



# British American Presbyterian

## Contributors and Correspondents.

### Causes of Vacancies.

DEAR SIR,—The remarks of "Another Elder," given in your last issue, on the above subject, I note, and beg room for a concluding word of explanation. This I deem necessary, as the position in which I placed me, and determines to leave me, as intimated in his last communication, is not altogether favorable to the maintenance of that mutual respect which he declares may subsist between us.

In answer to my challenge, and as proof that in a previous statement I charged country ministers with love of gain, he says:—"Did you not introduce, to quote your own words, a wily proselytizer, and make him, so to speak, in many instances not unsuccessfully, to persuade vacant congregations that the ministers of their communion were only hiring shepherds, who embraced every favorable opportunity of change for purposes of gain?" Most certainly I did, and in the statement I made I only spoke of what I have personal knowledge of, that such representations are used, and used successfully, in drawing away members from the Presbyterian communion. For proof of the existence of such proselytizers, and the character of their work, here and elsewhere, I refer my brother elder to the Report of the Committee on the State of Religion, given in the Appendix to the Acts and Proceedings of the 24th General Assembly of the C. P. Church. If he is not satisfied with this, he can obtain my address from the Editor of this paper, when, on application, I shall be glad to furnish him with further particulars, and also with references, in order that he may judge for himself whether the representations I make are worthy of credence or not.

Long, however, in so far as personal experience is concerned, may such characters be "mythical" to my brother, but let him cease throwing bricks at his neighbor who finds them bona fide adversaries; nor even seem to extenuate a state of matters which has already sufficiently disgraced the Presbyterian Church, and furnished the enemy with a most effective weapon of attack.

So far as I can understand the metaphorical allusions employed by my brother, he believes that, in my haste to attach blame to ministers, I have wilfully overlooked the true cause of vacancies, and travelled out of my way in order to accomplish a malicious, one-sided purpose.

I beg to assure my friend that I have no sympathy with those who delight to feast on the shortcomings of ministers, but I have equally little with men who make a business of trafficking in the sins of members. The interests of ministers and members are one and the same, the obligations they owe to each other mutual, and the manner in which these relative duties are discharged, affects most powerfully the Christian character and life of each other. Where a liberal sympathy is manifested on the part of members to their minister, the reflex influence of that sympathy will return to their own bosoms, richly laden with blessing, and if a different spirit obtains, different results are sure to follow. The same principle, I believe, holds good as regards the discharge of pastoral duties, for whatever the character of a pastor's ministrations may be, the impress will be stamped on the hearts of his flock, the volitions of which, in the direction of liberality and every other Christian grace, whether liberally or the reverse, are in no small degree influenced thereby.

Entertaining these views and believing that the causes of vacancies, the above mentioned principles would apply, I gave to your readers my first communication, dissenting from the unqualified exemption of Ministers from blame, claimed for them by your correspondent, whose article on Vacancies appeared in the B. A. P. for August 1, and which I wish added to the list supplied by my brother elder, for the judgment of your readers. I have spoken my mind frankly in order that my friend whose goodwill I am anxious to retain may see on what a small foundation rests the charge of "shootings and the corner," levelled at me in his last communication, and also to clear the way of apprehensions which might be, should I again have occasion to cross the trail in his further consideration of the Causes of Vacancies."

A COUNTRY ELDER.

Honest, plain words best pierce the ear.—Shakespeare.

## Opening of the New Presbyterian College.

The opening of this elegant and commodious building took place on the evening of Monday, 28th inst. Rev. Principal MacVicar, L.L.D., presided. Representatives from nearly all the Protestant denominations in this city were present. On the platform we noticed, among others, Rev. Taylor, Hon. Justice Torrance, Rev. Dr. Jenkins, Rev. Dr. Douglas, J. W. Dawson, L.L.D., Rev. Mr. Chapman, Rev. Dr. Cornish, Rev. Principal Cavan, of Knox College, Toronto, Rev. Prof. Murray, Rev. Prof. Campbell, Rev. Dr. DeSola, Rev. Mr. Lafleur, Rev. Mr. Wells, Rev. Prof. Ducloux, Rev. A. Young, Valleyfield, Rev. J. Watson, Huntingdon; Rev. R. Campbell, Rev. Dr. Burns, Rev. J. M. Gibson, Rev. Mr. Fortin, Trinity Church; Rev. A. McNish, B.D., Cornwall, Ont.

Rev. Principal MacVicar read letters from the following, expressing their regret at not being able to be present: The Bishop of Montreal and Metropolitan, Rev. Principal Cook, of Morris College, Quebec; Rev. Principal Snodgrass, of Queen's College, Kingston, Rev. Dean Bond, Rev. Canon Bancroft and Rev. M. Henderson.

The Hall was crowded to excess, large numbers being unable to obtain standing room. The meeting was opened by singing the Hundredth Psalm, and prayer by Rev. Dr. Burns. Principal MacVicar then proceeded to deliver the following opening address:—

Ladies and Gentlemen—The happy circumstances under which we meet to-night require from me a few sentences regarding the origin and progress of this College. The Synod of the Canada Presbyterian Church, having resolved to establish a Theological College here, and a charter having been obtained, the three Presbyteries of Montreal, Ottawa, and Brockville were set apart for the support of the institution. The work of instruction was commenced in the winter of 1867, under the care of the Rev. Messrs. Gregg and Atkin, each delivering lectures during three months. Since then till to-night our classes have been held in rooms generously granted free of expense, in the basement of Erskine Church. In 1868 I was appointed Professor in the College, and accepted the office, leaving for this purpose one of the strongest congregations in our church. It is not surprising that the work was looked upon as purely tentative when you remember that we set out amid the openly expressed doubts and fears of not a few, with a mere handful of students, with no library, no scholarships, no endowment, no buildings, and only one professor.

### WHAT HAS BEEN ACCOMPLISHED.

After five years of arduous toil we find ourselves in possession of assets amounting in all to between eighty and ninety thousand dollars. We have a library of over five thousand volumes; twenty scholarships of the value of from \$50 to \$60 each; two medals, one in gold, founded by the students last session, and the other in silver, founded by A. Sandham, Esq.; and an endowment fund of twenty-four thousand dollars. We have three professors and the services of an able lecturer and tutor. We have 40 students and 17 graduates; and to-night we rejoice in taking possession of this beautiful and commodious building, of which I shall say more presently. We train men speaking English, Gaelic and French, special provision being made for the education of the last named, so as to fit them for missionary service throughout our country. Our students come from all parts of the Dominion, and some recently from the United States and Scotland. They are graduates in Arts of Toronto University, Queen's College, Kingston; McGill College, and other similar institutions. As to their talents and literary attainments, suffice it to say that a reasonable number of them have taken the English honors in their Arts Course, and I can speak confidently of their devotion and success in their Theological studies.

### MISSIONARY REPORTS OF THE WORK.

In this connection I have to mention the pleasing fact that ere long several of our young men will, by the grace of God, be working in the foreign field. Equally important is our French missionary work, which is now beginning to be better organized and understood. One of our French students is on the list of graduates, and now labors in New Brunswick and Nova Scotia in connection with the Presbyterian Church there, which church I hope soon to see united with our own. The missionary spirit of all with our own. The missionary spirit of all our students manifests itself in various ways; such as the formation of a missionary society, among themselves, which sustains five or six missionaries annually during a five or six months, and I could point in and around our city where the labors of professors and students are having a most favorable effect. When this College was projected I was one of those who argued that its usefulness would prove most beneficial to the Eastern portion of the Church. In confirmation of the correctness of this view, I am now able to state, in addition to what has been referred to, that five of our graduates are already settled within this Province, including the French Missionary in Nova Scotia; and I have no doubt that others of our young men will follow their good example. With

these facts before you, I ask how far the expectations originally entertained have been realized? Was it not a good thing to have established this College; and would it not have been far better for our Church and the Dominion had it been established fifteen or twenty years ago? But I shall not enter upon an apology for our course, which is now too plain to require such, and which is being followed by other Christian denominations.

### OUR RELATION TO MCGILL COLLEGE.

It would be improper, and even ungrateful, on such an occasion as this, to overlook the many advantages which we enjoy, and which are open to all other denominations, from affiliation with McGill College. Its library, museum, scholarships, exhibitions, medals, and lectures are open to our students. Specially should I mention the facilities afforded them for the study of Hebrew and Oriental—languages which usually have to be provided by the Theological Seminaries at their own expense.

