



# 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

## PASTOR AND PEOPLE.

### REST—ONLY REST.

My feet are wearied, and my hands are tired—  
My soul oppressed—  
And with desire have I long desired  
Rest—only rest.

'Tis hard to toil—when toil is almost vain  
In barren ways;  
'Tis hard to sow and never garner grain  
In harvest days.

The burden of my days is hard to bear—  
But God knows best;  
And I have prayed, but vain has been my prayer  
For rest—sweet rest.

'Tis hard to plant in spring and never reap  
The autumn yield;  
'Tis hard to till - and when 'tis tilled to weep,  
O'er fruitless field.

And so I cry a weak and human cry,  
So heart-oppressed;  
And so I sigh a weak and human sigh  
For rest—for rest.

My way has wound across the desert years,  
And cares infest  
My path; and through the flowing of hot tears  
I pined for rest.

'Twas always so; when still a child, I laid  
On mother's breast  
My wearied little head; e'en then I prayed,  
As now, for rest.

And I am restless still. 'Twill soon be o'er—  
For down the west  
Life's sun is setting, and I see the shore  
Where I shall rest.

—Father Ryan.

### THE VACANT PLACES.

How much soever, in this life's mutations,  
We seek our shattered idols to replace,  
Not one in all the myriads of the nations  
Can ever fill another's vacant place.

Each has his own, the smallest and most humble,  
As well as he revered the wide world through;  
With every death, some loves and hopes must crumble  
Which never strive to build themselves anew.

And so with souls we love, they pass and leave us—  
Time teaches patience at a bitter cost;  
Yet all the new loves which the years may give us  
Fill not the heart-place aching for the lost.

New friends may come, with spirits even rarer,  
And kindle once again the tear-drowned flame,  
But yet we sigh, "This love is stronger, fairer,  
And better—it may be—but not the same!"

### THE SECRET HINDRANCES.

When you summon your physician to your bedside, the first thing you expect from him is to discover what is the matter with you. He explores your wrist for the pulse, inquires the symptoms, and when he ascertains the nature of your disease he is able to prescribe for you intelligently. Standing outside of your body, he must deal with a malady working within.

Many of my own congregation and many of the readers of this journal are suffering from the spiritual disease of sin, and are yet unconverted to Christ. The Psalmist prayed that he might know "what evil way was in him," and might be led into the way everlasting. Now there must be some evil way in every unconverted heart, which requires to be discovered and to be abandoned. Nine-tenths of all impenitent persons are kept from Christ by some secret hindrance. It is very important to ascertain what that hindrance is. If a man is not a Christian, there is usually a reason for his rejecting the most precious of all gifts—the "gift of eternal life."

1. Some are hindered from accepting Christ by an evil way of thinking. In their hearts there is a secret scepticism. Whatever dispute there may be about the responsibility of a man for his own belief, it is undeniably true that he is responsible for the consequences of his belief. If I form an opinion and act upon it, I must take the consequences. If a young man forms so high an opinion of a young woman that he marries her, and she proves to be a vixen, he cannot escape the misery he has brought upon himself by his own voluntary choice. Kind reader, you may have adopted an opinion adverse to the distinct declarations of God's Word, and adverse to the claims of the Divine Saviour. When you meet that Saviour as your Judge, you alone will be responsible for the consequences of

having rejected His offered salvation. It is perfectly safe to obey God's Word. You will be an immense gainer by keeping Christ's commandments. But you run a tremendous risk of eternal ruin if you make up your mind against both the Gospel and its offers of eternal life. I have officiated at many funerals; but never at one in which the surviving friends wished it to be stated that the deceased person had lived and died a rejecter of Jesus Christ. I have never heard of a dying man as desiring that this should be said of him. Yet this will be the exact truth in regard to you if you cling to your sceptical opinion to your last breath. God is always right. See to it that you are not wrong. Your error may cost you your soul!

2. Others are hindered from following Christ by an evil way of looking at the faults of professed Christians and of shutting their eyes to their own sins. I do not wonder that the discovered iniquities of some church members has awakened your just indignation. If I did not know that the Christianity of the Bible is vastly better than the lives of even the best of its professed followers, I should be sometimes disturbed in my own mind by the detected vices of certain professors of religion. But I have also learned never to reject a good "greenback" because there are some counterfeiters afloat. You will certainly admit that the person who lives up most closely to the pure and benevolent and holy teachings of Jesus Christ is decidedly the better for so doing. Upon the tree of his daily life there may be a few gnarled or wormy apples among the bushels of good fruit. Now, is it not rather contemptible for you to spy out those scrubby and worm-eaten outgrowths, and claim that they are *fair specimens* of the fruit which his piety produces? No sensible Christian professes to be perfect. The best things in every Christian are the legitimate fruits of his religion. The weak or wicked things are born of his own yet imperfectly renewed heart. You fasten on his faults, and refuse to acknowledge the immense benefits he has gained by his even imperfect imitations of his Divine Master. You see his few sins. You *do not* see his repentances.

It was said in olden times of certain persons like you: "They eat up the sins of my people; they have left off to take heed to the Lord." Precisely thus are you eating up the poor, gnarled fruit that you cull off from the branches of a Christian neighbour's life. The good fruit you reject, and persist in setting your teeth on edge and in souring your system by devouring the little that is worthless. This wretched diet may fatten your prejudices; but it is starving your soul. Nay, worse. It is setting you against the very bread of Heaven and leading you on to the guilt and peril of throwing away your own salvation. I beg you not to cling an hour longer to this evil way. It will never lead you to a better life or to Heaven.

3. A more common hindrance than either scepticism or censoriousness is the dominion of some secret sin. In digging up a tree, especially if it is an elm, the workman is surprised to see how long the tree will stand after the earth has been removed and the lateral roots have been cut off. What holds the tree is the "taproot." Until that is sundered the stubborn trunk will not yield. So in the impenitent heart there is often a favourite sin which the heart is unwilling to sacrifice. A covetous man clings to his money, and refuses to give up Mammon for Christ. The sensualist will not deny his lusts, if that be the prerequisite to receiving Christ. Sometimes a stubborn sin fairly blocks the road; and the man must decide whether he will give up his besetting sin or give up the salvation of his soul. That was the battle with the young ruler. He would not put the knife to his selfishness. So the sin remained, and Christ was kept out of his heart. I laboured long—as did many others—with a friend whose secret sin was licentiousness. He listened attentively to our appeals and seemed grateful for our interest in his welfare. But he died unconverted. The evil way kept him out of the "way everlasting." No man can ever exercise saving faith until he has repented of sin and cast it from him.

4. The last hindrance that is quite as effectual in cheating the soul out of Christ as any other is that treacherous tempter *To-morrow*. Millions of impenitent people will tell you "I expect, I *intend* to become a Christian before I die." But when? Has God ever hung a promise on to-morrow? Does he not tie down the offer of salvation to the word "now?" Ah! my friend, if a purse of gold was awaiting you before you go to bed to-night, you would not whisper the word "to-morrow." You ought to curse that

lying word. It has sent millions to perdition. Before this year closes you may be in eternity. Living without Christ is Hell begun. Dying without Christ is Hell perpetuated. Living for Christ is the first instalment of Heaven. Give Him thy heart, and He will "lead thee in the way everlasting."—*Theodore L. Cuyler, D.D.*

### THE MINISTER'S WIFE—A TRUE STORY.

We were about getting a new minister, a difficult matter, as all can testify who have tried it. He had preached for us a Sabbath or two. He was earnest; that was unquestioned; had a consistent life for his record, and that was a great point; was a good thinker, and a fearless advocate of what he believed, but his voice was poor, he was not quite so famous as some wished, and his bearing was not sufficiently marked and dignified, some of the people said.

Yet as often as anything disparaging was remarked, somebody immediately added, "But his wife is lovely!" We heard this reiterated so often that some of us finally said, "What difference does it make? We thought it was not the wife we were to settle over us, but the man himself." Every possible objection was overruled however, because the wife was so beyond compare.

He came, and brought with him one whom we were all eager to see and know; one of the sunniest, gentlest, yet strongest, most unselfish women it has ever been my blessing to know and love. She was not beautiful, but her face had such a kindling of interest for one and all, that you could never forget its expression.

She entered heartily into his work; they were all *her* people, her friends. She showed no partiality. No one of us ever felt that she liked one above another. She kept our secrets locked in her own heart, and never betrayed a trust.

No one ever heard her speak ill of another. She was approachable to everybody, yet we paid her deference, both from her position and because we loved her. Men and women received alike equal favour and honour at her hands. We looked to her as a leader, while she was in reality a companion. We expected her home and husband would be first in her care and her affections, and so they were.

She was interested in everything, cultured enough to talk with the learned, and not above the poorest and most ignorant of her flock. She never showed irritability. If she had temper, she conquered herself by prayer. She was her husband's best adviser.

Not everything went right with the minister. He was able, but not always wise; sometimes hasty, sometimes domineering, it seemed; sometimes saying things better left unsaid, occasionally too frivolous, and now and then too austere. Some said he liked the rich better than the poor; the cultured better than the unlettered. Some said he was over-ambitious; that he was not always unconscious of himself; others that he lacked magnanimity in pecuniary matters and in the little things of every-day life; but they liked his preaching, and always added: "He has such a lovely wife!"

She healed all differences, and really kept the church a unit by her kindness and Christian tact. A wife less sympathetic, or less wise and capable, would have completely changed the aspect of affairs.

A little child came into the minister's home, and the young wife went out of it. I never saw a church so crushed. For weeks and months every face wore a wistful look, as though they hoped in some unexplained way to meet her, perchance, and feel again her cordial welcome. The pastor too began to realize as never before how she had brightened and sustained him. The people cared for the motherless child, because it was *her* baby. A blessed revival followed, and her death was the spiritual life of a great number. The little failings of the minister were forgotten in the noble work he did to win souls, and yet they were not fully satisfied, and the pastorate was changed.

Our pulpit has since then been filled by able and eloquent men, who have had pleasant wives, and our church has prospered, but our hearts have hungered again and again for the lovely woman who came to be such a power in our midst. We have said to each other often in all these years, "Doesn't it, indeed, make a difference what kind of a wife the minister has?" Ah, vastly more than he thinks, when he chooses her as his companion, and vastly more than the people imagine when he comes among them to be their leader and guide!—*Congregationalist*.

