and growing evil in our country." The following anent Mr. Nicholson was adopted: "In releasing the Rev. A. B. Nicholson from the pastoral charge of the congregations of Lansdowne and Fairfax, the Presbytery of Kingston desire to place on record the regret felt by all the brethren on his removal, their sincere regard for him as a co-Presbyter, and their cordial wish for his welfare and success in his new sphere of labour. They regard with great satisfaction his activity and success in maintaining the cause of our Church at Lansdowne, and the high esteem and affection entertained towards him not only by the members of his congregation, but also by the general community of all classes and creeds. Regretting that he should feel it to be his duty to leave the active duties of the ministry for which his energy of character, genial spirit and Christian devotedness so well qualify him, to engage in the work of a secular calling, the Presbytery wish him Godspeed, and earnestly commend and commit him to the care and keeping of our covenant God, and to the guidance and grace of the Great King and Head of the Church."—THOMAS S. CHAMBERS, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Court held its regular meeting at Paisley, on the 23rd and 24th ult. There were seventeen ministers and seven elders in attendance. On application from Hanover and North Normanby the Rev. R. C. Moffat was empowered to moderate in a call to a minister before the next meeting of Presbytery. Mr. Tolmie submitted the Home Mission quarterly report, which was received, and for which he received the thanks of the Court. There was read a very full and satisfactory report from the Rev. H. McKay of his mission labours on Manitoulin Island. Said report contained a financial statement showing that he had received \$100 from the people of the mission field for the first year, \$130 for the second year, and from the Home Mission Fund up to September inst. \$350, leaving a balance due him from the Home Mission Fund of \$820. It was resolved to forward this report to the Assembly's Home Mission Committee. There was read an application from Gore Bay and Kagawang Lake asking that Mr. McKay's services be confined to these stations, and promising to pay \$300 per annum towards his support. On motion of Mr. McClung, seconded by Mr. Straith, it was resolved: That the application of these congregations be granted, with the understanding that

Mr. McKay occasionally exchange with the labourers on the other parts of the Island, with the view of taking a general supervision of the whole field; also that Mr. Jones at Manitowaning be engaged as a catechist on the Island during the winter months. The Presbytery guarantee, on behalf of the mission field, Mr. Jones \$100 as part of his salary; these arrangements being subject to the sanction of the Assembly's Home Mission Committee. There was read a schedule from the Rev. J. R. McLeod, of Sault Ste. Marie, containing the following figures, viz.: The number of families in connection with the congregation is 22; communicants, 30; amount contributed per Sabbath, \$4.80½, or \$250 per annum. On motion of Mr. Straith it was resolved: "To recommend the Home Mission Committee to continue the grant to Sault Ste. Marie, especially in view of the effort now made to wipe out the debt on the church edifice there, and with the hope that the congregation will be able henceforth to increase their proportion of the missionary salary. It was agreed that it be left with the Convener of the Home Mission Committee of the Presbytery to correspond with Riversdale and Ennis-killen, with the view of making arrangements with them as to the manner in which they are to be supplied for the next three months." It was left with the Session of Salem congregation the supply of their pulpit for the next three months. Mr. Blair reported that he had preached and moderated in a call at Chesley on the 18th ult., and that the call came out unanimously in favour of the Rev. John Ferguson, probationer. The salary promised is \$800, to be paid quarterly. The call was sustained and forwarded to Mr. Ferguson. There was read a petition from Mr. Joseph Whytock complaining of the Session of Westminster Church, Teeswater, for declining to give him a certificate of membership. Owing to an irregularity in the manner of presenting the petition it was not considered, but Mr. Whytock was instructed as to the proper mode of procedure in the matter. Mr. McLennan, Convener of the committee appointed to prepare a deliverance anent the Sabbath School Convention held at Paisley in July last, read a very able and excellent deliverance, for which the committee and especially the Convener was thanked. The deliverance was ordered to be inserted in the local papers. Mr. Straith (Convener), Mr. Tolmie and Mr. Gourlay, ministers, and Mr. McBride, elder, were appointed a committee on statistics, to report thereanent at next meeting of Presbytery. It was agreed to instruct all the congregations of the bounds to hold missionary meetings, each Session to be allowed to make arrangements for their own meetings. It was resolved to consider the remits of General Assembly at the next meeting and at the first sederunt of the second day. Messrs. Anderson, McLennan and Forbes were appointed a committee to prepare questions for Presbyterial visitation of the congregations of the bounds, to be submitted at next meeting. The next meeting of Presbytery is to be held at Port Elgin, on the 16th December, at two o'clock p.m.—A. G. FORBES, Pres. Clerk.