### OUR NEW BUILDINGS.

It is unnecessary for me to attempt a description of the beautiful, substantial and commodious buildings in which we are assembled, and which you see for yourselves. It is sufficient to say that through the skill, taste, and fidelity of our architect and contractors, it more than satisfies our expectations. It contains accommodation for our library and classes, and comfortable studies and dormitories for our students. That we are not mistaken in making provision for young men in this respect is shown by the fact that every room we have is now occupied, while some of our men are still boarding beyond the College buildings; and I feel sure that I can safely say for all students within these walls that they rejoice to-night that the thing to which some of them have looked forward for five years is now realized; that they greatly appreciate what has been accomplished, and address themselves to their work with renewed vigor, feeling that we offer them as great advantages, and at less expense, than they can enjoy—I shall not say in Canada, but on this continent. These buildings and grounds cost \$48,100. The amount subscribed is \$38,350, of which \$21,600 has been paid. The amount already paid to contractors is \$30,000, being \$8,400 in excess of the amount as yet received by the Treasurer. From the state of our funds it is plain that subscribers who have it in their power to pay earlier than stipulated on the list will confer a favor by doing so. Until this is done we shall be obliged to make payments on an interest account, and thus increase the total cost. In this connection it gives me pleasure to acknowledge the generous contributions given us by persons of various denominations, and especially by our friends of the American Presbyterian Church in this city. I cannot refrain in this public manner from presenting an expression of admiration and grateful thanks on behalf of the professors and students to all the members of the College Board for the energy and dispatch with which they have carried forward this work to a successful completion; and it is but right to say that we are under special obligations to Mr. Warden King, our Treasurer; Messrs. D. Brown, J. Watson, J. Stirling, Secretary; and to the members of our Finance and Building Committees for the valuable time, efforts, and thought which they have expended in the work of the Church. By the blessing of God there has been no accident, interruption, or conflict of opinion in carrying forward our undertaking and I believe the contractors have performed their engagements in a faithful manner, and handed over a building of which they need not be ashamed.

### WHAT IS STILL REQUIRED.

Our classrooms, &c., are not yet properly furnished; the library has room for many additional volumes. Not long ago I invited some one to send us Appleton's edition of the Greek and Latin fathers; it still wants it. Will some one signalize our entrance into this building by placing this unique treasure within our reach? In our plans, as originally prepared by Mr. Hutchinson, there appears a library hall large enough to accommodate friends who may wish to meet with us, as is done to-night; also further conveniences for students, and rooms for a resident Dean. Our present rooms are all occupied, and the accommodation will be insufficient to meet the increase we expect. Will some one set an example of liberality worthy of our merchant princes, of our Church and cause, by completing our original plans.

### WORK TO BE DONE WITHIN THESE WALLS.

In closing, the speaker said. Here we are to teach the higher of all sciences—that of God-man. We are to train men to preach the Gospel, to expound and defend the Word of the living God, to seek to save souls, and to edify the saints. Here are to grow up our fostering care home and foreign missionaries, and pastors of our churches. Here we are to offer, in these days of doubt and vacillation, uncompromising resistance to all forms of error. While cherishing and teaching the broadest charity, you may expect us to be thoroughly intolerant of all that would rob us of God's truth, and jeopardize the souls of men. We do not think it an impertinence or contrary to common sense, revelation, or Christian etiquette to defend and announce our creed, and to ask others to do the same. The fact is that every man has a creed of some sort; and if it is good, and if he is honest and clear-headed enough to give it expression, we can see no reason why he should put his light under a bushel. We shall not fully stand in the way of the onward march of intellect, and shall seek to help, and not to hinder, the theological and scientific investigations of our sorts, but as none of the articles of our faith have yet been annihilated by the persistent efforts of modern skepticism you may expect to find us firmly and resolutely

standing by the old creed as worthy of all acceptance, and full of vitality and power, because containing the truth of God. We will not, however, discourage free thought in the proper sense of the term, in the sense in which it was defined by that distinguished statesman, the Right Hon. W. E. Gladstone, in December last. He said, "Saint Paul, I suppose, was a teacher of free thought, when he bade his converts to 'prove all things'; but it seems he went terribly astray when he proceeded to bid them 'Hold fast that which is good'; for he evidently assumed there were something by which they could hold fast. And so he bade Timothy to keep that which was committed to his charge; and another apostle has instructed us to 'earnestly contend for the faith which was once delivered unto the saints.' But the free thought of which we now hear so much seems too often to mean thought wrong and vagrant, more than free; like Dros in the ancient legend, drifting on the seas of Greece, without a root, a direction, or a home."

Ladies and Gentlemen, I feel deeply the responsibilities resting upon professors and students in those days of unrest and unbelief, and in view of this let me present the Apostle's request, "Brethren, pray for us." Much depends, under God, upon you and upon us. I rely with confidence upon your continued kindness and generosity to sustain and extend this great and fundamental work of the Church. Much has already been accomplished, and the future seems bright with hope and promise. Six, or even three years ago we could not venture to predict what we to-night realize. But "The Lord hath been mindful of us," and let us devoutly say, "Not unto us, not unto us, but to His name be all the glory."

After reading of the Scriptures by Rev. Mr. Gibson the chairman called upon

Rev. Dr. Taylor, who in a few words expressed his delight at the rapid progress made in the erection of this building and the favorable circumstances in which they were met. He was followed by Hon. Justice Torrance, who, on behalf of the Building Committee, returned sincere thanks to those who had contributed so liberally to the building fund.

Rev. Dr. Jenkins, in a few well-chosen remarks, conveyed his congratulations to the Professor and friends of the college on the most enviable circumstances in which they were met.

Rev. Principal Cavan, of Knox College, Toronto, then gave an eloquent address, expressive of the most hearty congratulations and sentiments of friendship from those connected with the sister institution in the West.

Narayan Seshadri, who arrived during proceedings, having been at another meeting in the city, was received with hearty applause, and gave an eloquent address.

The meeting was closed as usual with the doxology and benediction.—*Montreal Witness.*

### Services,

#### CONNECTED WITH THE RE-OPENING OF THE ORILLIA PRESBYTERIAN CHURCH.

Some months ago, the Presbyterian Congregation of the village found their place of worship was too small, and felt themselves constrained to consider the question of an increase of accommodation. Several plans were suggested. The majority of the people being averse to the erection in the meantime of a new church, some other course required to be adopted. In the carrying out of any addition to the present church there was great danger of simply building a piece of patch-work, since the edifice had already been twice enlarged. The difficulty of the work was increased from the necessity of preserving as much as possible of the old church, in deference to the feelings of those who had worshipped there for many years, while in this age of growing taste and love of the beautiful, it was incumbent that the required improvements be made in a tasteful and suitable manner. After long and careful consideration the office bearers adopted a plan prepared by Mr. W. Dunn. In accordance therewith the old roof has been raised nine feet, and re-slung; two wings have been thrown out at each side to the width of twelve feet, and have been adorned with buttresses, and crowned at the front of the church with two neat porches. Grand ornamental and louver windows replace the dull dead appearance of the walls. The old tower with its unsymmetrical tin-crowned spire, has been replaced by a new tower and spire, that at the top of the iron ornament which surmounts it, attains to the height of about 185 feet, and is from its lofty position seen as a conspicuous object from a long distance. The high and somewhat clumsy steps in front of the tower have been removed and the entrance-door made wider, and the steps placed chieflly within the tower. Another entrance has also been made in the porch facing Peter Street. Within the interior the old pews and pulpit, the gallery and ceiling remain unchanged. The side-walls of the old building have been taken down, and arches of unequal size, supported on pillars, take their place. The pillars are capped at the arches ornamented in a tasteful manner. The extension of twelve feet on each side is filled with pews, and a aisle which runs alongside of the outside wall. The walls inside and out have been plastered in blocks in imitation of stone work. About one hundred and eighty new sittings have been added at present, and the plan is a constrained that at a comparatively small expense, a hundred new sittings can be arranged. This plan has been successfully carried out by the contractors, Messrs. Badley Brothers. It was originally intended that the building should be completed and ready for occupa-

tion at the beginning of October. After the contract was signed it was decided to build a tower and spire, instead of repairing the old. This additional work has somewhat delayed the completion of the contract, so that the church was only ready for worship last Sabbath.

As arrangements had been made with several ministers from a distance to assist at the opening services, it was found necessary to open the Church for worship last Lord's Day, although the tower and the painting inside, as well as several other things, were not completed. A large congregation assembled on the Sabbath forenoon, and listened with deep interest to a brief, yet impressive discourse from Rev. W. McConnell, on Hebrews, vi., 17-20. In the afternoon there was a large attendance, considering the inclemency of the weather, and an appropriate sermon was preached by the Rev. R. Moodie, from Psalm, lxxxiv. 1. In the evening the weather became more inclement, but the number present, though not so large as during the forenoon, evinced a continued interest in the services. The devotional exercises were conducted by the Rev. W. McConnell, and a discourse of great excellence and considerable length was delivered by the Rev. Moodie, on I. Corinthians, xii. 31. The collections at these services amounted to \$178.00.

On Monday evening an opening celebration was held in the Music Hall. Notwithstanding the unpropitious appearance of the weather, a stream of people began to pour into the hall, and crowd followed crowd until the place was crammed with about 500 people. How the Managing Committee contrived to provide tables and drinkables for so many will ever remain a mystery, and how they were able to maintain such order and quiet, is creditable both to them and to those present at the meeting. The Rev. J. Gray, who occupied the chair, after a short address presented, with a few appropriate remarks, a large Family Bible to Mr. F. Kean, from the office-bearers of the congregation, in acknowledgment of his kindness in tendering to them the use of his Hall for public worship, during the enlargement of the Church. Mr. Kean, on accepting the gift, replied in suitable terms. The Chairman introduced the Rev. R. D. Fraser, M.A., of Cocketown, who delivered an able, eloquent, and carefully constructed address to young men. He was followed by a happy and brief address from the Rev. W. McConnell. The Rev. M. Fraser, of Barrie, followed next, and by his telling anecdotes, genial manner, and good-humored style of presenting matters kept the audience in a state of happiness, and elicited such roars of laughter as are seldom heard on such occasions. And last, but not least, the Rev. R. Moodie, passing from the grave to the business of the evening in an address full of instructive thoughts and extensive information. The intervals between the speeches were filled up with sweet music and melodious singing from the choir. Mr. and Mrs. Hill also sang two beautiful songs in a way that secured the breathless attention and undivided admiration of the audience. Miss L. Cooke and Mrs. John Perry played the organ with their accustomed grace and skill.