## OUR CONTRIBUTORS.

## ANGLO-ISRAEL.—NO. VII.

Philo-Israel's Historical, Ethnic and Philological arguments in proof of British identity with the lost ten tribes of Israel are here concluded.

## TYNDALE'S TESTIMONY.

33. Lastly, the testimony of Tyndale, the first translator of the Hebrew Bible must not be overlooked, as a proof of the philological affinity between the Hebrew and the English tongues. He declared in the quaint language of his day, "Ye Greke tongue agreeth more with ye Englyshe than with ye Latyne; and ye properties of ye Hebrew tongue agree a thousand tymes more with ye Englyshe, than with ye Latyne." Why this should be, unless the Hebrew and the English languages were closely allied in idiomatic structure and grammatical texture, let the reader reflect. Tyndale did not know. We do!

## THE TRIBE OF DAN.

34. Our task now approaches its conclusion. It only needs that we note the fact, that the Gothic or Teutonic races, in their wanderings, holding in their midst portions of the tribes of Israel then passing under those Gentile tribal designations, yet left behind them on the road "topographical and etymological evidences that a Hebrew people had passed that way from Asia, westward. They left in the rivers on the route, the Hebrew termination *Dan* a memento of their beloved Jordan." For in southern and central Europe, we have the names of the *Don*, the *Danube*, the *Dan-* *iester*, and the *Dan-* *ieper*. Then we have the *Erudan* (the Po), the *Rhodan* (the modern Rhone). *Denmark* (Dan-mörk), the "limit or border of Dan," and the *Tuatha de Danann* or "tribe of Dan," who partially colonized Ireland some centuries before the birth of Christ.

## THE IRISH CELTS.

35. Finally we must notice, though this part of the subject cannot be ascertained with any degree of certainty, that a very early influx of Israelite immigrants into Ireland and Cornwall with Spanish Celts about B.C. 720, is strongly suspected, and rests on the foundation of tradition and ethnological with etymological reasoning which is well drawn up in "Bishop Titcomb's Anglo-Israel Post-bag," pp. 45-47.

36. He considered two things proved. (1) That the Israelites, or at least some of them, may have escaped about B.C. 720 from the coasts of Israel to Tarshish in Spain, where a Hebrew colony already existed, if not in other parts of Spain also, as at Saguntum; (2) that some of the Spanish Celts (and if so, why not the Israelites' branch resident among them?) "migrated to Cornwall and Ireland." There is nothing to negative this hypothesis, but much to give it colour and consistence. On the coast of Cornwall the oldest seaport towns bear Hebrew names, such as *Marazion* and *Port Isaac*; while in the north of Ireland there are many spots recording the name of Dan, his "wanderings," and his "resting places."

## ARE THE CONTINENTAL NATIONS ISRAELITES?

37. Here we must meet an objection which our subject always summons to the front; and that is that "if Israel be in Britain—because identified with the Khumri, the Cimri, the Sacre, and the Saxons of Europe—the Celts and German races now on the continent of Europe must be Hebrews too, since Israel was once a part of them."

38. In reply, we say, "that it is one thing to affirm that colonists, or tribes, or families of lost Israel joined the nomade races called the Goths or Scythians in B.C. 720, again in A.D. 100, and finally throughout the centuries up to A.D. 400, when they utterly disappear from history as *Israel*, but quite another to allege as our opponents hold us to do, that the nations to which the Israelites joined themselves were Hebrews also."

39. God's Word declares that Israel of the House of Ephraim were to become "wanderers among" the Gentiles or nations (Hosea ix. 17; Ezek. xi. 16). But He did not declare they should *always* so continue. He promised "to gather" them "out from" the countries, and "from" the Gentiles, where He had scattered them Himself (Ezek. xi. 17; xxxvii. 1-14). The "vision of the valley of dry bones" in the last quoted passage of Ezekiel, gives us the very *modus operandi*, and we saw it effected, as we have found history depicts it, by the transfer of the "wandering," or "Scy-

thian," or "Nomade," or "Hebrew" elements (all these words mean, like Woden, "the wanderers") out of the Teutonic, Scandinavian, Celtic, Frank *matrixes* in which Israel's lost tribes had been held during their penal journeyings. (See Hosea viii. 8).

## CONCLUSIONS.

40. Such, then, is the historical, ethnographical and philological explanation of our British position to-day, as the lineal representatives and descendants of "lost Israel." Our views *reconcile* God's Word with facts in British history; and there is nothing—as candid writers on the subject testify—in history, in philology, or in ethnic science either, which can be held to negative our contention, that the British folk derived from Celtic, Scythian, Teutonic, German, Gothic, or Frankish ancestry, were "Israelites after all."

41. May the Lord accept this attempt to bring this difficult subject within the comprehension of those many persons among us, who, repelled by the learned arguments of our scientific opponents, want some simple weapons to parry their attacks on what are in fact God's truth, founded on His Holy Word, respecting "our identity" with His chosen people Israel.

## APPENDIX.

1. A review of our nation's history between A.D. 1820 and 1875, by Oscar Browning, M.A., Sen. Fellow King's College, Cambridge, plainly testifies that God's best blessing rests abundantly on the British—the blessings, *we* add, promised to Israel.

2. He finds "that England of the present day is incomparably stronger, happier, better, than England at the time of the Regency; also, that not only are Englishmen better fed, better taught, better governed, and more united than they were, but that the nation is, for all purposes of offence and defence, far stronger than it was at the time when it carried on the struggle against Napoleon."

3. Browning finds also that "in population, in wealth, in exports, in inland trade, in colonial power and colonial population too, the increase has been enormous, while relatively to the nations of Europe ours has advanced faster in numbers, in wealth, and in territorial greatness generally."

4. All these being blessings given us from on high, *because we are Israel*, we ask all our readers to recognize the facts, and to *praise the Lord* (Psalm cxlvii. 19, 20; Isa. lxi. 9).

## PHILO-ISRAEL.

In my next article I hope to be able to show in a few particulars how faithfully the British nation corresponds to section two of the advertisement (see CANADA PRESBYTERIAN July 11th, page 580), viz, "They [the ten tribes of Israel] were to spread forth to the west and to the east, and to the north and to the south, and were to dwell in the coasts or sides of the earth, as well as in the islands of the sea, and to possess the 'gates of their enemies.'"

## "ALWAYS READY."

## STEALING SERMONS.

MR. EDITOR,—In your issue of the 8th of August a communication appeared over the signature of "Critic," charging a minister from a distant part of the Dominion with preaching a sermon which was not his own, but which had been preached by the Rev. Chas. Vince of London, Eng., and published in the second volume of the "Christian World Pulpit." The indefiniteness of the phrase, "a distant part of the Dominion," may apply to the Province of Manitoba or to the Maritime Provinces. I presume it refers to either one or the other. Shortly after the close of the General Assembly, several of the ministers from the Maritime Provinces visited Toronto and some of the towns within a hundred miles of that city, and preached in these places. I would not trouble you with the matter now, save for the fact that the name of a highly esteemed minister is mentioned in connection with the charge made by "Critic." I, for one, believe him to be incapable of anything so unworthy of a Christian minister as the preaching of another man's sermon as his own. And, now, in order that the innocent may no longer be blamed, I demand, as a matter of justice to all the ministers "from a distant part of the Dominion," who may have been preaching recently in Toronto or its neighbourhood, that "Critic" shall without any delay surrender the name of the offender with satisfactory proofs of his guilt to the CANADA PRESBYTERIAN for publication. Then it will remain with the Presbytery of which the culprit may be a member to take such action as the circumstances of

the case may demand. If "Critic" will not comply with this request, he must remain under the charge of wantonly slandering a minister of the Gospel without having the courage to prove his statements.

We have had surely quite enough of these reckless charges of plagiarism against ministers. I think it is only right that the papers which open their columns to such communications as that signed by "Critic," should be prepared to assume the responsibility of their acts.

D. WATERS.

St. John, N.B., Sept. 22nd, 1879.

"Critic," no doubt from merciful motives, did not furnish us with the name of the delinquent preacher. Even had he done so it is very probable that the same merciful considerations would have induced us to withhold it, at least in the first instance. The matter, however, assumes a different phase when an indefinite charge of that kind is taken up by parties who have some sinister object in view and used against the reputation of ministers who are perfectly innocent. We therefore join Dr. Waters in demanding "that 'Critic' shall without any delay surrender" to us, for publication, "the name of the offender, with satisfactory proofs of his guilt." In the meantime we may state that we happen to be in possession of quite sufficient information to enable us to assure Dr. Waters that the highly esteemed minister to whom he refers is *not* the guilty party. As to whether or not "we have had . . . quite enough of these . . . charges of plagiarism against ministers," our opinion is that the plagiarism should stop first and the charges afterwards. It is not a great many months since we heard a good sermon of McCheyne's delivered from a pulpit with school-boy accuracy and without quotation marks. —ED. C.P.]

## MINISTERIAL INCOMES.

MR. EDITOR,—Your editorial of last week on the Minutes of Assembly is suggestive. The classification of ministerial incomes is fitted to arrest attention, and should awaken consideration. The writer of this letter doubts his ability to lead discussion on this matter, but hopes that others more gifted and better informed may follow, so that the lesson of the past may teach in the time to come.

Beginning where your figures end, we find there are not less than seventy ministers of the Church in real, though comparative, privation, who may be able by virtue of the prudent economy of themselves and wives to provide against actual want, but must of necessity fare poorly, live meanly, and whose libraries and other requisites to a useful ministerial life must be of the most meagre description. They can *preach* the blessings of Christian charity, but are denied the privilege of being able to *give* to him that needeth. These are, no doubt, *men of faithful prayer, who amid their anxieties rely on the Word of Him who has promised "enough" to the godly and to his seed.* Let our Church remember how God answers the prayers of such—that He looks to us as His stewards to distribute his bounty, and expects us to see that each of the "seventy" gets his portion.