HOME MISSION FUND.

MR. EDITOR,—The following resolution was adopted at the meeting of the Home Mission Committee held last week in Toronto:

Whereas, the indebtedness of the Fund at this date is the sum of \$23,000, and there are claims upon the Fund which the Committee are, by the instructions of the General Assembly, required to pay as preferential claims, which, with the present indebtedness, will exhaust the entire income expected by the Committee for the year, the Committee resolve not to proceed in making any appropriations for the next six months, the claims for which, as sent by Presbyteries, amount to about \$12,000; but to adjourn until the last week in March next, and then to meet to distribute among the various Presbyteries of the Church, in respect of mission work and supplements during the six months then past, such moneys as the liberality of the Church may by that date have placed at the disposal of the Committee; provided always, that the Committee may meet at an earlier date, if the Convener see cause.

Copies of this resolution will be sent to every minister of our Church in Ontario and Quebec, and to the Clerks of Presbyteries, for such action as they deem best. Meanwhile let me say that we have reached a very grave crisis in our mission work, and unless the funds are replenished forthwith, our cause must be abandoned in many hopeful districts. In face of the Assembly's instructions, that the receipts and expenditures must be equalized, there seemed to the Committee no other alternative than the above.

W. M. COCHRANE.

MEETING OF H. M. COMMITTEE.

At Toronto, and within the Deacons' Court Room of Knox Church there, on Tuesday, the 7th day of October, 1879, at two o'clock in the afternoon, the Home Mission Committee (Western Section) of the Presbyterian Church in Canada, met and was constituted with prayer. Rev. W. Cochrane, D.D., Convener, in the chair. Every member of the Committee was present.

The minutes of the meeting of the Committee held in Ottawa on 19th June last were read and sustained.

CLAIMS FOR THE PAST HALF-YEAR.

The claims of the respective Presbyteries in Quebec and Ontario, for services rendered in supplemented congregations and mission stations during the past six months were considered, and the following sums ordered to be paid as soon as funds are forthcoming to enable the Treasurer to do so:

Pres. of Quebec.....	\$610 00	Pres. of Saugeen.....	\$231 00
Montreal.....	1073 00	Guelph.....	47 85
Glengarry.....	200 00	Hamilton.....	622 00
Ottawa.....	813 50	Paris.....	128 00
Lanark & Renfrew.....	814 00	London.....	1095 00
Brockville.....	367 00	Chatham.....	324 00
Kingston.....	1433 60	Stratford.....	25 00
Peterborough.....	399 30	Huron.....	204 84
Whitby.....	75 00	Maitland.....	139 50
Lindsay.....	389 00	Bruce.....	757 00
Toronto.....	649 00		
Barrie.....	1528 55	Total.....	\$12239 39
Owen Sound.....	313 25		

It appearing that several of the supplemented congregations and mission stations have neglected to contribute to the Schemes of the Church, the Committee resolved that none of the claims made for the past six months for supplemented congregations that are not contributing to the Schemes be paid until the Treasurer receives from such congregations a contribution to the Home Mission Fund. The Committee further resolved, that the attention of Presbyteries be directed to the injunction of the Assembly requiring mission stations to contribute to the Home Mission Fund.

MANITOBA.

A letter was read from Rev. D. Ross, dated Selkirk, Manitoba, 27th September, stating that he and his family had reached that point on their way to Prince Albert, but, that owing to ill-health and other causes he had been unable to proceed farther, and forwarding medical certificates from Doctors Young, Agnew and Henderson.

The Committee resolved to express their deep sympathy with Mr. Ross in the painful circumstances in which, in the Providence of God, he is placed, and in relieving him from his appointment as missionary to Prince Albert, do so in the hope that ere long his health may be fully restored, and that another sphere of usefulness may be opened up for him in the Master's vineyard.