The proceeds realized from the celebration amounted to \$100, which will be devoted, after meeting necessary expenses to the Church Building Fund. We have been informed that the Congregation have placed a mortgage of \$2,500 on their property, to enable them to make the improvements specified above. Mr. M. Millar, has already succeeded in obtaining subscriptions to the amount of \$1,500, and when the Congregation has been fully canvassed, it is expected that the whole amount will be subscribed.—*Orillia Expositor.*

None but a fool is always right.—Harc.

Some men, like pictures, are better for a corner than a full light.—Seneca.

Great minds, like Heaven, are pleased in doing good, though the ungrateful subjects of their favors are barren in return.—Rous.

Since the generality of persons act from impulse much more than from principle, men are neither so good nor so bad as we are apt to think them.—Harc.

Lord, help us, and make our being grow into thy likeness. If through ages of strife and ages of growth, yet let us at last see thy face, and receive the white stone from thy hand. That thus we may grow, give us day by day our daily bread. Fill us with the words that proceeded out of thy mouth. Help us to lay up treasures in heaven where neither moth nor rust doth corrupt.

The true ideal is not opposed to the real, nor is it any artificial heightening thereof, but lies in it, and blessed are they who find it. It is the *mons divinus* which hides within the actual, transfiguring matter of fact into matter of meaning for him who has the gift of second sight.—*Lowell.*

Men and women make their own beauty or their own ugliness. Lord Lytton speaks in one of his novels of a man "who was uglier than he had any business to be," and if he could but read it, every human being carries his life in his face, and is good looking or the reverse, as that life has been good or evil. On our features the fine art of thought and education are continually at work. Beauty is not the monopoly of blooming young men and of white and pink maidens. There is a growing beauty, which only comes to perfection in old age. Grace belongs to the period of life, and goodness improves the longer it exists.





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NOTES TO CORRESPONDENTS.

W. S.—Would scarcely suit our columns. ANOTHER PRESBYTERIAN would see that he was anticipated in his course of remark by Mr. Middlemiss. X. Y.—We believe that a member of a church can demand a regular dismission if no charge has been brought against him previously to his asking such a certificate.

British American Presbyterian.

FRIDAY, NOVEMBER 7, 1873. TOPICS OF THE WEEK.

In spite of all the outcry of Home Rulers and professional agitators, Ireland is becoming every year more prosperous and as a consequence more peaceful. Do what one may it is impossible to make prosperous and comfortable people very determined agitators or sorely set on rebellion.

The ravages of yellow fever in the South have been very severe and somewhat extended. With the cold weather, however, the worst is past. Sufficient contributions have been sent in to justify the Howard managers in intimating that they need no more.

The "no confidence" debate at Ottawa went on all last week and still continues while we go to press. Both sides are professedly confident of a majority, but neither reckons upon that majority exceeding 4 or 6. This is a virtual defeat of the Ministry in any case.

The monetary crisis in the States is not over yet. Its effects upon industrial interests of the country are in the meantime of the most disastrous character. Operators are being dismissed in very large numbers and in many cases mills are running on half time.

cause of this commercial overturn in the States is trading on borrowed capital, or no capital at all. The whole system of Wall Street business has been utterly unhealthy and dishonest. People have lost sight of the lesson and experience of war-times to deal only on cash principles.

It was feared that there was going to be a monarchial coup d'etat in France, but thanks to the traditional wrongheadedness of the descendant of Louis Capet, that complication seems indefinitely postponed. The non-possimus of the Winklo is as absolute as that of his clerical friend in the Vatican.

UNION.

We have been anxious to give all parties a fair opportunity of stating within moderate compass their objections to the contemplated Presbyterian Union, and on the other hand the reasons of others for being desirous of its speedy and complete accomplishment.

A good deal of the difficulty arises, we are persuaded, from ambiguity of language. In the discussions which preceded the Union of 1861, a great deal of the difficulty arose from the diversity of meaning attached to the phrase "The civil Magistrate."

In the present case, the ambiguous phrase is "The Headship of Christ." Let the different parties settle definitely what they mean by that. Let them put their ideas into the shortest and easiest possible sentences, avoiding declamation and italics.

The new buildings of the Presbyterian College of Montreal were lately taken possession of by special inaugural services, in which a large number of prominent clergy and laity took part.

The 82nd Session of Queen's University and College was begun on the first day of last month, under peculiarly favorable auspices. The number of students enrolled is unusually large.

Ministers and Churches.

At a recent soiree given by the ladies of the C. P. Church, Brighton, the sum of \$80 was realized, which reduced the debt of the church to about \$100.

The Rev. Mr. Cheyne, of Saltfleet, has resigned his pastoral charge. Age, infirmity and ill-health are the causes that have led to this result.

The Rev. Mr. Walker's congregation, Chatham, has resolved to introduce the use of the organ in the "service of praises" in public worship. St. Matthew's Congregation, Halifax, has come to a similar resolution.

It seems that a very noticeable revival has for some time past been in progress in Indian Lands, very much it is said through the ministrations of a youthful and earnest Missionary Student from Queen's College, Kingston.

We notice that Professor Campbell has commenced a Sabbath-afternoon Bible-class for young men in Knox Church, Montreal, and that Dr. Dawson has another in connection with the Young Men's Christian Association.

We see it noticed by a contemporary that the Rev. Mr. Chiniquy, having for many years past doubted the validity of his baptism by a priest of the Church of Rome, has been re-baptized lately by a Methodist minister.

On Tuesday, Nov. 11th, the Rev. D. Sutherland, M.A., will be ordained and inducted into the pastoral charge of the united congregations of Warkworth and Campbellford, in connection with the Canada Presbyterian Church.

On the 9th of October, Mr. Alexander Campbell, B. A., was ordained at Beachburgh, to the pastoral charge of Westmeath, by the Presbytery of Ottawa, in connection with the 'Kirk.'

We are sorry to learn that the Rev. J. Barron, M. A., has at an early age finished his course of service, and has entered upon his rest. Mr. Barron had a very distinguished career as a student at Toronto University, and afterwards at Knox College.

A petition has been laid before the Hamilton Presbytery of the Canada Presbyterian Church, praying for the erection of a new congregation in the east end of that city.

The payment of the subscriptions for the building of Knox College is proceeding with commendable rapidity. There is need for this, as there have been already considerably large preliminary expenses incurred.

PRESENTATION.—On Wednesday last, Oct. 29, a committee representing the members and adherents of Warrenville Presbyterian Church (Rev. Mr. Logie's) waited on Mr. James Murray, the treasurer of the congregation, at his residence.

The Presbyterian Church, Harrington, which for some time has been undergoing repairs, is now almost completed. The unfinished work consists of painting, and seating the gallery, and putting a railing around the pulpit platform.

and attractive. The warmth, comfort and pleasure that will be felt in the church in its complete state will amply repay the money expended in bringing it to completion. The full cost of the church, together with the erection of a kitchen to the manse, is now about met by subscription.

The Presbyterian Congregation in Winnipeg has not yet, to observe, proceeded to call any one as yet to be its pastor. It is wished to hear a large number of preachers before fixing on any. An election of elders has been agreed on.

On Friday evening a surprise party of the young people of West Presbyterian Church called on their pastor and read the following address:—To the Rev. Robert Wallace, pastor of the West Presbyterian Church, Toronto.—Dear Sir,—It is with feelings of much pleasure that we, the young ladies of your congregation meet with you and your family this evening to spend a few pleasant and profitable hours.

The pulpit of Knox Church, Parkhill, was occupied on the evening of Tuesday the 28th ult., by the Rev. Dr. Kennedy, of the Free Church of Scotland. Although the evening was cold and stormy, there was a large congregation, some of the old Scotch settlers having come from a distance of ten or twelve miles.

We are pleased to learn that Dr. Fraser, who is at present pursuing his studies at Knox College, has been invited by the Foreign Mission Committee to proceed as soon as he has completed his Theological course to Formosa, there to co-operate with Mr. Mackay in his self-denying labors among the inhabitants of that island.

ally stimulating influence on all the different departments of church work, while as it spreads among the students so will it attract an ever increasing number of candidates for the ministry at home, as well as for the work among outlying heathenism.

According to the recommendation of the Assembly of the Canada Presbyterian Church, collections in behalf of the Fund for the Widows and Orphans of pastors, and for aged ministers as well, have to be made about this time.

Book Notices.