Passing upwards in the "List" we find a large proportion of the "Incomes" yet under the *minimum* the Church has deemed desirable and necessary, though a comparison of this with that of former years shews gained ground and cheering progress. Passing upward to the top we are reminded that whilst our church has fixed the *desirable minimum* of ministerial income nothing has been said as to the *desirable maximum*. Are we to be Congregational in this? Are wealthy congregations to follow step by step in the ways of the world in creating prizes for the popular man who may catch the passing fancy of the hour? Are we not even now paying salaries that are unreasonably large to some of our ministers whilst so many brethren of the same flock are in straitened circumstances? Has the Church no duty to perform in dealing with this matter? If so, let faithful dealing with our esteemed brethren be begun by pointing out that we are in danger of fostering the pride of our wealthy congregations, and of placing a stumbling block in the way of the faithfulness of their minister. The world points to the purple and fine linen, to the exalted title, to wealth and power, as her rewards. Let not the church we love take the weapons of the adversary into her own hands, "Ye cannot serve God and Mammon," let us faithfully remind each other of what and how much is meant when the Saviour says "If any man will come after me, let him deny himself, and take up his

cross, and follow me." The life of the Christian, both minister and layman, is a consecrated life, and we should take care lest we place before our brother the gilded prize of wealth and worldly honour, lest it tempt the unworthy and worldly into the seat of Christ's ambassador. Let us remember our neighbour, and not waste our surplus in ministering to our own vanity.

D. K. C.

## NOTES FROM HAMILTON

The various cities of Canada have their proper names and their fancy names also. Toronto is called the "Queen City," London the "Forest City," and Guelph, the latest born city in the Dominion, is called the "Royal City." The flourishing city indicated in the heading of this article is sometimes called the "Ambitious City,"—a name given to it by envious outsiders; and it is also, somewhat more appropriately, called "the Manchester of Canada." Whether it has earned the former of these two titles or not I will not take upon myself to say, but I think it is fairly entitled to the latter; for the products of its manufactories find a market not only throughout the Dominion, but in Great Britain and in the other colonies. But just at present, when the hum of factories is being heard in every part of the city, and its sun of prosperity seems to be shining in its strength, suddenly a pall hangs over it. A dreadful conflagration has taken place by which millions worth of property was destroyed, and four lives sacrificed, in some cases leaving families unprovided for. In addition to carrying on a large wholesale trade and extensive manufactories, Hamilton is the head quarters for several Loan and Building Societies, also a number of Insurance Companies, besides being the Canadian seat of government for the Great Western Railway, in whose chief offices and workshops a large number of hands are employed, thus circulating a large amount of money.

In educational enterprise the "Ambitious City" is not behind. Its church edifices, college and school buildings will compare favourably with those of other cities in Canada.

## PRESBYTERIANISM

was organized in 1833, is strong, vigorous and well represented. There are five congregations well equipped and actively engaged in Christian work. The church edifices are substantial and commodious. The ministers are among the foremost in the denomination, and, whether in the pulpit or on the platform, are regarded as among the most eloquent speakers in the city.

A stranger taking a cursory glance at Presbyterianism as it exists in Hamilton cannot fail to notice one or two of its features. It is united and consolidated, and this to a degree that contrasts with some other places which might be named. The multiplying of churches, sometimes at the expense of neighbouring congregations, and the seeming competition which exists is greatly to be deprecated, and, to their credit be it told, is not encouraged in sister denominations. It is far better to have fewer congregations and better paid ministers, so that our clergymen may not only exist as they do in some places, but that they may live in comparative comfort. Costly churches with a crushing load of debt, and in some (indeed most) cases a small congregation, would seem to be the growing evil of the present day. A Toronto minister lately made a good remark when he said that as the present decade was characterized by church building the next should be notable for paying off this debt. We hope soon to hear that every one of our congregations will have a church for themselves and a manse for the minister, and both free of debt.

## THE CENTRAL CHURCH,

which is the largest of the Presbyterian churches in the city, was organized about the year 1844, when the Rev. Mr. Dalrymple was called, who in about two years returned to Scotland and who was succeeded by the Rev. John Hogg (afterwards Dr. Hogg), who was succeeded by the Rev. Dr. Ormiston. Shortly before Dr. Ormiston's settlement the present large edifice was erected, which is now being repainted and slated, and which is among the finest churches in the denomination. On the removal of Dr. Ormiston to New York the congregation gave a call to the lamented Rev. John McColl of Dundas, whose ministry although short was very successful, and who is still held in grateful remembrance by an affectionate people. After a vacancy of about two years the congregation called the Rev. Samuel Lyle, the present pastor. Mr. Lyle

is a native of County Antrim, Ireland. He was educated at Queen's and Assembly's Colleges, Belfast, and was pastor of one of the largest congregations in the north of Ireland. As a preacher Mr. Lyle is eloquent and fascinating. To a well stored mind there is added in his case a lively imagination and untiring industry. The Central Church is very prosperous and has a communion roll of about seven hundred.

## M'NAH STREET CHURCH,

which is a fine building, is an offshoot from Knox Church. The late Rev. Dr. Inglis was the first minister being called from St. Gabriel street Church in Montreal. On the removal of Dr. Inglis to Knox College a call was extended to the Rev. D. H. Fletcher. The present pastor Mr. Fletcher, who is among the most prominent and most popular ministers of the Church, was born in Scotland and educated in Knox College, Toronto, and was settled first in Scarborough, near Toronto. McNah street Church is in a flourishing state and has a communion roll of about four hundred.

## KNOX CHURCH,

which is one of the oldest of the Presbyterian Churches here, has had a successful career. Professor Young was the first minister. On his removal to Knox College he was succeeded by the Rev. Ralph Robb from Scotland, who after a ministry of about four years died in 1850, and was succeeded by the Rev. Dr. Irvine from Ireland who resigned in 1864. The next minister was the Rev. A. B. Simpson, and after him the late Rev. Mr. Reynolds. The present pastor is the Rev. Dr. James, who is an eloquent preacher and who is proving a worthy successor to the long list of able men who preceded him.

I must reserve for another paper some notes of the other churches, of which I would like to say something. *Royal Hotel, Hamilton, August, 1879.* R

## BUILDING AND ENDOWMENT FUND OF QUEEN'S UNIVERSITY.

MR. EDITOR,—An anonymous person called "Loyalty" commenced a correspondence in your columns more than three months ago in which free use was made of my name in connection with the Building and Endowment Fund of the University of Queen's College. Considering that the General Assembly of 1878 unanimously expressed "their sincere gratification with the success which has attended the efforts to increase the endowment of Queen's College, and recommend to the friends of the College the completion of the whole so successfully begun;" and that the General Assembly of 1879 again unanimously adopted the Report of our Trustees and "expressed satisfaction at the great success which has attended the effort to raise a Building Fund and to secure an increase of endowment for the College," I took no notice of the effusions of "Loyalty." I could well afford to despise anonymous attacks on what two successive General Assemblies unanimously approved. It is otherwise when Dr. Macvicar seems to make the accusation of "Loyalty" his own, as far as Montreal Presbyterian College is concerned. The accusation was substantially that in my canvass for subscriptions "the moral rights of Knox and Montreal have been wantonly invaded." Prodigious! And there was no member in either of two General Assemblies to rise in his place and repel the wanton invasion! Their defence is left to a correspondent who shields himself under a cloak of darkness to which he gives the high sounding name of "Loyalty." I hope that the friends of Queen's may show a different style of loyalty should her rights be wantonly invaded. This cloaked person assures us that both the West and the Province of Quebec are emphatic in their disapproval of what has been done for Queen's. Surely, the madness of envy can no further go. If Queen's can appeal to neither the West nor the East, to which quarter is she to look?

Knox College aside, for far from any representative from it having uttered complaint, its honoured head has done everything in his power, by voice and subscription, to aid the movement commenced eighteen months ago, the accusation of "Loyalty," so far as Montreal is concerned, is in effect taken up, by Dr. Macvicar, when in connection with the previous correspondence he says, "I would never dream of collecting in territory set apart by the General Assembly for the support of any of the other Colleges." This implies that I did what Dr. Macvicar considers wrong in not only dreaming about but actually collecting in Montreal on behalf

of Queen's. As I am perfectly well aware that I acted not only strictly within my rights but with the utmost courtesy towards all other institutions of the Church, I have to thank Dr. Macvicar for giving me a public opportunity of stating the principal ground on which appeal was made to our friends in the Province of Quebec.

Queen's is not simply a Divinity Hall like Montreal Presbyterian College, but an University, with all the faculties, based on the model of the old Scottish Universities. The University is governed by a Board of Trustees—ministers and members of our Church—a large proportion of whom live in Montreal "constituency" since the union as before the union. This of itself is enough to show that Queen's looks for support and for students to the whole country. It did so in the past, it does so still, and it will continue to do so in future. We understand that the arrangements as to division of territory made by the General Assembly apply only to the collections raised to partially defray the cost of maintaining her Divinity Halls or Colleges from year to year. The utter folly of our attempting to understand them from any other point of view may be seen from the fact that the sum received by Queen's from this source amounts to only about one fifteenth of the total necessary actual expenditure of the University. Desiring to avoid the slightest appearance of conflicting with the work done in Montreal Presbyterian College, I stated at the public meeting held in St. Paul's Church there that I sought subscriptions in and around Montreal for a chair in science and for assistants in ancient classics and science, in classics especially, as Professor McKerras had always been doing two men's work. This statement was reported in the newspapers, so that all knew the object. My work could therefore by no possibility conflict with that of a Divinity Hall. That it did not so conflict is proved by the fact that St. Paul's Church, the members of which contributed four-fifths of the amount subscribed in Montreal "constituency," gave more to Montreal Presbyterian College last year than it ever gave before.

One word about "the magnificent endowment," which it is said that Queen's is getting from its friends. We ask for only between \$60,000 and \$70,000 for the Divinity department, \$40,000 of which is required by the withdrawal of the Church of Scotland's annual grant. So far, we have received one-fifth of the modest amount asked for. Suppose we get it all paid in, would Knox or Montreal consider \$70,000 a "magnificent" endowment?

I am sorry to have to write on this subject. The public meetings which were everywhere called, and the General Assembly, are the places where it should be discussed. But no one ever peeped or muttered there. I think, too, that when successive General Assemblies have endorsed a movement and urged its friends to complete it, a newspaper avowedly conducted in the interests of the Church would best consult the interests of justice by declining anonymous communications reflecting offensively on the person or persons who are doing all in their power to prosecute the movement. With regard to our Colleges, I do not think the interests of one are antagonistic to the interests of the others. The Church having established them all, I am a willing annual contributor to every one of them from Halifax to Manitoba. I think that we on the one side have given proofs that we look upon the institutions that belonged to the churches with which we united as now our institutions. We think that those with whom we united should look upon Queen's as theirs, and if not able to contribute to it, at least rejoice in its prosperity. That many do so regard Queen's we well know. Those who are actuated by different feelings are surely bound in honour to hold their peace, or if they must speak, to speak out frankly in the courts of the Church where they can be as frankly answered. But whether they do so or not, my duty both to the University of which I am Principal and to the other institutions of the Church is plain, and to the utmost of my power I shall continue to do my duty.