The following were appointed a Committee to arrange the financial matters connected with Mr. Ross' mission: Hon. A. Morris, Convener; Rev. G. Bruce and Mr. T. W. Taylor.

REPORT OF PRESBYTERY AND RECOMMENDATION.

Mr. D. C. Johnston, lately of Prince Albert, and Mr. A. Bell of Portage la Prairie, being present, addressed the Committee as to the present condition and future prospects of the work in Manitoba.

There was laid on the table and read a report from the Home Mission Committee, of the Presbytery of Manitoba, containing a number of recommendations adopted by that Presbytery. These were considered *seriatim* by the Committee with the following result:

1. It was agreed to empower the Presbytery of Manitoba to re-engage Messrs. J. S. Stewart, J. Scott, H. J. Borthwick, S. Donaldson, S. Polson, and J. Duncan for six months from 1st October, 1879.
2. Owing to the state of the Fund the Committee regret their inability at present to entertain the application to appoint Mr. Johnston to Nelsonville.
3. For the same reason the Committee are unable to appoint missionaries for Beautiful Plains and Upper Little Saskatchewan districts.
4. It was agreed to sanction the temporary appointment of Mr. Duncan to Prince Albert, and to pay him while labouring in this field at the rate of \$600 per annum from the funds of the Committee, the balance of his salary to be made up by the people in the field.
5. The Committee agreed to grant Little Britain and Selkirk \$300 per annum for a settled minister, provided the balance of his salary is contributed by the people.
6. The Committee express their gratification that the Presbytery have been able to secure the services of Rev. G. Roddick at Great Valley, Assiniboine; Rev. D. McRae at West Pembina Mountains, and Mr. Copeland, Catechist, at Shoal Lake, N.W.T., without expense to the Home Mission Fund.
7. That in regard to the claim made for a balance due Mr. Straith, the Committee delay action as the amount of the claim is not specified nor any particulars given in regard thereto.
8. It was agreed to refund Messrs. Robertson, Hart, and Bryce the sum of \$123, advanced by them to Mr. J. S. Stewart, for mission services rendered about three years ago.
9. The Committee decline to sanction the payment by the Presbytery of \$250 out of the money collected by Rev. D. Ross, to Mr. Duncan for repairs on the school-house at Prince Albert, the money not being collected for this purpose.
10. The application for a second missionary, unmarried, for the Canada Pacific Railway Line, whose entire salary (\$1,000) is to be paid by the people was referred to the sub-committee.
11. The Committee declined to entertain the claim of the Presbytery for \$100, arrears due Mr. J. Scott of Emerson, etc.
12. The Presbytery in their last draft having included sums for mission services rendered by Messrs. McGregor and Grant, it was agreed to decline payment of these claims on the ground that the Committee has never sanctioned the

appointment of these labourers and assumed no responsibility in connection therewith. It was further agreed to instruct the Treasurer to deduct the amounts asked for these gentlemen from the claims of the Manitoba Presbytery.

The following were appointed a Committee to consider the whole subject of the working of the mission field in Manitoba, and the salaries of missionaries who may be hereafter appointed to that Presbytery, to report at the March meeting of the Committee: Messrs. King (Convener), Bruce, Taylor and McRae.

THE LATE DR. TOPP.

On motion of Mr. J. M. King, seconded Mr. D. J. Macdonnell, the following resolution was adopted: The Committee agrees to suspend its sitting from twelve to four o'clock on Wednesday afternoon, to enable its members to attend the funeral of the Rev. Dr. Topp, and in doing so it desires to record its deep sense of the great loss sustained by the Presbyterian Church in Canada by the removal of one so wise in council, so indefatigable in labour, so consistent in life; and to tender its sympathy to the bereaved family.

SUB-COMMITTEE.

The following is the sub-committee to attend to all matters requiring action prior to the next meeting of the Committee: Dr. Cochrane, Messrs. King, Macdonnell, Warden and Taylor.

STATE OF THE FUND.

The Convener reported the state of the fund at this date as follows:

Expenditure from 1st May to 1st October, 1879, including balance against the Fund at 1st May.....	\$16,000 00
Claims of Quebec and Ontario Presbyteries for past six months, passed at this meeting.....	12,240 00
Total expenditure and liabilities to 1st October, 1879.....	28,240 00
Receipts from 1st May to 7th October, 1879.....	5,310 00
Balance against the Fund 7th October, 1879.....	\$22,930 00

The Committee adjourned at half-past ten o'clock on the evening of Wednesday, 8th October, and the meeting was closed with the benediction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIII.