THE BRITISH QUARTERLY FOR OCTOBER. Has a good many exceedingly readable and timely articles. One on "Strikes" is written in a very fair candid spirit, and tries to hold the balances equal between capital and labor.

THE PRESBYTERIAN QUARTERLY FOR OCTOBER. Is an exceedingly good number of an able and instructive periodical. It has thirteen papers, all good of their kind, and very likely by this time generally read by those of our subscribers who take the "Princeton."

THE CANADIAN MONTHLY FOR NOVEMBER. Has, as usual, "Current Events" for the noticeable article of the number. Perhaps it is our fault, but we rather think there is a falling off in the vigor and "go" of what for months past has chiefly secured attention and sale for the "Monthly." It is

difficult to be fresh and lively for months continually on one subject, even though that should be the "Pacific Scandal." All has been said on that which can very well be said, and by this time all who take any interest in the matter have made up their minds either one way or other.

**THE LATE DONALD MOKAY.**

Many a warm heart would be chilled by the announcement of the death of the Rev. Donald G. McKay, on Sabbath, 21st September last. He had been ordained and inducted into the charge of C. P. C. congregation at Port Elgin, on the 13th August. Those who know him best anticipated for him a career of more than ordinary usefulness; when, with startling suddenness, in less than six short weeks, they were shocked by the tidings of his death. And so, a true and kindly, and a resolute and earnest heart has ceased to beat, and a labourer has been sent forth from the vineyard ere his work had well begun, of whom we thought, "The Lord had need of him" here;—for he was a good man, and, in the estimation of the writer, destined to take a high position in the Canadian Church. Mr. McKay was born at Thurso, Scotland, in 1832. In 1855 he came to Canada, and settled with his brother's family in Kingston, where he became a member of Chalmers' Church. For a few years he taught school in the neighborhood. He subsequently attended Queen's College, where he proved an ardent and successful student, and in due course graduated in Arts. For about three years ensuing he had charge of the Grammar School at Stirling, west of Kingston, and in that situation secured, as before, the respect and esteem of parents and pupils for sterling work and kindly tact and ability in the doing of it. The purpose of his life, however, was to serve God and his fellowmen in the gospel ministry; and with this object in view he repaired to the Theological Seminary, Princeton, N.J., where he completed a full course of study with great credit—winning the approbation and friendship of professors and fellow-students. He returned to Canada as a licentiate of Presbytery of New Brunswick in the American church, and was duly received by the Presbyterian Church of Canada, as recorded in the minutes of the Assembly for 1872. When he resolved to transfer his services to the church in Canada, he felt in honor bound to repay assistance while a student at Princeton, and this he had the satisfaction of accomplishing before death took him. He was a noble soul—of rare worth intellectually and morally, manly, helpful, entirely devoid of pretence and insincerities, full of sweetness and light. But God hath taken him away in the midst of his days. His most intimate friend and fellow-student, the Rev. George Milligan, of Detroit, was with him at the last, and thus writes of his end:—"What a gain was death to him! His motives were divine. The zeal of God's cause ate him up. As I bent over him in his dying moments, knowing the inconveniences he had encountered and the sacrifices he had made, for the love of the Truth, I realized, as I had never done before, that no real good done is lost, and how foolish is the attainment of material comfort or gain at the expense of spiritual interests. No earthly advantage places me under the obligation to live rightly equal to the divine gift of His companionship:—

"Whom I shall not see,  
Till all my widowed race be run;  
Dear as the mother to the son;  
More than my brothers are to me."

The cause of his death was hemorrhage of the lungs, produced by over-exertion in the discharge of pastoral duty. Medical skill failed to check the malady. He survived the first attack only four days. His funeral took place on the Wednesday following; and after service in the church, was attended by a large concourse of people to the Port Elgin Cemetery. Mr. Milligan preached on the affecting occasion, and was listened to with rapt attention and expressive sympathy by the mourning congregation.

E.

Kingston, Oct., 1873.

Nothing can reconcile the soul to afflictive allotments, but looking on them as covenant dispensations.

Prayers grow from asking—which is the statement; to seeking—which is the pleading; and to knocking—which is the importuning; to each of these stages of prayer there is a distinct promise. He that asks shall have, what did he ask for more? But he that seeks, going further, shall find, shall enjoy, shall grasp, shall know that he has obtained; and he who knocks shall go further still, for he shall understand, and to him shall the precious thing be opened—he shall not merely have the blessing and enjoy it, but he shall comprehend it, shall understand with all saints, what are the heights and depths. "I want, however, you to notice this fact, which covers all—whatever form your prayer may assume, it shall succeed. If you only ask you shall receive, if you seek you shall find, if you knock it shall be opened, but in each case according to your faith shall it be unto you."—Spurgeon.

**Presbytery of Bruce.**

The above Presbytery held its quarterly meeting at Tecumseh on the 21st of Oct., there were ten ministers and five elders present. A call from Central Bruce in favor of the Rev. Archibald MacDermid was sustained and ordered to be forwarded to that brother. The Rev. John Fraser was appointed to moderate in a call at Pine River, on the 31st Nov., at 2 o'clock p. m. It was agreed to hold an adjourned meeting of Presbytery at North Bruce on the 4th Nov., at 11 o'clock, to moderate in a call to a minister in that congregation, Mr. Ferguson to preach, and Mr. Straith to preside. It was resolved to hold a special meeting of Presbytery at Huron on the 12th Nov., at 11 o'clock, for the purpose of moderating in a call to a minister in that congregation and to issue it and the Pine River call, Messrs. Fraser and Davidson to preach, and Mr. Cameron to preside. An extract minute of the Presbytery of Durham having been read intimating that Chesley Station was separated from said Presbytery with a view to its being attached to the Salem Church, Elderslie, in the Presbytery of Bruce, it was resolved to receive said Station as one of the Missionary Stations of this Presbytery and further, that in accordance with a previous resolution, Salem Church be now declared vacant; that it and Chesley be in the meantime considered as one Missionary charge, subject to the approval of the next General Assembly, and that Mr. Straith be Moderator of its Kirk Session. A circular letter from the Convener of the Synod of Hamilton's Committee on the state of religion having been read setting forth "that the Congregation is prepared to co-operate in holding continuous meetings for religious exercises in such places as Kirk Sessions and pastors of Congregations might think proper. It was resolved to instruct the clerk to acknowledge the receipt of said circular, and to state that the attention of the members of court had been called to its contents. The Presbytery resolved to hold a conference on the state of religion at its next ordinary meeting, said conference to be introduced by the reading of a paper by the Rev. J. Fraser. The Rev. John Straith having laid before Presbytery the claims of Manitoulin Island for missionary labor, it was resolved to instruct the Moderator and Mr. Straith to secure the services of a catechist to labor in that field for the winter months. The session records of Lucknow and Kinloss and Bervie were examined and attested as carefully and correctly kept. The Moderator and Mr. Straith were appointed a committee to make arrangements for holding missionary meetings within the bounds of the Presbytery, said meetings to commence on Monday, 12th January next. A memorial from the congregation of Southampton was read, praying the Presbytery to make such an arrangement in their pastoral field as would secure for them a regular Sabbath-day service. It was resolved to appoint a commission, consisting of Messrs. Straith and Anderson, to confer with the congregations of Southampton, Jara, and West Arran, and, if they see cause, to cite them to appear for their interests at the adjourned meeting to be held at North Bruce on the 4th inst. Mr. Wardrop having tendered his resignation of the moderatorship of the Kirk session of Riverdale, &c., and the Presbytery having accepted of said resignation, Mr. Currie was appointed moderator of said Kirk session. The Presbytery adopted the following minute as expressive of its mind and feelings relative to the death of the late Rev. D. G. McKay, of Port Elgin, viz.:—"In view of the heavy loss which we have suffered in the death of our beloved brother, the late Rev. D. G. McKay, of Port Elgin and Dunblane, the Presbytery desires to record its acknowledgment of the hand of our God in the event, and bow with reverent submission to the Lord's dealings with us as a Presbytery. We would gratefully remember the rich heavenly gifts with which it pleased the Divine Master to endow His servant, His high attainments as a living disciple of Christ, His humility and modesty, combined with ministerial abilities of a high order, both in the pulpit and pastorate. The auspicious manner in which he entered on his labors as a gospel minister, and the encouraging tokens which have already appeared as the fruit of his labors in the Lord's vineyard during his very brief ministry. The Presbytery would express deep sympathy with the congregation of Port Elgin and Dunblane in the sudden and severe loss they have sustained in the death of one lately ordained over them and beloved by them; also with the relatives of the departed brother, so much beloved; and, lastly, we, as a Presbytery, would humbly pray that we may be enabled by divine grace to lay to heart the lesson which God in His providence is teaching us—to work with our might while it is day and occupy until the Master come." The next regular meeting of Presbytery was appointed to be held at Paisley, on the last Tuesday of December, at 2 o'clock, p. m.