GEORGE M. GRANT.

[We have taken no part in this controversy and we do not intend to do so now. Our readers have had the matter placed before them in all its bearings by our various correspondents; and we are fully convinced that, had we smothered discussion on the subject as Principal Grant thinks we ought to have done, much more serious evils would have arisen than can possibly arise from having it ventilated. All our Colleges have our warmest sympathy; the Church

needs them all; and we would like to do all in our power to enlist the hearty support of our people in their behalf.—*Ed. C. P.*

### THANKSGIVING DAY

MR. EDITOR,—I would humbly submit that your correspondent "Observer" and the "Orinda Packet" are both wrong in thinking that it would be better to unite upon a "Sabbath" for "Thanksgiving Day." The object is a special one, and a special day should be set apart for the purpose of thanksgiving to God for His innumerable mercies to us during the year. We should not be so niggardly of our own time as to steal from the Lord the day that He has reserved for Himself. No, let us by all means give thanks and praise unto our God on each returning Sabbath for His manifold mercies—it is His due, but if we are to give Him special thanks upon one day of the year, then by all means let us set apart one of our own week days. If men who are professedly Christian would rather go to the "grogshops," and there devote their offerings to "Bacchus," than to the house of God and offer unto Him the praise and offerings which are His due, then by all means let them do so. They thus have a chance, once in a year, of showing unto all men whose they are and whom they serve. And what though the numbers are "humiliatingly" small who honour the day and the Giver of the day as they should be honoured, it only proves that there are fewer real Christians in our congregations than there appear to men and "Observers" of men to be. No doubt the very small attendance in many places of worship upon the day set apart will cause the heart of many a faithful pastor to sink within him, but it will do no real harm; it will let him see the true state of spiritual life (or death) in his charge, and perhaps stimulate himself and his helpers (if he have helpers) to still greater exertions in trying to wean their sordid affections from the earth and the good things of earth, to Him who is the Giver of every real good. There will very likely be some who, like your correspondent "Observer," may find it "inexpedient" to observe the day appointed, and still more who from unavoidable causes may be prevented from assembling with their brethren, but in whose hearts is a thankful remembrance of all God's goodness and love. Their hearty and home service (as well as their service abroad) will be acceptable to Him who looketh upon the heart and judgeth its motives. Yes, let us have a week day and let all men observe it. THOS. E. COULTHORT.

*Morewood.*

### HOME MISSION APPEAL.

[The following is the appeal issued by the Moderator, by authority of the Assembly, in behalf of the Home Mission Fund.]  
To the members and adherents of the Presbyterian Church in Canada.

DEAR BRETHREN,—It seemed good to the General Assembly of the Church at its recent meeting in the City of Ottawa, to give instructions for the preparation and issue of a brief appeal to the members and adherents of the Church, setting forth the condition and requirements of the Home Mission Fund. The Assembly further enjoined every minister to read the appeal on some Lord's day before the end of the month of September, and to afford opportunity to every individual to contribute, by subscription, or in any other way that the Session or Deacons' Court may have previously resolved upon.

The Home Mission work of the Church, and the Home Mission Fund without which the work cannot be carried on, have been so often and so fully brought before the Courts of the Church and before the congregations, that it may seem almost unnecessary to enlarge on the subject. But, in accordance with the instructions of the Assembly, we now desire briefly to set this matter before you, seeking to stir up your minds by way of remembrance, and, in dependence on the blessing of God, to draw forth your interest, your prayers and your liberal contributions in behalf of a work of such importance. Let us, therefore, ask your attention to a few considerations bearing on this subject.

With reference to the great and urgent duty of prosecuting with zeal and diligence the work of Home Missions, let us remind you of the peculiar circumstances of our Church. The various branches of the Church have generally marked out with sufficient clearness in their several circumstances and in the providential leadings of the Great Head of the Church, their peculiar mission and work in connection with

the advancement of the Redeemer's kingdom. Now, most evidently, the great work laid on us is what may be called Home Mission work. In the older countries the land is in a great measure fully occupied, the population is comparatively stationary, the people generally are within reach of the means of grace, and the congregations remain from year to year with little or no change. But in our Dominion it is different. "There remaineth still very much land to be possessed." Our population is largely increased from year to year, our congregations are rapidly multiplied, new congregations and new mission stations are reported every year. Into some parts of our field, as Manitoba and the great North-west, thousands and tens of thousands are pouring every season, and surely it is our duty to supply them, or to help them to supply themselves, with the means of grace, for it is evident that for years these new settlers must have assistance. It is especially necessary that we sustain, and, if possible extend the work in Manitoba and the North-west. Last year the amount of \$11,000 was expended in this section of the territory of our Church, and even a larger amount will be required this year. It must be borne in mind that, for the present, the support of Manitoba College is largely drawn from the Home Mission Fund; and, in the judgment of those most competent to form an opinion, it is essential to sustain this institution.

That you may have some definite idea of the work, let us lay before you a few particulars gathered from the Home Mission report laid before the Assembly. In the Western Section of the Church, the Home Mission Committee assisted in sustaining 144 mission fields, with 390 preaching stations, attended by 4,502 families and 4,729 communicants. The stations themselves raised \$31,105.32 for their supply and for churches, while they received from the Committee \$20,704.94. Further, eighty-seven congregations received supplement to enable them to sustain a settled ministry, to the amount in all of \$9,714.29.

Again, in the Eastern Section, the Home Mission Committee supplied twenty-six vacant congregations and 105 mission stations throughout the bounds of the several Presbyteries, while the Supplementing Fund assisted forty-six congregations to retain settled pastors. There is thus much real work being done, quietly and with little romance thrown around it, but it is good work, and the results are worth all the labour and means expended.

As to the condition and requirements of the fund, let us say a few words. In the west there is a debt of \$11,000, and there is needed for the work of the present year \$35,000—in all \$46,000. In the east, where the debt is \$2,400, the amount required for the present year is 11,000—in all \$13,400. Let it be observed that the debt, both in the West and in the East, has been incurred simply in consequence of the rapid expansion of the work. The Committees might have avoided debt, but this would have been done by rejecting urgent applications for help, by consigning many of our brethren to silent Sabbaths, by removing candlesticks from their places in many dark parts of the land. They felt, in many instances, that they dared not do this, and hence assistance was granted, even at the expense of incurring debt. The grants have been cut down to the utmost, and the estimates for the year have been made with all regard to economy in the administration of the means that may be put into the hands of the Committees. The amount raised last year was, in all, including congregational and Sabbath school contributions, donations, bequests and grants from other churches about \$30,000 in the western section, and \$9,550 in the eastern section. To clear off the existing debt and provide for the demands of the year, we require at least fifty per cent. more than was raised last year. But surely this should be accomplished with comparative ease. Were every congregation in the Church to take up this matter in the spirit of the churches of Macedonia—if there were a "willing mind" in all the members of our Church, the amount required would be easily obtained.

The truth is, in the Western Section, the contribution of even fifty-eight cents from each communicant, and in the East forty-six cents from each communicant, would produce what is needed. Surely this can be accomplished. Comparatively few are unable to give the average just named, while it is confidently hoped that very many whom the Lord hath blessed with increased means will feel called upon to give as the Lord hath prospered them. It is only recently that, in the pages of our "Record," attention was

called to some very liberal contributions for Foreign Missions. Shall we not have to receive some such noble gifts for our Home Mission? We trust there will be some, at all events, let all give according to their ability—as God hath prospered them; let none withhold their contribution, let no congregation stand aloof in this work. After several years of depression there are signs of returning prosperity. God hath blessed us with a most bountiful harvest. There is not only abundance for man and for beast, but a large surplus to dispose of to those who need such supplies as we can part with. "Honour the Lord with thy substance and with the first fruits of all thine increase."

The General Assembly has enjoined that an opportunity be given to every individual to contribute by subscription, or in any other way that the Session or Deacons Court may consider best. We do not desire to dictate or to interfere with the judgment of the Sessions or Deacons' Courts of the Church, but we would impress the importance of adopting some systematic method of collecting the free-will offerings of the Christian people for missionary objects, so that there may be something beyond a mere collection on a Sabbath day. It is recommended, too, that the important matter of Home Missions be brought before Sabbath schools and Bible classes, and that they have an opportunity of giving at least a portion of their contributions to this object.

We earnestly and affectionately appeal to you, dear brethren, in behalf of this important object. We appeal to you as true patriots, sincere lovers of your country. We know, on the best authority, that it is righteousness alone which exalteth a nation, and how can we more effectually promote this righteousness than by spreading a pure gospel throughout the land? We appeal to you as loyal members of the Presbyterian Church in Canada. We seek not to hinder the growth and prosperity of other Churches. We rejoice to hear of their progress. But we love our own Church—the Church of our fathers—and we desire that those who have been nurtured within her pale shall not be compelled to sever their connection with her and seek ordinances elsewhere. We appeal to you as God's stewards, who are entrusted for a time with the use of a portion of His goods, and who must render an account to Him of the use or abuse of the substance now in your hands. We appeal to you as professed followers of the Lord Jesus, redeemed by His blood, consecrated to His service, members of His kingdom now, and fellow-heirs of the heavenly inheritance. You are not your own, but His. Seek then to glorify Him with your bodies and your spirits, with all that you are, and with all that you have. May His love constrain you to live not unto yourselves, but unto Him who loved you and gave Himself for you. May the Lord by His Spirit open your hearts, and dispose you to devise liberal things, and to give, not in a niggardly spirit but with open-handed liberality, not grudgingly but cheerfully, consecrating your gifts as you have consecrated yourselves to the Lord, and following your gifts with earnest, fervent, continual prayer. So shall your giving to the Lord bring a double blessing—a blessing to your brethren, who, through you may enjoy the means of grace, and a blessing to yourselves, for "God loveth a cheerful giver," and hath promised that "the liberal soul shall be made fat, and that he who watereth shall be watered also himself."

Finally, be prompt in your contributions. At once, "let every one lay him in store as God hath prospered him, that there be no gatherings," when your contributions are required to be sent forward. Seek promptly to replenish the treasury of the Lord. It has been said: "He gives twice who gives quickly." Come into the courts of the Lord, and "bring an offering" with you. And may He bless you in your basket and in your store, bless you with temporal blessings and with spiritual blessings; and may He abundantly bless our Home Mission work, so that "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

In name and by authority of the General Assembly.