Oct. 26, } FAITH AND WORKS. { James ii. 14-26.
1879.

GOLDEN TEXT.—“For as the body without the spirit is dead, so faith without works is dead also.”—James ii. 26.

HOME STUDIES.

- M. Gen. xv. 1-21.....The faith of Abraham.
- T. Josh. ii. 1-24.....Rahab and the spies.
- W. Rev. iv. 1-25.....Abraham justified.
- Th. Gal. iii. 1-29.....Justification by faith.
- F. Ps. xv. 1-5.....The citizen of Zion.
- S. Jas. i. 16-26.....Pure religion.
- S. Jas. ii. 14-26.....Faith and works.

HELPS TO STUDY.

It is not known with perfect certainty which James it was that wrote the epistle which contains our lesson.

James the brother of John has by some been regarded as the author, but it is now generally agreed that the fact of his early death, recorded in Acts xii. 2, renders it impossible that he could have written this epistle as it contains allusions to matters belonging to a later period in the history of the Church.

James the son of Alphaeus is by most critics considered to have been the writer. He was one of the apostles, was the leading man in the church at Jerusalem after the death of James the brother of John, and is supposed to have been identical with that James whom Paul (Gal. i. 19) calls “the Lord's brother.”

The epistle was written to Jewish Christians scattered throughout the Roman Empire, and not to any particular church, and on that account it is headed “The General Epistle of James.” Its chief object is to correct the error of those who were resting confidently in the fact of possessing the law without realizing the necessity of a holy life, and to insist on the doctrine that where living faith is there will also be good works; and it is this doctrine that is especially taught in our present lesson.

It may be taught under the following heads: (1) *The Uselessness of an Empty Profession*, (2) *The Proof of Faith*, (3) *Justification*.

I. THE USELESSNESS OF AN EMPTY PROFESSION.—vers. 14-17.

It is an emphatic negative that the inspired writer places before us in verse 14: **What doth it profit, my brethren, though a man say he hath faith and have not works? It profits nothing—it is useless.** We are not told here that true faith can exist without good works, neither are we taught that a person can do good works without having faith. The word “say” in this verse is an important one and should not be overlooked. If a person says that he has faith, and has nothing to shew for it, then the sort of faith which that person has is a useless faith. Further on in the lesson it is spoken of as a “dead” faith, that is no faith at all.

Can faith save him? Another strong negative. It is not real faith, however, that is condemned here, but the thing that the false professor calls by that name and claims to have. Such faith cannot save.

The apostle then proceeds to shew by a very apt illustration that saying will not do instead of doing—that however good words may be in their own place, they will never do in the place of deeds. The profession of those whose faith has not led to obedience is as hollow and vain as the words **depart in peace, be ye warmed and filled** would be if ad-

ressed to the destitute by way of supplying their wants. The one, as well as the other, is mockery.

II. THE PROOF OF FAITH.—vers. 18-20.

James does not teach in verse 18 that it is possible for one person to have faith without works and for another to have works without faith. What he teaches is that the person who says he has faith, but has no works whereby to shew that faith, is in reality destitute of faith; whereas he who has works—he who renders a willing obedience to God's commandments—does not need to proclaim his faith by words, for his deeds shew it. **Shew me thy faith without thy works; you cannot do it; there is no other way of shewing it; you have not got any faith although you say you have.**

The person who is represented as saying “I have works” must have had faith, for he is afterwards represented as saying “I will shew thee my faith by my works.”