**Presbytery of Cobourg.**

This court held an adjourned meeting at Port Hope on the 13th instant. The following were the more important items of business transacted: An extract minute of the Records of the Presbytery of Toronto was read, setting forth that the Rev. Mr. McKay had accepted the call from the Baltimore and Cold Springs, and that the Presbytery had decided to release him from his charge. It was then agreed that Mr. McKay's induction should take place at Mr. Bennett to preach, Mr. Douglas to moderate and address the minister, and Mr. Murray the people. A letter was read from Mr. D. Sutherland, signifying his acceptance of the call from Percy and Campbellford. Subjects of trials for ordination were appointed Mr. Sutherland. It was agreed that the Presbytery should meet to receive these at 11 a. m. on the day of Mr. McKay's induction at Cold Springs. In the event of these trials being sustained, it was resolved that Mr. Sutherland should be ordained at Warkworth on the 11th of November, Mr. McKay to preach, Mr. Dunlop to moderate, Mr. Smyth to address the people, and Mr. MacWilliam the Minister.

The Presbytery next proceeded to consider a petition from the congregation of Kendal, for separation from Perrytown. Commissioners from both places were heard at considerable length, when it was unanimously resolved to disjoin Kendal from Perrytown and transfer it to the jurisdiction of the Presbytery of Ontario, with a view to a union with the congregation of Orono. Against this decision Mr. James Gray protested and appealed in the name of the congregation of Perrytown. The other business was of a routine character.

**Presbytery of Hamilton.**

This Presbytery met in Central Church, Hamilton, on the 14th of October. The Rev. Thomas Wilson was Moderator. There were eleven ministers, and seven elders present. Mr. Fraser, of Thorold, reported a call from Beamsville to Mr. Dawson, of Ashburn and Utica, in the Presbytery of Ontario. The stipend promised is \$700 per annum. Mr. Craigie, of Port Dover, reported a call to Mr. W. H. Simpson, from the congregation of Simcoe. The stipend promised was \$600 per annum and a free house. Mr. Simpson, who was present, asked time for deliberation. Mr. McLeod, of Ancaster, reported a call to Mr. Laing, late of Ottawa, from Knox Church, Dundas. The stipend promised was \$1,000 per annum, and a manse. Mr. Laing accepted the call, and the induction is to take place on the 5th of November next, at 11 a. m. The subject of arrears due by certain congregations was taken up. And while one congregation was reported as desirous to clear off all their liabilities immediately, steps which the Presbytery hopes will be successful, were adopted in the case of another. A petition respectfully signed by members of our Church in the East End of Hamilton, was presented to the Presbytery, to erect them into a new congregation. The petition was favourably entertained, and the usual steps in such cases taken, to bring the matter to a successful issue. Mr. Cheyne, the father of the Presbytery, laid his resignation of the congregations of Saltfleet, Binbrook, and Caistor, upon the table. The reason of this step is old age, infirmity and ill-health.—Com.

**Right Seeking.**

BY THEODORE L. CUYLER, D.D.

Every Christian has need of Christ, and Christ has need of every Christian. We have need of Jesus for strength and salvation; he has need of us for service. How are our necessities for the Christian life to be supplied? And how, in turn, are we to know what Christ would have us to do for him, and how are we to be equipped for his service? The ready answer is: "Seek, and ye shall find." As there are vague ideas in many minds about spiritual seeking, let us mind down a few things which are often overlooked.

(1.) Our Lord is a free giver; but he puts his best gifts at the end of our searchings. If a Christian farmer needs bread for his household, it would be possible for God to repeat the miracle of the five loaves, and to fill his granary by a single act of the divine power. But this is not his way. The farmer must seek—first with a plow, and then with a harrow, and then with the reaper, and then with the thrasher and the fanning mill; and so it is at the end of several months of busy seeking he finds the heap of golden grain. Agriculture and commerce are but systems of seeking by circuitous methods; and only he who seeketh industriously and skillfully shall ever find. The spiritual life is ruled by the same laws as the secular. God is a rewarder; but it is to those who diligently seek him.

I have known a minister to pray for a revival in his church, and then neglect the very methods of preaching and labor which are most requisite to bring about a spiritual awakening. I have heard church members repeat the same hackneyed request in their public prayers, and yet live on in the most careless inconsistency of conduct, and never once open their lips to persuade a sinner to come to Jesus. Such prayer simply condemns the utterer. There are foolish fathers who pray for the conversion of their sons, and then come home from church to "make game" of the preaching, and through the whole subsequent week they play off the most repulsive unworthiness of conduct. How much of such praying will it require to neutralize the effects of such an offensive exhibition of Christianity? It would not be more absurd for a parent to pray that his son might be kept sober, while he was offering him the wine-glass every day; or that he might not fall into temptation, while he was buying him lecherous books or taking him to see lewd theatricals. The lazy farmer who should kneel down in the midst of the woods and the thistles of his neglected, unplowed field and pray to God for a harvest would be a fair illustration of multitudes of Christian professors who ask God to give what they do not lift their fingers to obtain. Must not this type of prayer often be an abomination to the Lord?

Successful seeking of spiritual blessings requires more than faith and more than the utterance of prayer. It requires the earnest use of methods and means to bring about the desired result. It requires co-operation with God. We must work, too, most readily on God's plan, and let God have his own holy and all-wise way. The right kind of seeking, in the right spirit and with the right use of practical methods, rarely fails. Heaven will reveal innumerable proofs that "he that seeketh findeth." If the skeptic scientist could peep into Heaven to-day, he might find it filled to the gates with a countless cloud of witnesses to attest the glorious fact that God hears prayer and is the rewarder of every soul who diligently sought for him.

(2.) Right seeking not only implies an earnest, persistent working with the Lord, in order to secure the coveted gifts; but the right things must be sought; and there are some things that are most essential to healthy, wholesome, effective piety. One thing we need in these days is more of thorough Bible knowledge. If a sea-captain is worthless who is ignorant of his charts, a Christian is

ill-equipped who is ignorant of God's Word. It is the soul's corn. The more thoroughly it is ground and baked and eaten and digested the more you will grow thereby. It is the sword of the spirit. The more it is scoured the brighter it shineth; the more it is wielded the safer you are against the adversary. A vital need of the hour is more Bible. The key to the possession of this treasure is one word—search. "Search the Scriptures." Ministers have no monopoly here, although even many of them might profitably give larger doses of God's word, instead of their own thin gruels or flashy syllabub. But God's book is every man's book. And when we see the happy skill with which such studious laymen as Ralph Wells, and Wannaker, and Moody, and Sarah Smiley, and Brownlow North handle the Word of God we realize what is within the reach of thousands of private Christians. We discover how the Sunday-school and the prayer-meeting and the home circle might be fertilized by deep delving in to the Book of books.

(3.) Every church is full of weaklings. They count on the church register; but they count almost nothing in the pulling force or the praying force or the practicing force of Christ's flock. How shall these weak hands and feeble knees be strengthened? We answer: "Seek and ye shall find" strength. Seek it by fervent, contrite praying and seek it by practicing Christ's injunctions. There is no magic in being a healthy and happy Christian. Every growing baby grows by prayer and practice. It prays its mother for milk and bread and then uses its limbs. Constant prayer, constant seeking commands the blessing. If you will search your Bible, you will find twelve texts in which the duty of prayer is coupled with such words as "always," "continuing," and "without ceasing." The Lord says to the farmer: "Seek." "How long, Lord?" The answer is: "Every day until the crop is in the barn."

With prayer must be coupled the exercise of every power and possibility of the soul. God has given them to you. Use them. Seek strength by self-denying work. A pull of up hill work upon some "hard case" or in some discouraging labor of love will stiffen your spiritual muscles amazingly. There is only one cure for indolence, and that is effort. There is only one cure for selfishness, and that is sacrifice. The only cure for timidity is to plunge into duty before the shiver comes. The only cure for unbelief is, trust Christ. When you resolutely undertake all these, your strength will become equal to the day. Such practical seeking always finds.

(4.) One thought more. Do you wish to know what your Master would have you do to serve him? A young man of splendid talents once asked Jesus this question, as he lay on the earth overwhelmed with his first view of the Crucified. The answer came quick as an arrow: "Arise and go into the city, and it shall be told thee what thou must do." Saul the seeker became Paul the finder. Do you wish to serve Christ? Then the man who wants Jesus is the man that Jesus wants. Would you save souls? Seek for them, and ye shall find. And, to sum up all in one line: " whatsoever He saith to you, do it."

**The Prayer-Meeting.**

How came it to pass that three thousand were converted on the Day of Pentecost? Had not the meeting for prayer, of which mention is made in Acts i., 14, when it is said, "These all continued with one accord in prayer and supplication," a close connection with the glorious results of that day? Undoubtedly it had. But what was there in that meeting of one hundred and twenty disciples to exert an influence to the conversion of three thousand individuals? Whence had it that power? It was a prayer-meeting, professedly a prayer-meeting, a meeting of Christians to express their dependence on God; unitedly to call on Him for His blessing; to plead His promise and wait for the fulfillment of it. These are the efficient meetings in which Christians meet and agree to ask of God. I wonder they do not value them more. To the prayer-meeting Christians come to exercise the high privilege of intercession for others; to do good and to communicate, to act the more "blessed part," whereas to meetings of another kind they go for the purpose of receiving good. Yet it is to be feared Christians value no meetings so little as prayer-meetings. But the influence of that meeting of a hundred and twenty was not owing entirely to its being a prayer-meeting. There was much by which it was distinguished from ordinary prayer-meetings. The mention of these peculiarities may be of service. It may provoke imitation in some churches

1. All the Church attended that prayer-meeting. "These all continued," &c. There were but one hundred and twenty disciples, and they were all present. How different is it now! They who meet may agree among themselves for an outpouring of the Spirit, but it is after all but the agreement of a minority of the Church. The majority by their absence dissent from the request.