WILLIAM REID, Moderator.

Toronto, 1st September, 1879.

THE new Presbyterian Church, Collingwood, is rapidly approaching completion, and when finished, will not only be a credit to the congregation but an ornament to the town.

## BOOKS AND MAGAZINES.

### *The Eclectic Magazine.*

New York: E. R. Felton.

The October number of the "Eclectic" contains a finely-executed portrait on steel of Francis Parkman, one of the most eminent of American historians; and the portrait is accompanied by a brief but complete and interesting sketch of his life. The selection of articles from English periodicals is excellent.

### *The Westminster Teacher.*

Philadelphia: Presbyterian Board of Publication. Agents in Toronto: James Bath & Son.

As an aid to teachers in Presbyterian Sabbath schools the "Westminster Teacher" is eminently suitable. It excels in systematic arrangement, in brevity and comprehensiveness of notes, in giving due attention to infant-class work, and in its lucid expositions of the Shorter Catechism.

### *The Coming and Appearing of our Lord.*

By James H. Brookes. St. Louis: Gospel Book and Tract Depository.

In this pamphlet we have a contribution to the Premillennarian literature which in our day has attained such extensive proportions. Its object is to insist upon a distinction between the "coming" and the "appearing" of our Lord. It is matter of common observation that in the writings of the school to which the author of this pamphlet belongs distinctions are much more abundant than differences.

### *The National Sunday School Teacher.*

Chicago: Adams, Blackmer & Lyon Publishing Co.

Sabbath school teachers will find "The National Sunday School Teacher" of material value in the preparation of the lessons. It professes to be "undenominational" and "evangelical." As far as our acquaintance with it extends, its practice, in these respects, is in accordance with its profession. We have not hitherto met with anything in its pages to preclude our recommending it as a safe guide in doctrine.

### *The North American Review.*

New York: D. Appleton & Co.

In the October number of the "North American" "The Woman Question" is well handled by Mr. Francis Parkman, a writer well able to deal with that vexed problem. There is nothing new in Frederic Harrison's paper on "Science and Humanity." No one will take the trouble of replying to his illogical assumptions—except, perhaps, the author of "Is Life worth Living?" "The Diary of a Public Man" is continued in the present number and is replete with fresh revelations regarding the conduct of the great American civil war. There are several other articles of interest and importance.

### *Scribner's Monthly.*

New York: Scribner & Co.

An article in "Scribner" for October, under the title of "Edison's System of Fast Telegraphy," describes the automatic telegraph which was in operation for a year between New York and Washington, and of which no full popular account has before been published. By this system it was found possible to transmit over a single wire several thousand words per minute, at a cost but little greater than that before paid for a single short message. The operation of the line was stopped by litigation, and may shortly be resumed. A notable feature of this paper is a new portrait of Edison, which is pronounced by the inventor's assistants to be the best yet published. The subject of the fifth paper in the Brazil series, by Herbert H. Smith, is "Rio de Janeiro," the illustrations representing scenery of the city and vicinity. There are several other articles profusely illustrated, besides a full supply of unillustrated matter quite up to the standard of literary excellence usually maintained by this magazine.

### *St. Nicholas.*

New York: Scribner & Co.

There is abundant provision for the entertainment, and not a little for the instruction, of the young in the October number of "St. Nicholas." The elevated railways of New York are described in a long article, and with it are given eight admirable pictures of various views along the lines. The text and illustrations also show how the roads were constructed. "Noah's Ark Ashore," is the title of another descriptive article which will be eagerly read by every boy

and girl. It is a well-told narrative of a visit to a queer "Ark" on the Amazon river which a kind-hearted native had turned into a sort of asylum for beasts and birds of various kinds. The story of this novel institution is very interesting indeed, and the illustrations are really superb. There is a timely little paper telling all about the strange doings and mysteries of "Hallowe'en," and illustrated with a fitting frontispiece. The articles are so many that we cannot make room even for the titles of them, and we are sorry; for the bare table of contents is in itself an interesting piece of literature conducive to good humour.

### *The Canada Educational Monthly.*

Edited by G. Mercer Adam. Toronto: Printed for the Proprietors by C. Blackett Robinson.

The number of the "Educational Monthly" for July and August opens with an article on Buckle's "Theory of History," by Francis Rye. Mr. Rye endeavours to shew that notwithstanding the general disfavour with which Mr. Buckle's scheme of reducing history to something like an exact science was received by his contemporaries, his theory is after all not altogether unreasonable; and that some advantage might still be gained by following up his attempt to account for the course of national existence by necessary and ascertainable laws. The paper on "The Moral Discipline of the School," by Mr. Lewis, Head Master of the Dufferin School, Toronto, is well worthy of the attention of educationists and of the public generally. We think Mr. Lewis has succeeded in his endeavour to shew that the moral discipline and training of the school room is its greatest work, although in too many cases it is reduced to a secondary position or almost wholly lost sight of in consequence of the exclusive demand for intellectual attainment. He complains and his complaint is not groundless—that the day-school teachers have been misled by public opinion so as to make "success in studies, which means success in life, the highest object of their vocation." He gives due credit to the Church and the Sabbath school for the work they are doing; but he thinks—and we agree with him that, after all is said and done, the moral training of the young is more in the hands of the parent and the day-school teacher than of any one else. He admits that "the success of moral discipline lies altogether in the deep moral consciousness of its supreme claims in the mind of the teacher," but he suggests that "that moral consciousness may be awakened by a change in public opinion;" in order that the office of the public school teacher may be properly developed and carry out its proper mission, public opinion must shew "its reverence for the highest work." We commend the whole article to the attention of our readers. After reading it we feel irresistibly impelled to repeat, with increased emphasis, what we have recently endeavoured to impress upon our readers, that the most pressing educational need of the present day is to have, in every school, the Bible in the hands of an intelligent Christian teacher. The "Letters on the Higher Education and Employment of Women," by *Agnodice*, has compelled our attention from the beginning. This is the third letter. They are well written. One would almost think that some early writer in "Blackwood" had come back, to advocate "the rights of women" in his own pure, incisive and, withal, racy style. Mr. Knight's paper on "English Prosody and the National Readers," is valuable as a lucid analysis of the different kinds of verse; as an aid to "the profession in teaching the reading of poetry" we do not admire it very much. We are not aware that teachers ever find it necessary to take a great deal of trouble in getting their pupils to give due attention to the rhythm of a piece of poetry. Most children fall into it naturally, and generally overdo it, to the detriment of the sense. Perhaps the safest direction that the teacher could give his pupils in this respect would be to read poetry as if it were prose. If one of the two—rhythm or sense—must be sacrificed, by all means let it be rhythm. We leave the remarks on "The Companion to the Readers" in the article on "Authorized Etymological Text Books" to the consideration of our educational authorities. The usual "departments" of the magazine are well filled and will prove of direct and immediate value to practical educationists. We are glad to find that prominent men identified with the interests of education in this province have manifested their interest in this publication and their appreciation of its merits by forming a Joint Stock Company with the view of securing to it a sound financial basis and a prosperous career.

## CRITICISING MINISTERS.

There will be less of this for a few weeks to come than there was before the vacation. Absence and even death remind detractors of good points in their friends. Hence, at his funeral or while he is away on a journey, one hears little of a pastor's failings. But we fear the epidemic of fault-finding will return again. It did last year and the year before. People so young as otherwise to give no evidence of the critical power, can "talk about the minister." Persons who have an ingrained bent that way can, if they choose to, "find meet employ" for their "faculty" when the pastor is mentioned. People who are too busy in the summer to mind anybody's business but their own have long autumnal evenings now, and leisure to pick things to pieces. "I wish Mr. A. would exchange oftener," said a silly Sabbath school teacher to her class after a stranger had preached. "What an unfortunate, smile our minister has!" remarked another. "I have nothing 'personal' against our minister," said a prominent church-member, "it is his sermons; they don't feed us as do Dr. B's." "How I wish our minister would write more. His sermons show want of study. He gets a few ideas and trusts the inspiration of the moment, and fails to instruct us." "O why can't our minister leave those old 'notes' and stand out beside the pulpit and talk to us as Mr. C. does!" "Mr. D. isn't 'smart' enough for this place, that is evident!" "If we could only shut Mr. E. up the moment he finishes the services of the Sabbath and never see him till the next Sabbath nobody would find fault with him." "How I wish we could have a pastor! Our minister scarcely ever calls." "Mr. L. can never do me any good," remarked an irate sister going out of prayer-meeting. "He isn't spiritual." "We dismissed our pastor because his sermons were Biblical and not much else," said Deacon G. "We got rid of our minister because he was forever lugging in Huxley, Tyndall and all the philosophers," said Mr. H.

The above remarks were all made and "set down." We could continue to quote indefinitely. But we ask pardon of our readers for quoting at all. It is only to point out the silliness, if not the wickedness, of such talk that we do it. The criticisms are in general inconsistent with each other. They point out the folly of the speakers only, in most cases. Ministers are not perfect. Neither are wives or husbands or parents, or even children. They are not improved by detraction. He who will parade the faults of his pastor either has a false conception of the relation, or he is mean enough to do the same for a member of his own family. If you cannot conscientiously classify your pastor, as you ought, as among your dearest personal friends, to stab whose reputation would be to wound yourself, then class him among your enemies and fulfil the Lord's command, *pray for him*. Any good minister would prefer to have an enemy who should pray for him unfortunately, than a so-called friend and brother who should slander him. Help, brethren of the churches. Do not hinder. Our work, our aim, is one. Our spirit, our hearts, should be one, also.

## TEACH PAUL'S PROTESTANTISM.

If any one supposes that mere traditional dislike of Romanism will protect men from it he makes a grave mistake. It is well adapted to the human heart, and its arguments plausibly put to the ignorant and producing a revulsion—as if an innocent and beautiful system had been calumniated—will secure a favourable judgment. We have to teach the people on the subject of apostacies of whatever kind, according to Paul's directions to Timothy. Failing in this we fail to be good ministers of Jesus Christ. It is true men of the world; ambitious men, with an eye to the "Catholic vote;" sordid men, with an eye to the "Catholic" dollar, will dislike this, and with a fine aesthetic assumption will pronounce it ungentlemanly or narrow-minded. But whenever ministers come to the acceptance of *their* standard they may as well retire. Curiously enough, a Roman Catholic preacher may tell the American people that the Romish Church is the only safeguard against immorality, and the papers will report him with admiration, and no one even mutters in public against bigotry.—*Dr. John Hall.*

HAS your church a debt? Then go at it! Pay it off! Try! Where there is a will there is a way. If you cannot pay the whole, then cut a slice from it. Start the ball yourself and others will fall in and help.