Saving faith is something more than mere belief in the existence of God and of Christ. Regarding verse 19 the “Westminster Teacher” says: “Thou, *i.e.*, the man whose faith is without works. It is not now some supposed person who addresses this man, but the apostle himself. **Believest, *i.e.*, theoretically, with the head. That there is one God.**—The apostle is addressing a professedly Jewish Christian, or convert from Judaism to Christianity, and Jews and Christians alike held to monotheism or belief in one God. **Thou doest well, *i.e.*, so far.** This is good as far as it goes, for it is necessary. But how lamentably it falls short of true Christian faith, is terribly manifest by what follows. **The devils.**—Better and literally, “demons,” evil spirits. There is but one Devil, the prince and leader of these demons. **Believe and tremble.**—Their belief does nothing for them. Yea, rather, it is their very belief that intensifies their misery. Their condition is the worse for the very faith they have without works. There is intense significance in the Greek word here rendered tremble. It means, literally, to be rough with bristling points, and is applied to a field with ears of grain, to an army with spears. When spoken of persons, it indicates a horror, with the hairs standing on end. Where true faith is it will produce love and service; a cheerful obedience to God's commands; a strict attention to all Christian duty; and earnest effort for the advancement of Christ's kingdom.

III. JUSTIFICATION.

There is an apparent difference—to some even a contradiction—between James' statement of justification and the Pauline doctrine of justification by faith; but there is no contradiction, and even the difference is only on the surface. James, throughout the passage which forms our lesson, admits faith as the only possible basis and root of good works; Paul insists on good works as the fruit and test of faith quite as firmly as James does. When everything is taken that both apostles wrote on the subject it will be found that they agree. The doctrine of justification by faith is not peculiar to Paul although it is called Pauline. It is taught throughout the scriptures; and James neither denies it nor teaches a different Gospel.

But James distinctly says that Abraham was justified by works. Well if he was he had whereof to glory, but not before God. It was before men that he was justified by works.

Our works—our character and conduct—are all that we have to prove to ourselves or to our fellow-men that we are justified. It is God alone that knoweth the heart. Faith is invisible to the human eye, and works are but the visible embodiment of it. There is nothing for it but to repeat James' triumphant question, “Shew me thy faith without thy works and I will shew thee my faith by my works.”

The Secretary of the Central Evangelical Society of Paris says that, if that Society had the means, it could establish a new Protestant church in France every week. It is a pity that more interest is not displayed in the work of evangelizing France. Everything is favourable to success in such an effort now; and the opportunity may be lost because of negligence.

MEETINGS OF PRESBYTERY.

- WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.
- OTTAWA.—On Tuesday, Nov. 4th, at three p.m.
- LONDON.—In First Presbyterian Church, London, on Tuesday, November 18th, at two p.m.
- BARRIE.—At Barrie, Tuesday, 25th November, at 11 o'clock a.m.
- TORONTO.—On the first Tuesday of November, at 11 o'clock a.m.
- SAUGEEN.—In St. Andrew's Church, Mount Forest, on the 16th December, at eleven a.m.
- MAITLAND.—At Brussels, on Tuesday, Oct. 28th, at eleven a.m.

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

In Bowmanville, on Sabbath, Oct. 5th, the wife of Mr. M. A. James, publisher of “The Canadian Statesman,” of a son.

MARRIED.

At the residence of the bride's father, Perth, Ont., on Oct. 1st, by the Rev. W. Burns, Thomas Irving of Montreal, to Alma Hall, eldest daughter of Mr. J. G. Campbell.

DIED.

At Pakenham, on Sabbath morning, 28th ult., Elizabeth, daughter of Mr. James Dunnet.

At Vaughan, Ont., Aug. 25th, in her 82nd year, Isabella Archer, widow of the late Wm. Scott, formerly of Ingersoll. “Fallen asleep in Christ.”

OUR YOUNG FOLKS.

LITTLE.

Hast thou little? Be content;
It is more than many have;
Joy in little makes it much,
And will help thy soul to save.

Canst do little? It's enough;
Do it well and let it be,
It will count as much as more,
When thy Judge requires it thee.

Little talent well improved,
Little service rightly done—
Be it all thy Master asks,
Brings the victor's palm and crown.

Hopeful, gladsome, humble, too,
In thy toiling find thy rest,
And the little toils of time
Shall forever make thee blest.

WORDS TO YOUNG PEOPLE.

COURTESY.

LITTLE girls, do you ever think about the meaning of words? This word now, *courtesy*, has something about it, which girls and women ought to care for very much indeed. You know that hundreds of years ago in Europe, and in many heathen countries now, women are not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have little daughters in their home.