2. As all attended, of course the men attended as well as the women. Yes, every male member of the Church was present; they did not leave it to the women to sustain the prayer-meetings. That prayer-meeting had not the aspect of many a modern prayer-meeting, in which almost all are women.

3. The most distinguished members of the Church attended as well as the most obscure. There were all the Apostles, and "Mary the mother of Jesus," and "His brethren." None of them felt above being at a prayer-meeting. How is it now?

4. They were all agreed—"of one accord," as it is said. Not merely agreed as couching what they should ask, namely, the fulfillment of "the promise of the Father," but of one mind generally, ay, and of one heart. They thought and felt alike. They all loved one another. They observed the new commandment. Such cordial union among Christians has great power with God. It does not always exist in our prayer-meetings.

5. They persevered in prayer. "These all continued in prayer." First they stirred

themselves up to take hold on God, and then said, "We will not let Thee go except Thou bless us." They met often for prayer, and all met, and they lingered long at the throne of grace. But how long did they continue asking? Until they obtained, and then they did but pass from the note of prayer to that of praise. They sought the Lord until He came. It is true we all should do it. They were together holding, praying when the Spirit descended. I think if all our Church members would habitually attend the prayer meetings they would not wait in vain for the promise of the Father. How often we hear it said, "It is nothing but a prayer-meeting!" Nothing but! I should like to know what surpasses a prayer-meeting.

**Too Many Sects.**

The *Northwestern Advocate* lately gave some statistics showing the different branches of Methodism. They amount to eleven, at least—a fact of which the denomination, in every branch, ought to be profoundly ashamed. The *Herald and Presbyterian* comments on the fact, and adds: "There are then eleven branches of Methodism and nine of Presbyterians. Here are twenty different ecclesiastical bodies, where there ought to be but two at most." The *Northwestern* consoles his Presbyterian confere by replying: "There will be less than twenty by-and-by, brother." We wish that the whole Church would convert the prediction into prayer. What a text the above figures furnish for infidel scorn! And it is to be confessed, however reluctantly, that we Methodists are the worst feature in the ugly text. We have less reasons for our divisions and subdivisions than any other denomination of the land. We have no reason whatever that can claim dogmatic importance; none remains from the old anti-slavery controversy except splanetic prejudice, for the real question has been forever solved. None of importance remains about church government, for the concession of lay representation, by the General Conference, met that need. Why, then, do we not act like brethren, and heartily put an end to the bad example of our culpable divisions?—*Methodist*.

**The Bible Grows With One.**

If you come to Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you. It is ever beyond you, and cheerily cries, "Higher yet: Exeelsior!" Many books in my library are now behind and beneath me; I read them years ago, with considerable pleasure; I have read them since with disappointment; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old but I have outgrown them—I know more than these books know, and know wherein they are faulty. Nobody ever outgrows the Scripture; the book widens and deepens with our years. It is a true, it is a really grow, for it is perfect; but it does so to our apprehension. The deeper you dig into Scripture, the more you find that it is a great abyss of truth. The beginner learns four or five points of orthodoxy, and says, "I understand the Gospel, I have grasped all the Bible." Wait a bit, and when his soul grows and knows more of Christ, he will confess, "Thy commandment is exceeding broad—I have only begun to understand it."—*Spurgeon*.

**Random Readings.**

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of cares and the calm of our tempest. Prayer is the issue of a great mind of untroubled thoughts; it is the daughter of charity, and the sister of meekness.

Every thought and feeling is a painting stroke, in the darkness, of our likeness that is to be; and our whole life is but a chamber, which we are frescoing with colors that do not appear while being laid on wet, but which will shine forth afterwards, when finished and dry.—*Becher*.

Death is the harmless thing that a poor shepherd suffered yesterday, or a maid-servant to-day; and at the same time in which you die, in that very night a thousand creatures die with you, some wise men and many fools; and the wisdom of the first does not quiet him, and the folly of the latter does not enable him to die.—*Jeremy Taylor*.

One may live as a conqueror, or a king, or a magistrate, but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator.—*Webster*.

For one who stands withdrawn and, alone, to find one whose thought answers his thought, whose experience has run parallel to his own, who thirsts for the same good, knows the same hindrances, is a priceless privilege. The deeper the life, the more rare is such companionship, but, also the more rich, precious, vivifying, and the more imperatively necessary.

Some points of Jesus' life are easier to imitate than others, but all are needful to make up the perfect man in Christ. One feels as if he could go into the solemn retirement of the temple and meditate, or wander away into a mountain apart to pray, or spend hours of pleasant intercourse in a Bothay home, Martha serving, and Mary sitting at the Master's feet. But beyond all this, one has to meet the demoniac at Gadara, the devil in the desert, and keep serene under the scuffs of the judgment-hell. This a worldly companionship never helps a young Christian to do. And it may be readily traced to just one bad associate, sometimes, that an enthusiastic convert becomes in a few years a cold, hard backslider.—*Charles S. Bobine*.

What the Hand Findeth to Do."

My true wife laid her hand on mine, Her soft and gentle hand, 'Twas like a wreath of purest snow Upon the embrowned hand.

men to wrap their wares therein. Paper participates in some sort of the character of the countrymen which make it: the Venetian being neat, subtle, and court-like; the French, light, thin, and slender; the Dutch, thick, corpulent, and gross; not to say sometimes, also, *oharta bibula*, sucking up the ink with the sponginess thereof.

Paper and its Uses.

It is curious to trace the use of different substances for writing on, and the changes that have successfully taken place in paper-making materials.

Papyrus paper lasted from about eighteen hundred years before the Christian era to the eighth century, and was then replaced by cotton paper, introduced from China by the Arabians.

In India the canonical books were, in ancient times, written on palm-leaves, and in Ceylon leaves of the palmyra and talipot palms are still used instead of paper by the natives.

In China leaves and thin slips of bamboo were used in early ages. Even at this time the Christianized Indians of the Mackenzie river, North America, use the bark of the paper birch on which to engrave their syllabic literature, as well as for letter-writing.

Silk is said to be used for printing the official Pekin Gazette, and is occasionally employed for printing on in Europe even now.

Up to the year A.D. 280, silk, with a facing of linen, was used for writing upon in Japan, and thin wood shavings were also employed. But soon after that time vegetable paper was imported from Corea, and subsequently the fibrous bark of the paper mulberry came to be employed, as forming a more tough material, not liable to be worm-eaten.

The various substances which have been tried and patented in Europe and America, as paper-making materials are most curious and numerous. Indeed, several bound volumes are extant containing hundreds of specimens made from different substances, very few of which have been found, however, to be commercially applicable.

Paper now takes its place as a manufacture of vast importance among our great industries, from the wide range of uses to which it is applied. It is not limited, as of old, to the stationary and printing purposes, but it is adapted for dress, for construction, for house decoration, for upholstery uses in such articles as curtains, window-blinds, and quilts, and possibly we may soon have stout paper carpets, now that all woollen floor coverings are becoming so dear.

Paper-hangings, which have been used as a wall-covering from time immemorial by the Chinese, would seem to have been first introduced into Europe by the French as a substitute for the expensive figured textile fabric of velvet or silk "tapestry"; and the French still excel in the finer kinds of paper-hangings; for paper-staining was a recognized art with them as early as the sixteenth century; although England and the United States now carry on a large manufacture for both home use and export.

What a wide range of products is there issuing daily from the paper mills, from the flimsy, pottery tissues, and copying, filtering and blotting papers, through the range of small paper, writings and printings, envelopes, heavy brown, glazed mill-boards and presing-boards, up to thick button-boards and gun-wadding.

The Japanese are acquainted with the method of making paper from rags, but never adopt it, preferring to make their paper from the bark of trees, which is found more generally useful and durable.

Although upwards of two hundred and fifty million pounds of paper are made annually, and used for writing, printing, and other purposes in Great Britain, and about the same quantity in the United States, yet how very little of it finds its way back to the paper-maker! Now most of the coarse paper and cardboard, the sweepings and waste of the factories, is moistened with water and glue, shaped in moulds, and used up for constructing purposes, papier mache (pressed paper,) and carton-pierre (stone made of card.)

Milton's Theology.

Peter Bayne has written a noticeable article on John Milton. The style is glowing—sometimes, we think, extravagant—but, since Macaulay's essay, we have seen nothing which delineated the great poet with so much force and beauty.

The following estimate of Milton's theology is interesting, though we must enter our protest against some of the views and expressions:—"Paradise Lost is essentially an idealization of that theology which Augustine and Calvin founded, mainly, though not exclusively, on those parts of the writings of Paul in which the inspiration, perfectly divine, which the greatest of the Apostles derived from Christ, is modified, if not chilled by a sense of the necessity of reconciling Christ and Gamaliel, and of tacking on the new Christian ethics of universal love and brotherhood to the old scheme of Judaism."