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**GOLD CAKE.**—Two cups of flour; three-fourths of a cup of butter; one cup of sugar; one egg, and the yolk of eight eggs; two spoonfuls of baking-powder.

**SILVER CAKE.**—Two and a half cups of flour; half a cup of butter; two cups of sugar; three-fourths of a cup of sweet milk; white of eight eggs; two teaspoonfuls of baking-powder.

**BEES AS WEATHER PROPHETS.**—A German journal says: When the bees are disinclined to leave home, though to all appearance the weather is perfectly fine, rain may shortly be expected. When they return home in large numbers together, a storm is at hand. When, despite the dull aspect of the sky, they take flight early in the morning, the sun will soon show himself and the weather clear up.

**PERSPIRATION.**—Never venture on the use of lotions or washes, or trust to perfumery to remove the disagreeable odour sometimes resulting from perspiration. The best remedy is simple and perfectly safe. Put about one tablespoonful of spirits of ammonia in a basin of clear water, and wash face, hands, arms, and under the arms particularly, and lastly the feet, and the skin will be fresh and sweet as one could desire. Any physician will assure you that no harm can follow. Be particular to give special attention to the washing under the arms and the feet, for here the odour from perspiration is most noticeable.

**HONEY AS A VEHICLE FOR MEDICINE.**—Honey is nutritious and laxative and is employed largely as a vehicle for medicines, although it is now less used than formerly in general prescriptions, because in some particular constitutions honey has the inconvenience of griping, or proving too great a purgative. The Medical Council of Great Britain prescribe it for use in the following pharmaceutical preparations, viz.: Confection of pepper, confection of scammony, confection of turpentine, honey and borax, oxymel of squills, and simple oxymel. In the United States' Dispensary it is recommended in the following additional preparations, viz.: Aromatic confection, confection of opium, confection of roses, honey of borax and soda, and honey of roses. In all these preparations clarified honey is recommended.

**DEAF PEOPLE'S TROUBLES.**—One of the saddest features of excessive deafness is the unhappy mental effect it is apt to leave on those troubled with it. So frequently is this the case that it has been said that persons of morbid dispositions are peculiarly liable to this affliction; but there is reason for thinking that in this way of looking at the matter, cause and effect are transposed. It is certain that persons of cheerful dispositions have been apparently transformed into something wholly different from their former selves by being deprived of the ordinary power of hearing. This change is not difficult to understand when one takes into account the many trials and deprivations a person whose hearing is greatly impaired is called upon to bear. He is outwardly in no way different from other people, and unless he has with him at all times some ugly symbol of his infirmity, like an ear trumpet, strangers cannot know and friends are likely to forget that he is wanting in one of the most-used powers of sense. Of course, when something is said to him which he does not understand, in consequence of the light, careless way in which the words are uttered, or because the sounds are lost to him in the jarring hum of a general conversation, it is easy to explain one's helplessness and ask to have the question or statement repeated. But to be thus perpetually acknowledging one's weakness is exceedingly distasteful to most persons; and the more so as the confession rarely brings with it any satisfactory return. The prevailing belief of those who have not associated much with deaf people is that to make them hear it is only necessary to raise the voice. This, in most instances, is a complete mistake. Few men, and still fewer women, who are not professional vocalists, speak plainly when they speak with a loud voice, and hence it often happens that the victim of their kind efforts is in no way assisted in the task of understanding them, while all those who may be near are made aware of his misfortune. The proper way is to speak slowly and distinctly, for with the deaf the recognition of volume of sound exists, just as a near-sighted man has a perception of an object, duly in one case as in the other, the outlines and divisions are uncertain and confused. As this is rarely understood, those who are troubled with deafness soon find that attempts at general social intercourse bring with them more discomfiture than pleasure, and the natural result is to force the sufferers into a kind of mental isolation.—*New York Times.*



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TORONTO, FRIDAY, OCTOBER 3, 1879.

## A HANDSOME DONATION.

IT is with very great pleasure that we record the generous gift of \$4,000 to the Montreal Presbyterian College from Mr. Joseph Jackson of that city. We understand that Mr. Jackson, who is about eighty years of age, had designed bequeathing a sum of money to the College at his death, but that instead of carrying out his original intention he recently resolved to pay the amount named at once, and last week he transferred to the Treasurer of the College bank stock and other securities representing at present value \$4,000, with the understanding that the College Board pay him interest on this sum at the rate of six per cent per annum during his lifetime. Though the annual revenue of the College will not be immediately benefitted by this handsome donation, it will be on the death of the generous giver, the capital sum being held by the Treasurer in trust for the institution. It is not often in our country that donations of so large an amount have been given to theological institutions, but we trust that the example of Mr. Jackson will be contagious, and that hereafter we will have frequent occasion to record similar gifts. We trust also that other friends of the Church will follow the plan adopted by this gentleman, and that, instead of waiting till death, will during their lifetime be, so to speak, the executors of their own will, and thus enjoy the privilege and blessedness of giving of their means while yet alive for the furtherance of the Lord's work, and at the same time prevent the possibility of their wishes not being carried out by some flaw in their will whereby the bequest may be invalidated and the money alienated from the object designed to be benefitted.

May we venture to express the hope that this liberal contribution to the Montreal College will stimulate the Board of Management and friends of that Institution to take immediate action towards placing it upon a more satisfactory financial footing by wiping out the indebtedness on its ordinary account and Building Fund and by increasing its present endowment.

We understand that Mr. Jackson, who is a Congregationalist, has given a similar amount to the Congregational College of British North America in Montreal.

## PLAGIARISM.

SOME time since attention was directed to this subject by a communication which appeared in these columns. This we observed was quoted and commented upon in various quarters. It is a matter of the gravest consequence to pastors and congregations. For were the stealing of sermons practised in any measure it would mark a degree of immorality which we would hope does not pertain to the Christian ministry, and it would suggest a painful duty to every congregation wanting a pastor to inquire whether his trial sermons were original.

That plagiarism obtains in the pulpit to some extent has become too apparent from the exposures which have from time to time been made. In England it is said to be quite common for ministers to take to the pulpit lithographed copies of other men's sermons. There is a regular market for such ware. They are advertised for sale in the newspapers and the prices named indicate that this must form a large and lucrative trade. To be sure in certain quarters the use of others' discourses would not be considered any crime, because the church service, the organ accompaniment and the choir so largely preponderate. Or again, we could conceive it to be quite a relief to listen to a carefully reasoned and well expressed sermon, though it should be known as the work of another, compared to the feelings of nausea and languor we experience when forced to give ear to the platitudes and repetitions of the average *extempore* preacher. Indeed, let a minister do as Dr. Anderson once did, announce that Dr. Macfarlane, who was dead and buried many years, would preach in the afternoon. As the living speaker in this case by reading the printed sermon of a deceased friend gave a new and suggestive meaning to the expression "he being dead yet speaketh," let a preacher acquaint his people with the fact that he is to give them another's sermon, and then bend all his powers to its effective delivery, and we make sure that no sensible person would complain. But we are certain that the general sense would regard it as a heinous offence to preach without acknowledgment the words of another.

There are those, however, who do this and regard it as no great crime. The question then arises, is it wrong to take the sermon of another and to pass it as one's own. If the preacher were simply lazy and making sure that his stolen discourse was always as poor as anything he could produce, there would be some palliation for the crime. But in general the stolen sermon is much higher and better than anything the plagiarist can produce. Laziness would not care what it steals. But the plagiarist wants to appear cleverer, more eloquent or more profound than he is in himself. It is worse than appearing in borrowed plumes, for the act of borrowing is a certain acknowledgment that these are not one's own, and what would correspond to this in the literary world would be a kind of eclecticism which strings together striking passages from famous authors. A certain effect could be produced by this plan, but that would not gratify the ambition of the out and out pla-

giarist. He wishes to appear other than he is, to take the people by storm, to cause himself to be admired. The very wish to do this on the part of a teacher of religion would be sinful; but to carry the desire into action would amount to a wicked and abominable crime. To a sensitive hearer it would be simply horrible to listen to the words of a stolen discourse, as to an honest man it would be most repugnant to be offered a sum of money that had been stolen by the donor. We remember the instance of a student who was delivering his trial discourses who was charged by a member of Presbytery with plagiarism, and who foolishly denied it, being cashiered; and there are cases of ministers who have been severely censured for using too freely the words of others. Who would say that these are examples of injustice? In our view, it is the duty of ministers to frown upon such practices and thus avert from themselves the suspicion that they are parties to the crime by treating lightly any case in which public exposure of the plagiarist has been made.

At the same time, there may be a free use of the thoughts of other men, and no crime committed. Everything that is read must as a matter of fact be put to some account. What would be the use of expensive books, if they did not yield ample grain to the mill? What is the student to do but dig for jewels both in the Bible and in every book that comes into his hands, and thus bring forth things old as well as new for his people? Much excellent work of this kind has been done by the ablest men, such as Spurgeon who has evidently enriched his mind not only with Biblical lore but with those brilliant gems of others' thoughts with which he so frequently points a sentence or concludes a paragraph. Much of the beauty and force of Macaulay's writing is owing to this very quality. There is no plagiarism in this, and when a hearer recognizes a thought of another in the words of the preacher, from his very ability to do so he will be led to admire the taste and learning with which it is done.

Of one thing we are absolutely certain, that the crime is rarely committed in Presbyterian pulpits. Our preachers are sincere and earnest in the discharge of their duties. They love to study the Bible, and to expound its saving truths. They are earnest in the matter of the conversion of souls and know that they can shoot the arrows they have carefully prepared with much greater skill and precision than any they may obtain from others. Besides, the taste for sermon reading which is characteristic of the average Presbyterian, would soon lead to the discovery of the habitual plagiarist. This is a suggestive point indeed, that a tagood preacher will foster and develop in his hearers a liking for the very authors from whom he receives the most vivid impressions. That there should be hundreds of thousands of preachers, who are giving every Sabbath more than would, if printed, fill the shelves of an enormous library, and that there is only a case here and there of well recognized plagiarism, is in itself evidence of the sterling and universal honesty of the pulpit of our day.