Gradually, in the Middle Ages, woman came up from a state of barbarism, and the clergy and the poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts, wore beautiful robes of stuffs called samite and camelot, and gave medicine to the sick. She learned surgery too, and when the soldiers and knights came home from battle wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everybody treated her politely, and the sort of manners which then came to be popular in place of the old roughness and rudeness took the general name of *courtesy*.

The Bible bids us to be *courteous*. Do you want to know the highest and loveliest style of courtesy, which you can practise at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honour preferring one another." Suppose you try to live with those words for your motto, say, for a whole week to come.

BORROWING.

Have your own things. Accustom yourselves to being careful to keep on hand your own stock of writing-paper, pens, pencils and India-rubber. Do not depend on mamma's work-basket for a thimble or needles, nor on her bureau-drawer for ruffles and handkerchiefs. Do not consider that you have a right to borrow papa's knife, nor to make a foray on Brother Tom's room for strings and wrapping-paper. Everybody should be independent of the home world, so far as some personal belongings are concerned. If you allow yourselves to form the habit of going here and there with "Please lend me this," and "Do oblige me with that," you will often annoy people who are too polite to show their

feelings, and you will sometimes incur mortifying refusals. It is usually much better to do without the use of an article, than to borrow it. This is especially true of things to wear. There are girls who put on their sisters' hats and aprons quite indiscriminately. There are boys who never have a collar in their box, nor a tie that isn't a perfect string, and not fit to be seen.

Remember that a very wise man has told you, "The borrower is servant to the lender." This has many meanings, or, rather, the meaning of it makes itself plain in many ways, as you go on in life. You will have a truer self-respect if you decide that you will, so far as you can, stand on your own feet, and not borrow you neighbour's crutches.—*Margaret E. Sanyster.*

HARVEST.

THE grain harvest is over, and everywhere may be heard the sound of the threshing-mill. The quantity and the quality of the grain is the general topic; all "guessing" on that subject gives place to the hard matter of fact; 'tis certainty now; the grain winnowed and fit for the market is so many bushels to the acre, and no more. An abundant harvest fills the heart with gladness, the mouth with laughter, and the tongue with singing.

Another harvest is coming, in which we are all deeply concerned. The whole world is the field to be reaped, its inhabitants the grain. The Proprietor has arranged to employ the angels as His reapers and binders, and has already arranged the order in which the binding shall be done. First the tares are to be bound in bundles for the burning. The tares grow with the wheat, but the wheat must not be bound with the tares. Second, the wheat will be gathered into the barn.

Now, seeing every one of you would like to be wheat, you had better bestir yourselves, consider your ways, repent of your sins, accept the Lord Jesus as your Saviour, and consecrate yourselves to Him. "This is the day of salvation." "He that believeth shall be saved." What a glorious harvest the SAVED shall know. "Angels shall shout The Harvest Home."

NO!

MANY years ago, a young man whose name has since rung through the land, was sitting at table, in what was counted "first society." It was almost his entrance into the charmed circle; for he was poor, of obscure birth, a shoemaker by trade, the son of a dissipated, degraded man; and without education, except so far as his own earnest, persevering effort had obtained it. But he was rich in integrity, courage, and reliance on God; and with the strength that is only given through right principles of life, he had made his way amidst difficulties such as you who read this can hardly dream, and set out on a career of true, noble manhood.

At that time, it was a universal custom to put wine on the dinner-table when guests were invited; it was regarded as only common courtesy to offer it even to callers. Ministers drank it; the most respectable people of all

classes, who could afford the expense, were in the same habit.

The host himself asked the young man to take wine with him. It was counted a rudeness to refuse.

Was it an easy thing, think you, for him, then and there, to say No?

But he had temperance principles. He had seen, yes, bitterly felt, in his childhood's home and his opening manhood, the evil of intemperance; and he knew that it was the one glass at dinner that began the downward tendency; that without the beginning, the terrible conclusion would never be reached; and believing in total abstinence as the only sure safeguard for others and himself, he would not sanction by his act, however trivial it might seem, the violation of that principle. Cost little or much, cost favour or feeling, he would be true.

"No," he said courteously, quietly, but firmly, "I never take wine."

Bravely, resolutely, has he maintained his ground through after-years, up to this time. That victory made every subsequent one easier. On the side of temperance, humanity, right, and God Himself, Henry Wilson firmly stands. Like him, boys, learn to say, NO!