"By one man sin entered into the world, and death by sin." This is Paul's starting-point when his inspiration stoops from its heavenliest transports, and becomes consciously logical and argumentative. We should be launched into controversies which have no definable limit were we to inquire what, in strict critical estimate, Paul meant by these words, and by the contrast with which he follows them up between Adam and Christ. But it appears on the very face of the passage that he writes in an expansive and exultant mood, finding in Adam a representative, on the widest conceivable scale, of man under sinful and deathful conditions, as contrasted with Christ, representing man under righteous and deathless conditions.

"Where sin abounded, grace did no more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Saint Paul, who even in his dialectical mood was an inspired apostle of Jesus, probably intended nothing more by his allusion to the sin of Adam, than to put into the strongest form accessible to him, his main contention against the exclusive tendency of his Judaizing opponents, to wit, that every human being is invited to receive eternal life in Christ.

by his choice of a name, that this was essentially his idea. In answering, therefore, the question whether he succeeds or fails in 'justifying,' in reconciling with intelligible and tenable principles of justice, 'the ways of God to man,' we turn to his account of the Fall.

"Adam takes the apple rather than relinquish the wife whom God had given him:—

"With thee Certain my resolution is to die; How can I live without thee? How forego Thy sweet converse, and love so dearly joined To live again in these wild woods forlorn?"

Eve had been beguiled by Satan in the form of the serpent. Of course, a serpent could talk only by miracle, and, strange to say, Milton represents Eve as sharp enough to discern this fact:

"Thee, Serpent, subtlest Beast of all the field I know, but not with human voice endued; Redouble then this miracle, and say How can'st thou speak able of mute, and how To me so friendly, grown above the rest Of brutal kind, that daily are in sight?"

The serpent explains that the charming gift of speech has been obtained by eating of the tree of knowledge; and with miraculous eloquence as his precedent, convinces her that she also will be benefitted by partaking of the fruit. Then follows the 'mortal taste' which 'brought death into the world and all our woe.' Eve's mistake in interpreting the first recorded miracle laid her descendants to the latest ages under 'God's wrath and curse,' and made them liable 'to all the miseries of this life, to death itself, and to the pains of hell for ever.' These are the words of the Shorter Catechism, the most affectionately revered of all the productions of the Puritan Synod of Westminster. The fall is followed in the scheme of Puritan theology, and in the conception of Milton's poem, by redemption. Christ obeys the law, and suffers the penalty due to Adam's sin. His death on the cross redeems man from death—

"As many as offered life Neglect not, and the benefit embrace By faith not void of works."

For these death becomes,

"Like sleep A gentle waiting to immortal life."

And at last 'the woman's Seed,' revealed in the clouds from heaven, will 'dissolve Satan with his perverted world,'

"then raise From the conflagrant mass, purged and refined, New heavens, new earth, ages of endless date, Founded in righteousness, and peace, and love To bring forth fruits, joy and eternal bliss."

This is formally sufficient in relation to the plan of Milton's poem. Satan is vanquished. The world regains its primal splendor among the stars of God, or glows with a fairer brightness than at first. Supposing, as Milton does not in terms forbid us to suppose, that every man who fell in Adam has the offer of redemption in Christ, and is excluded from the redeemed company only by his own conscious refusal to be saved we cannot deny that the vindication of Providence has been successful. And beyond question this general impression of Christ's work was the inspiring impulse of the whole religious movement which originated with Luther and Calvin, and sent its last great tidal wave into Puritan England. It was exultant trust in Christ their King, in whose strength they could conquer death and hell, that made the soldiers of Cromwell invincible."

The Book of Proverbs—Dr. Conant's Version.

There is no part of the Hebrew Scriptures where the common version more frequently fails in bringing out all the meaning than in the Book of Proverbs. We say all the meaning, for the fault where it exists is one of deficiency rather than of false translation. Such imperfection is an almost inevitable consequence of the concise proverbial style, where the mode of expression becomes of so much consequence, and any failure in giving its exact point weakens, in a corresponding degree, the power of the thought. There is lacking, moreover, one chief aid on which a translator of other parts of the Bible must ever, more or less rely. The book consists almost wholly of unconnected sentences, especially after the first nine chapters. There are, indeed, the two chapters at the end, and especially the 31st, that have the style of continued discourse. There are a few other cases which present some appearance of associated thought, or something like argument, extending seemingly through several verses. An example of the first kind meets us (chapter xvi., 10, 12, 14, 15) where we have five continuous proverbs with the same leading idea. A good specimen of the latter is found in the well-known exhortation against intemperance (xxiii., 31-35), of which Dr. Conant has given a peculiarly forcible, as well as beautiful translation. But such cases are rare. In general, they are strictly aphorisms; there is so little connection between the various proverbs that to all appearance they might have been placed in any other order as well as in that which they have been handed down to us as uttered by the chief author on different occasions, and afterwards collected as they were found dispersed in Hebrew literature or tradition. In consequence of this, there is little or no help to be derived from the context. In cases of difficulty, therefore, the translator is driven to the closest study of the parallelism. It is a great excellency of Dr. Conant's work that he makes so much of this in his interpretation.

In all languages the force of the proverb depends very much on certain verbal excellencies, or certain peculiarities of diction, which, in the exegesis of other writings, may be comparatively overlooked. Here they are of special importance—sometimes the main thing, in fact. It is not meant that the thought is subordinate, but the mode of expression sometimes is the thought, or rather that to which the writer or speaker meant to call special attention. The matter of the proverbs, as a logical proposition merely, or aside from some peculiar diction, may be what is called a truism. It is, however, none the less valuable on that account. Such propositions, in fact, may form a portion of our best and most available knowledge. Happy

would it be for us if we lived up to them. There are some truisms of more importance to us than a knowledge of Newton's Principia. In their plain form, however, with nothing to suggest the cultured or the profound, they lose their hold upon the mind, and there is a need of some verbal attraction to give additional interest to the common, the homely, as it may seem, and yet, in fact, most precious truth. It may be one specially valuable in some particular state of society, or from some peculiarly prevalent modes of the vice condemned. Take, for example, one that seems to have had a high value attached to it, if we may judge from the number of places in which it occurs. As given in our common version of xiv., 5, reads thus: "A faithful witness will not lie; but a false witness will utter lies;" nearly the same, vi., 19, xix., 5, 9. As far as the naked thought or fact concerned, it would hardly rise to the dignity of even a tautological or identical proposition. It seems the baldest of truisms. It is equivalent to saying, *a liar will lie, or halder still, one who lies, lies.* Even such a naked truism, however, may have an ethical value. It suggests the liar's persistence. It may be still more characteristic if we can regard it as connected with some neatness of diction, some verbal point, that shall aid in fixing it deeply in the mind.

It is more than the mere speaking of lies. The verb rendered *utter*, which answers well enough as far as the expression of the mere fact of falsehood is concerned, is a very strong one in Hebrew: "He breathes out falsehood." So Dr. Conant very properly renders it. It is his very breath; he lives on it. There are still other associations and suggestions connected with the language. From the senses of breathing (not gentle breathing but puffing, blowing), it is connected with, and sometimes used in the sense of inflaming, as Prov. xxix., 8, where it denotes figuratively the incendiary influences of the liar or the scoffer. It is rendered in our common version, "bring a city into a snare," with slight authority from other applications of the root, and here, with a disregard of the antithesis in the second clause, where the assuaging of anger is in contrast with the inflammatory effort in the first. Dr. Conant admirably renders, "Scoffers unkindle a city, but the wise turn away anger," suppress it, turn it back, put out the flame.

Other examples might be given if space allowed, or they could be clearly presented without encumbering a newspaper article with Hebrew words. The cases cited are sufficient to convey clearly the view intended to be expressed, namely, that in this important matter of emphatic or antithetical diction, more important in the proverbs than in any other part of the Scriptures. Dr. Conant's version is a very decided improvement on that in common use, although he seems very faithfully to have retained the language of the latter whenever clear, as it generally is, and especially where it has become hallowed by sacred associations.

There are passages here and there that tempt criticism; but it would only be an expression of a different, perhaps an erroneous opinion on the part of the writer, and but slightly affecting the general view above given. Dr. Conant's version of Job, and of some other portions of the Scripture, have established his reputation as a Hebrew scholar, and as one thoroughly familiar with the best and latest results of modern criticism, whether English, American, or German. The reader may confidently rely upon him in this respect, although he often gives the condensed fruit of his discriminating studies without any unnecessary or pedantic display of learning. There is here the substance of the old versions of the Jewish commentators, of the earlier and later critics—Ewald, DeWette, Bertheau, and others—distinctly given in all cases of difficulty, and with that sound cautiousness, sobriety, and good sense which are eminently characteristic of Dr. Conant's Biblical labors.