THE "Daily Express" announces that the Rev. Dr. Porter has been appointed President of the Queen's College in succession to the Rev. Dr. Henry.

## OUR COLLEGES AND PROFESSORS.

IN noticing the "Calendar" of the Presbyterian College, Halifax, the "Presbyterian Witness" published in that city, in its issue of the 20th inst., makes some suggestive remarks on Colleges and Professors. We quote a few sentences:

"We have too many Colleges, perhaps; but our territory is vast, and our population is steadily increasing,—in some localities increasing very rapidly. It is well then to have our Colleges planted, and fairly equipped for the boundless work that is before them. We do not know that the Church loses anything even now by reason of her strong staff of Professors. These men do a great amount of ministerial labour apart from their professorial work. They are on hand for every emergency. When a new church is opened or an old church re-opened after repairs, we send for one of the Professors. When the minister is sick, he asks one of the Professors to occupy his pulpit. These beneficent services extend to great distances from the seats of the Colleges, and at times and in ways which are hardly appreciated. For example, if a country brother secures the aid of a city pastor on any occasion, the chances are that the Professors have to be called in to supply that city pastor's pulpit. The benefit extends to Home Mission fields also."

"Perhaps," as our contemporary says, "we have too many Colleges," and *perhaps* we have not enough. We do not know which of those at present in operation could be spared. There is work enough for them all to do; and each has its own peculiar place, territorially and otherwise, which could not possibly be so well filled by any of the others. This holds true all along the way from Halifax to Winnipeg, and is it not possible that in a few years we may hear of such an institution as the Presbyterian College of British Columbia?

We endorse the opinion of the "Witness" that College Professors, especially such as we have in the Presbyterian Church in Canada, are a paying institution. Their legitimate work is well attended to, and still their voices are familiar throughout the pulpits of the land. They have "chairs," but they do not seem to sit more than is necessary for the proper discharge of the duties connected with these chairs. Our maritime contemporary testifies to the activity of the eastern professors; and in tracing the progress of Presbyterianism on the sea-board we often come upon their tracks. Principal Macvicar of Montreal and Principal Grant of Kingston don't seem to be in any great danger of getting rusty either in pulpit or platform work. Professors Bryce and Hart of Winnipeg are preaching as if they had no teaching to do and teaching as if they had no preaching to do. Of the untiring zeal and indefatigable labours of the Professors in Knox College, Toronto, we are able to speak from still more direct observation. The exegetical acumen of Dr. Gregg, the rich, full eloquence of Professor McLaren, and the quiet, but penetrating dialectics of Principal Caven are well known and thoroughly appreciated in city, town and country almost universally throughout Ontario; and the name of one or other of them often unexpectedly crops up in connection with important Church work even outside of their own "constituency." We unhesitatingly add our testimony to that of our eastern contemporary that the men at the head of educational matters in connection with the Presbyterian Church in Canada are doing their work, and more than their work, and we think the opinion is as well founded as it is general that they are placing our Presbyterian people under obligations which can scarcely be over-estimated.

## THE HOME MISSION APPEAL.

IN another column we publish in full the appeal recently issued by the Moderator of the General Assembly anent the Home Mission fund of the Church so that those who heard it read from the pulpit may leisurely peruse it and also in order that those who from any cause have not heard it read may now do so.

It now rests with our people to give a liberal and speedy response to the appeal. We doubt not that many have already done so and that the acknowledgments of the Treasurer in the next issue of the "Record" will bear ample testimony to the fact that the Church is alive to the importance of maintaining in efficiency our great Home Mission work. By appointment of the General Assembly, Sabbath first is the day for the annual collection on behalf of Home Missions in those congregations of the Church where there are no organized missionary associations. We remind our readers that the Committee meet on Tuesday next to make appropriations for the ensuing year to all the supplemented congregations and mission stations of the Church, and that these appropriations must largely depend upon the state of the fund at the time of meeting. Though there are only a few days between now and the day of meeting there is yet time for those congregations that have not yet forwarded their contributions to do so. Where the collection is made on Sabbath first it should be remitted to the Treasurer at once and even should the *full* amount expected not be got, whatever is on hand should be sent, so that the Committee may not be compelled to decline urgent applications for grants to needy fields. We repeat what we said last week, that upon the state of the fund on Tuesday next may largely depend the future progress of the Church for years to come, and we earnestly trust that every minister will *personally* see that the contributions of his people are forwarded so as to reach the Treasurer before the Committee meets. "He gives twice who gives quickly." We hope that every member of the Church will individually feel his or her responsibility in this matter and that a large proportion, if not the full amount of the \$25,000 required to meet present liabilities will be forthcoming in the beginning of next week.

## A CAUTION.

IN another article we record a liberal contribution to the funds of the Montreal Presbyterian College. We there refer to the desirability of donors being their own executors so as to prevent the possibility of their wishes not being carried out after death.

We have what *may* turn out to be an illustration of this in the case of a bequest recently made to one of the missionary schemes of the Church. Mr. John Griffiths of the Township of Culross, Ont., by will, made about two years ago, bequeathed one-half of his property to the Board of French Evangelization of our Church, and the other half to the Church of England congregation at Teeswater, Ont. We learn that, owing to a supposed flaw, the will is likely to be contested by the

heirs of the deceased, and the property may thus be lost entirely to the Church or in part squandered in the payment of law expenses. The Board of French Evangelization are at present taking action to secure their rights in the matter, and we trust that in this they may be successful. We refer to the matter here simply to impress on those who may design to remember the colleges or other schemes of the Church in their wills the desirability of being their own almoners by themselves giving the money in their lifetime that all possibility of it being alienated to other purposes may be avoided and that they may themselves have the pleasure and satisfaction of seeing the good results flowing from their benefactions.

While on this point we may state that in accordance with the Statute of Mortmain bequests to religious or charitable objects, to be valid, should be made six months prior to the testator's death. If otherwise, there is great risk of the will being contested and the bequest declared invalid.

PRESBYTERY OF BROCKVILLE.—The last regular meeting of this Presbytery was held on the 9th and 10th ult., at West Winchester. The name of this place had just the week before become unenviably prominent in association with the news of the atrocious murder of Robt. Brown and his daughter Adeline, by his own son. The attendance of members was not as full as desirable. The docket was not large, but presented as usual some very important business. Among items of less importance were the following of chief interest, viz.: 1. Reports from supplemented congregations with reference to the reduction of Home Mission grants. 2. Recommendations respecting new mission fields within the bounds. 3. A call from Dunbar and Colquhoun's to Mr. Geo. McMillan. 4. Estimates for the current year. 5. Arrangements for missionary meetings. 6. Returns to remits from Assembly. The reports from the supplemented congregations shewed the following facts: One congregation found themselves unable to maintain ordinances with a smaller grant than that hitherto received; another had increased its contributions and asked for a grant correspondingly reduced; the other two congregations promised to do what they could to enable the Home Mission Committee to reduce their respective supplements, but meantime solicited a continuance of their grants as heretofore. Action was taken by the Presbytery looking towards the opening of mission fields in two important centres within the bounds—Farmersville and vicinity and South Mountain and vicinity. The call from Dunbar, etc., guaranteed a salary of \$600 per annum. It was largely signed, and was considered unanimous by the Commissioners of the congregation who appeared. It was sustained by the Presbytery, and ordered to be transmitted to Mr. McMillan. A rate of six cents per member was thought sufficient to meet the expenses of the current year, and the Court gave instructions accordingly. With reference to missionary meetings the following scheme was submitted by Mr. Dey and unanimously adopted: 1. In settled charges each pastor shall arrange for the meetings within his own congregation. 2. In vacant charges the Moderator of Session shall make arrangements. 3. The parties shall report in writing at the first regular meeting after their missionary meeting. 4. The following instructions shall be observed: (1) Deputations shall give as full information as possible on the schemes of the Church. (2) Assistance of elders shall be sought for these meetings. (3) Deputations shall ascertain and report the manner in which missionary moneys have hitherto been obtained in the several congregations, etc., and where deemed advisable shall seek to introduce the "schedule system" or missionary associations where such may not be found to exist. The order in which Presbytery should take up the Remits from Assembly and prepare returns thereto was determined on motion of Mr. Dey seconded by Mr. Rowat. The next regular meeting will take place at Brockville, within the First Presbyterian Church there, on Tuesday, the 16th of December.—W. M. MCKIBBIN, *Pres. Clerk.*

## CHOICE LITERATURE.

## A GAME OF FIVE.

(Continued.)

"Yes, you have," he instantly answered; he paused and looked past her as he ran over the facts in his mind.

She was the one wronged; what a blind fool he had been! What wonder that Severn had taken her fancy? The least he could do now was to give her the benefit of the truth; Severn deserved no consideration. She should be saved from any possible delusion.

"Yes, you have," he repeated, "Severn was not free; he had no right—do you understand?"

Carol did not answer, but cast a keen, quick glance at him and asked,

"Did he go of his own accord?"

Stanfield answered,—"No, I made him."

"Why?" An irresistible eagerness impelled her still.

"Why should you?"

He flushed hotly but answered,

"Because I was almost tempted to leave him where he was and go myself in his place."

He bent toward her in the impetuosity of his speech, and she sank back from him; then he saw that she was deathly pale. He wondered he had not noticed it before, but doubtless it was owing to the deep shadow of the trees. He had been rather heart-sick when he met her, working up weakly to a difficult determination; and here was another in a like plight. The fellow-feeling filled him with a great sympathy and pity for her. She spoke with an evident effort.

"Then there's nothing I can do, I suppose. I thought there might be some misunderstanding, and I wanted to clear it up if there was."

"No," he answered, "there's nothing you can do now but keep away from Severn."

They strolled away slowly and both were silent, and Carol somehow gave Stanfield the feeling that he seemed to give her cheap advice. He could not see her face under her hat, but he bent his head and spoke to her.

"Do I seem to preach idly? I am preaching to myself as much as to you. Do you know I have come to a decision while we talked that I could not find strength for before."

Just then they came to a gate and he leaned against the post and pointed down the street.

"Do you see that house with the vines, on the second corner? There is a person in that house who is more to me than all the other people in the world. I am going away a thousand miles from her now without saying good-bye. You have helped me to do that; I hope I have helped you!"

He wanted to see her face. The air was full of bright flying drops from the fountain; when she looked up after a little, there were bright drops too in her eyes. She spoke with a childish, upward motion and a breaking in the throat,—

"Oh yes, you are kind; I shall do right." Then she added with a sudden vehemence, "Why is it hard to do right?"