KNOWN BY HIS WALK.

AS two gentlemen were entering a railway station one day, they met a stranger just leaving it. After passing him, one remarked, "That man has been a soldier, I know by his walk." "Well," said the other, "I thought he must have been from his politeness. Did you notice how gracefully he saluted us as we looked at him?" "That is just as it should be," returned the first gentleman; "a soldier in plain clothes should be the same as though he were in uniform. His *behaviour* should ever identify him as a true soldier, wherever he is."

The above remarks are worth remembering, because they point out a great truth; one that is applicable to all, even the children. None are so young but their walk may unmistakably point out as soldiers of the Lord Jesus Christ. In the service of the Master there are burdens and crosses for every one.

These should be borne in such a manner as to show without doubt of whom we learned to bear them.

God's Word tells us that "Even a child is known by his doings." How true this is, and how easy it is to point out the true soldier among the "little folks," by his doings. See those boys. How differently they treat that old gentleman whom they meet. One, rudely hallooing, jostles by without appearing to notice him, while the other bows very pleasantly as he passes. At home, also, it is readily seen which is the good boy and the true soldier; the one who is kind to his brothers and sisters, and courteous to his parents.

By his behaviour toward all, the last boy wins a place in their affections, and grows up a good man, worthy of the confidence of every one; while the first is shunned by all good people on account of his rudeness, and he grows up a rough man, uncultivated in his manners, and disorderly in his walk. Let each strive to live so that his walk may prove him to be a good soldier of the Lord Jesus Christ.

Market Reports.

TORONTO, Oct. 15. STREET PRICES.—Wheat, fall, per bush, \$1 14 @ \$1 15.—Wheat, spring, per bush, \$1 10 @ \$1 13.—Barley, per bush, 56c @ \$0 63.—Oats, per bush, 35c @ 36c.—Peas, per bush, 60c @ 64c.—Rye, per bush, 50c @ 58c.—Dressed Hogs, per 100 lbs, \$6 00 @ \$6 25.—Beef, hind quarters, \$0 00 @ \$0 00.—Beef, fore quarter, \$0 00 @ \$0 00.—Mutton, per 100 lbs, \$0 00 @ \$0 00.—Chickens, per pair, 25c @ 50c.—Ducks, per brace, 45c @ 60c.—Geese, each, 40c @ 70c.—Turkeys, 75c @ \$1 70.—Butter, lb rolls, 18c @ 20c.—Butter, large rolls, 11c @ 12c.—Butter, tub dairy, 15c @ 16c.—Eggs, fresh, per dozen, 14c @ 15c.—Eggs, packed, 11 @ 12c.—Apples, per brl, \$0 75 @ \$1 50.—Potatoes, per brl, \$0 90 @ \$1 00.—Onions, per brl, \$1 50 to \$2 00.—Hay, \$7 00 to \$7 00.—Straw, \$6 00 to \$6 50.

WHOLESALE PRICES.—Flour, f.o.c, Superior Extra, \$5 25 to \$5 30 Extra, \$5 10 to \$5 20; Fancy \$5 10 to \$5 20; Spring Wheat, extra, \$5 00 to \$5 10; No 1 Superfine, \$0 00 to \$0 00.—Oatmeal, \$4 05 to \$4 20.—Cornmeal, small lots, \$0 00 to \$3 00.—Cheese, in lots, 5c to 7c; Cheese, in small lots, 6c to 8c.—Pork, mess, per brl, \$12 50 to \$13 00; Extra prime, per brl, \$00 00 to \$00 00.—Bacon, long clear, 6 1/2c to 7c; Bacon, Cumberland cut, 6 1/2c to 7c; Bacon, smoked, 7 1/2c to 8c; Bacon, spiced roll, 9c to 10c.—

CURED OF CONSUMPTION. Lovelaceville, Ballard Co., Ky. Messrs. Craddock & Co.: Gentlemen,—Please send me twelve bottles of *Canabias Indica*, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of Consumption some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles. Respectfully, J. V. Hull. N.B.—This remedy speaks for itself. A single bottle will satisfy the most sceptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty-four hours. \$2.50 per bottle or three bottles for \$6.50. Pills and Ointment, \$1.25 each. Address, CRADDOCK & CO., 1032 Race st., Philadelphia.

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