His introduction to the book is exceedingly valuable. It embraces a great variety of connected topics—Gnomonic Literature in General, Gnomonic Poetry of the Hebrews, the Structure of the Book, its Poetic Form, Writers of the Book, and Theories of its Composition. Under this latter head there are full discussions, not only of all matters connected with its authorship and compilation, but of difficult questions suggested by obscure or remarkable passages. In this respect it is a thesaurus of what is most important to be known of the age, style, and matter of this important department of the Hebrew Chokma—to use the name that has been given to the Books of Proverbs, Psalms, Job, and Ecclesiastes, as constituting the Jewish "literature," strictly in distinction from the legal, annals and prophetic writings. In such a work as this, and on a portion of the Bible so purely ethical, there can be of course no denominational bias. It is a very valuable help for all the Church, and for all lovers of sacred knowledge.—Dr. Taylor Lewis, in *Evangelist*.

Keep Your Tempers.

"O, Frank, come and see how hot my saw gets when I rub it. When I draw it through the board awhile, it's about hot enough to set fire to it." "That's the friction," said Frank, with all the superior wisdom of two years more than Eddie boasted. "Yes," said sister Mary, who was passing, "it's the friction; but do you know what it makes me think of?" "No; what?" asked both the boys at once. "Of two little boys who were quarrelling over a trifle this morning; and the more they talked the hotter their tempers grew, until there was knowing what might have happened, if in their mad hot thrown cold water on the fire by scolding them into separate rooms." The boys hung their heads, and Mary said no more.

We once knew a boy who said that he liked "a good rainy day; too rainy to go to school, and just rainy enough to go fishing."

Scientific and Useful.

FARMING AS A BUSINESS.

The following is from the *Farm and Arisan*—"A man who is smart enough to run a store, is not smart enough to run a farm. Farmers are not to be made of what merchants are picked out; and if a man succeeds in a store, for it requires more talent to be a thriving farmer, than to be an average merchant. The one cause of most failures is the disproportion between a man's skill, labour and his money. A farmer's capital is little cash, he must have no more land than he can thoroughly manage by his own personal labor. Each acre beyond this is an encumbrance; one acre well worked, is more profitable than ten acres skinned over. It is through greed of land, by farmers that have not the capital to keep it that so many are kept poor. Small farms are better than large ones, simply because they are better suited to the capital of common farmers. Large farms with large capital are better than small ones. Farming is a good business for all who can conduct it on proper principles, and have capital according to the size of their farms, and a bet one for everybody else."

EXCESSIVE USE OF WATER.

In the manufactories of all kinds, water (very often ice) is placed within easy reach of every person, male or female, and the effect of this constant invitation is seen in the drinking of what physicians must regard as unreasonable amounts. The food is thereby diluted, and the stomach is often-times chilled below the temperature of the blood, and by repeated drafts may be kept in this condition. The process of digestion is in this way seriously interfered with. A certain amount (70 to 100 ounces) of water is required daily for the nutrition of an average adult; but of this total requirement 20 to 30 ounces are contained in the so-called solid food, leaving about sixty ounces to be supplied in some form of liquid, as tea, coffee, and water. If this amount is greatly exceeded, it forces additional and needless work on the organs of excretion.—*Scientific American*.

BED FOR THE SICK ROOM.

Two narrow beds, (iron bedsteads,) with fresh hair or straw mattresses, are the best. These beds are easily moved, and thus the patient will not be compelled to look constantly at the same cracks in the wall, or count the same three spots in the corner. You can move him, now into a shaded corner, now to the western window, to see the sun go down, again front of the fire, that he may look at its cheerful blaze, and anon into the most secluded corner that he may rest and sleep. All this is an immense gain, and is sure not only to comfort the prisoner, but to shorten his sickness. No matter what the malady may be, there is more or less fever, and, in every possible case, the emanations from the skin render the bed foul through and through. All the emanations from our bodies are foul, and should be got rid of as soon as possible. The only way to manage it is to have two beds, and lift the patient from one to the other. When the bed which has been in use from four to six hours is released, the mattress and blankets should be put where they can be thoroughly aired, and, if practicable, sunned. This will not only shorten and mitigate the graver stages of the malady, but it will greatly hasten the convalescence.—*Dio Lewis, in To-day*.

WATER FOR HORSES.

Soft water is in all cases better for horses than hard water. If, therefore, soft water can be easily procured, it should in all cases be given, but we do not think it answers well to allow the horse to slake his thirst at the pond or brook at all seasons. Boiling gets rid of a large proportion of the lime, and where it exists in great quantities it is advisable to give all boiled water. The temperature of the water given should in all cases be that of the stable, or very little below it; and so in the warm one the water must be raised to at least 70 degrees of Fahrenheit, by mixing a little hot with the cold, or by leaving the bucket full of water continually in the stable, and only using it when it has acquired the temperature of the stable. If cold water is given to a horse used to hot, and to warm stables, it sets the coat the wrong way directly, and often produces colic, or shivering, followed by rheumatism; and this is especially likely when he has undergone any violent exertions, and is becoming cool from it. It does not do nearly the harm while the horse is reeking with heat and perspiration that it does when given to the tired horse, just cooling down from his exertions. If, however, chilled water is generally given, it should be rigidly adhered to when the horse is travelling, for an animal used to it is far more likely to be injured by cold water given when in a sweat, than the one which habitually swallow it at a low temperature with his ordinary food. The quantity of water proper for the horse varies very much depending upon his tendency to purge, upon the amount of sweat which he loses in his work, and upon the nature of his work. About one and a half or two ordinary buckets per day is the average, depending upon the size of the horse and the severity of his work; and if water is allowed regularly, a few healthy horses will drink more than two buckets per day. More than a couple of quarts should never be given on the road or while working, even on the hottest day; but this quantity may be repeated every few hours with advantage, when the weather is very sultry, with or without a little oatmeal. It is seldom advisable to give the full quantity of water immediately before or after the feed of oats, but rather to let the horse drink about two quarts, and a half an hour after his feed to let him have the remainder. If the oats are not given for half an hour, the water will not hurt if all is given at once.—*Prairie Farmer*.

All the afflictions that a saint is exercised with, are neither too numerous nor too sharp. A great deal of rust requires a rough file.

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**HASTY CONSUMPTION CURED BY FELLOWS HYPOPHOSPHITES.**  
CARBONATE, NEWFOUNDLAND, Jan. 3, 1871.  
MR. JAMES I. FELLOWS.  
DEAR SIR: I came to this country in May, 1869. I found a countryman of mine laboring under some affection of the lungs. I recommended your Syrup, tried at the Druggists in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870, Mr. Edgar Joyce rapidly wasted away with every symptom of quick consumption, so that he was unable to walk across the room, having no appetite, pains in the left side, nervous system unstrung, dry, hacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Dearby's, in St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you at once). This was Tuesday afternoon; at night he took the prescribed dose, and in the morning he described the very results noted on the wrapper. His appetite soon began to return, and in three days one it was, too; the dry, hacking cough changed into loose but violent attacks, finally disappearing altogether; pains left his side, his hand assumed its usual steadiness, and before he finished ten bottles his health was quite restored, and to-day not a trace of the complaint is to be found on our shores; and it is the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphites, he would now be in his grave.

It happened to be in W. H. Thompson's the day your first shipment arrived, and took at once four bottles to the laborer, which he took very anxiously to do, but had no occasion to use them himself. No other medicine will he ever prescribe, recommend, or give, but yours.

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Official Announcements.

MEETINGS OF PRESBYTERIES. BROOKVILLE.—At Prescott, on the 1st Tuesday of November, at 2.30 p.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS. Temporalities Board and Sustentation Fund—James Croil, Montreal.

Commercial.

PRODUCE.

The market has been quiet, with prices, save those of barley, weak. Stocks have decreased, and stood on the 27th inst. as follows—Flour, 3,655 barrels; wheat, 124,588 bushels; oats, 1,335; barley, 84,251; peas, 5,623; rye and corn 50.

FLLOUR.—There has been but little offering, and slight variation in prices. Old extra sold at \$6 to \$6.15. Fancy and new-grade extra brought \$5.75 and \$5.80.

OATMEAL.—Is weak and declining; one car sold at \$4.70 and another at \$4.75 on the track; small lots \$5 to \$5.25.

PEAS.—Remain nominally unchanged; car-lots would probably bring 59 to 60c. on the track. Street price, 60 to 62c.

RYE.—Sells at 65c. on the street.

PROVISIONS.

BUTTER.—There has been no movement this week; holders usually ask 22c. for choice dairy, and buyers refuse to pay it. Receipts are small.

CHEESE.—Is firm; lots have sold at 11 1/2 and 12 1/2 c. here. Small lots 13c.

EGGS.—Seem to be unsettled at 16 to 17c.

PORK.—Is quiet; car-lots are offered at \$17.25; small lots sold at \$18.

BACON.—Is very quiet; prices unaltered.

LARD.—Is selling freely at 10 to 10 1/2 c.

HOGS.—Lots of live sell at \$4.50 to \$4.75. No lots of dressed moving; street prices weak.

HIDES, SKINS AND WOOL. HIDES.—Are abundant, with prices weak and unchanged.

SHEEPSKINS.—Are plentiful, and have declined 15c., the top price being \$1.10.

WOOL.—There seems to be no movement at present, but prices are nominally unaltered.

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