He bowed his head. "God knows," he said, and took off his hat. "Perhaps we shall understand one day. Good-bye, Miss Carol."

He took her hand and held it a moment undecidedly, but said no more and turned and went his way.

Carol stood still where he left her. The great, dull roar of the human ocean came to her from every side, as if she stood in a cave: the bottom of the sea; and under the sunshine the little park grew dark and lonesome as the heart of a forest. She walked away shivering; she traversed populous places, streets full of houses and other and greater parks. But everywhere stretched the wilderness. She turned back at last, tired with wandering. Her insatiable curiosity had brought her knowledge truly, but with it she had gained no excess of happiness. Yet still the one guiding motive left was to know, to know all. She burned with a consuming desire to see this unknown rival of hers, to learn her part in the sorry puzzle: how much she knew, whether or not she too were unhappy. She pictured her like the women she met, dark or fair, mild, bold, plain, beautiful, small or stately,—but not one of all those images could she find loveable.

Again she passed by the little park; there was the house he had pointed out. She passed before it and looked at the name on the door: "M. Larch." (It happened that Ottalie was staying with some distant relatives of her own name.)

Larch! She had never heard of that name but once; that was at Deer-mount. Carol had been a day pupil at a school there, and one of the boarders was named Larch. Could it be the same? Why not ask? She went up the steps and rang the bell.

A servant opened the door; Carol spoke with her a moment, then sent in a message, stepped into the parlour and waited the upshot of the adventure. How strange! she thought. But of course it was not the one; out of a million people it was a thousand to one against it. Yet her brother never went anywhere without meeting some one he knew or some one that knew familiar places and persons. When she heard footsteps coming, a strong panting seized her. She stood with her back turned, trying to master the throbbing, till the footsteps entered; then she turned and recognized the sweet, pure, intelligent face that looked into hers inquiringly. She came forward slowly with her eyes on that face.

"You don't know me, Ottalie Larch," she said. "I was at Deer-mount with you, but you would not remember me; I was a day scholar and younger. But we all knew you."

She might have added that Ottalie Larch was known as the most loveable of all the girls; but it happened also that Carol Clyde was equally conspicuous as the most beautiful.

"Yes, I remember you very well now," Ottalie answered; "you are Carol Clyde. I am very glad to see you." She approached as she spoke, bent forward with kind gravity and kissed her on the cheek. Carol turned her face instinctively to receive the salute, but she made no answering motion. Ottalie continued to look steadily at her, drew her carressingly to a seat and sat down close beside her.

"It is strange you should find me here," she said then. "I am only here by chance; I don't live here, you know. Do you know the people of the house?"

"No," Carol answered, "I only saw the name on the door. I never heard of anyone else called the name, and thought it might be you."

"That's very singular," Ottalie said. "Yours is an uncommon name, too, but I heard of one person named Clyde only the other day. He is superintendent of a mine up at Winding Lake. But of course you don't know him?"

"He is my brother," Carol replied.

"That is more and more strange," pursued Ottalie. "I never heard he had a sister; my friends did not speak of her. Did I tell you, two friends of mine were out there a short time ago?"

"No, that does not make it more strange," Carol answered. "That is the explanation. I know your friends, Mr. Severn and Mr. Stanfield."

"Indeed!" Ottalie commented, astonished, and sat awhile in reflection. Gradually her gravity melted in a faint but mirthful smile that deepened as she talked,— "I have sometimes thought that every one was tied up with every one else, if we had eyes to see all the threads; but you and I seem wound up in a regular spider-web. Don't you think we ought to be good friends?"

"No," Carol answered stolidly, "I don't know that that is a reason why we should be friends. It seems to me more of a reason why we should be enemies." Her eyes were downcast, but she raised them and kept them fixed on Ottalie's face as she went on monotonously,

"I saw Mr. Stanfield a little while ago, this morning; I spent an hour with him close by this. He was on his way here when I met him, but he isn't coming here any more. He is going a thousand miles off, and he said I was the cause of his deciding to go away."

Ottalie shrank before that unaccustomed speech and gaze. She was stricken with a sudden pallor and faintness; her eyes and lips quivered and she sank together shaken and helpless in her chair.

Carol turned her face away. She had come to find out a certain thing, and she had found it; but now that she knew all, she did not find the knowledge more sweet than she who first tasted of the bitter tree. But there was nothing more now, and she rose up, turned about slowly, looking straight before her, then went toward the door without speaking or looking back.

Ottalie moved as if she would speak, pressed her handkerchief to her lips with a sidewise motion of her face, got up, rested her hand on the back of a chair a moment, and followed Carol and stood beside her.

"Wait," she said; but her voice thickened and her eyes fell again, and she could only ask,

"Where are you staying?"

Almost unconsciously Carol let fall the name of a neighbouring hotel; then she went away.

The morning following, Ottalie went to the Lafayette Hotel and inquired for Miss Clyde. She was directed to the room, met a servant coming out of the door and went in without knocking.

It was a sitting-room with two inner rooms opening out of it. On the table were papers and writing materials.

"Is that you, George?" said Carol's voice after a quiet minute or two.

For answer Ottalie went in; Carol lay on the bed looking feverish and disordered, but beautiful still. She did not raise her face or say anything till Ottalie came to her side, took her unresponsive hand and said gently,

"Are you very ill? Can't I do something for you?"

"No," she answered faintly, "you can do nothing; nobody can do anything."

Ottalie stood a little while, looking down at her, then moved a chair close and sat beside her.

"Carol," she said presently in a low tone such as made her sorry girl's eyes look up at her, "listen to me, I ought to know the truth; I want you to tell me what you know."

"Oh, I know everything," Carol answered. "I'm the only one that seems to know anything; I wish I were the one that knew nothing at all."

"We can't be sure of doing right if we don't know the truth," Ottalie responded softly and with a slight tremor. "If we act in ignorance we may do wrong without knowing it, and bring misery upon others and upon ourselves."

"Do right, do right!" Carol answered in the same even petulant voice. "That's what you all say. It's easy to say, but it's too hard to do. I don't see any one doing anything that's right for me."

Ottalie looked down at her a moment, then replied low and gravely, "Don't you believe I would? I will—when I know."

"No," Carol pursued, in the same dull, unmodulated manner, "you won't; you can't. But go on; ask me. What do you want to know?"

"I will tell you what I think," Ottalie said; "and you will tell me whether or not I am right." But she sat downcast then a while, before she could speak again. "You said Mr. Stanfield was going away on your account." She stammered and hesitated. "You don't mean that; you don't mean that he wanted to go or that you wanted him to. Tell me, Carol." She did not move or look up, but answered dreamily—"No—no."

"You mean," Ottalie went on slowly and diffidly,— "You mean that you think he would have liked to have stayed with you, that he would rather stay with you than anywhere else, but that he would not take advantage of his friend's being—being bound—not being free—you understand? Am I right, Carol?"

Carol's eyes were raised now and bright, her colour in her cheeks and her breathing rapid.

"Yes," she answered eagerly, lifting up her arms, "yes,—yes."

Ottalie's face sank; certainty was a little sterner than belief. But she had schooled herself for it and she looked calmly in a moment, with the stillness of resolve and mastered pain. Carol lay quiet again with half-closed lids. Ottalie bent over her, closer and closer, till Carol felt the

near face and looked up into the eyes that opened their depths upon her.

"Carol," Ottalie said in a tone very low but distinct and penetrating, "I think I can help you; I will do what I can. But first you must promise never to let any one find out what you know, what you think you know about me."

Carol asked eagerly,—"What will you do?"

"I will make Mr. Severn keep him, or bring him back if he is gone; he is too generous to let him go on his account, if he knew. Promise, Carol, and let me go."

Carol saw that Ottalie grew dizzy and sick. For answer she clasped her tightly round the neck and began to sob and cry.

"Oh, no—no!" she cried out passionately to fierceness. "You mustn't do anything of the kind. You can't do anything; you don't know, I told you you didn't know. You are entirely mistaken. I didn't say that was true, I didn't mean it was true. You can do nothing; it is I that must do. I promised him: I shall do right, I shall do right!" Ottalie could not quiet her for a long while.

About that time Stanfield went into Severn's office to say good-bye.

Severn was not pleased but he showed it rather than said it. "I won't say good-bye now," declining his friend's proffered hand. "I'll come and see you off."

He was out in the afternoon and, coming back, found it was about time to start to meet Stanfield at the train. There was a note on his desk, addressed in a strange feminine hand, that nevertheless had an undefinable suggestion in it that thrilled him. He opened it and read,— "Come to me at the Lafayette Hotel, Room 27, at once. CAROL CLYDE."

He did not wait an instant, but went there the shortest and quickest way. He looked for room 27, found it, knocked; the door opened, closed behind him, and the work of weeks was undone. He stood face to face with Carol Clyde. She asked instantly, "Has Mr. Stanfield gone?"

Severn looked at his watch.

"No; he leaves by the five o'clock train."

She took hold of his watch and turned it round. It was seventeen minutes to five.

"Can you get there in time?"

"It's just possible."

"Then go—stop him. Don't let him go."

"But why? I don't understand. I can't keep him."

She told him what would keep him in a brief sentence or two that made him stagger and lean against the wall. She opened the door.

"But Miss Clyde—Miss Carol—"

"Not a word now!" turning from him impatiently. "Be quick; you'll miss the train."

He rushed out, called a passing hack and sprang on the box. They started rattling up the street.

"Get me to the Due North Depot by five," he shouted in the driver's face.

"It can't be done," was the reply.

"I'll give you ten dollars," Severn shouted.

Severn was in at the waiting-room door before the horses had stopped. The gates were closed and the train was moving out behind them. He ran out and round the great enclosure. The train had stepped unaccountably and stood just outside. He ran his eye along; the windows were open and at one, two cars back, he saw Stanfield listlessly leaning out. In a moment he was below him calling to him,

"Stan! Come out quick."

He met him on the platform of the car; the train was already moving again. Stanfield put out his hand and said hurriedly:

"Good-bye, Frank. I'm glad I saw you; I'll write."

"Come,—get off," Severn called, drawing him down the steps. "You mustn't go, quick now,—look out where you jump!"

Stanfield braced himself and shouted,

"You're crazy, Severn,—let go of me. My baggage is checked through and I've paid my fare."

The train was getting under headway. Severn looked out ahead, took a firm grip of the iron guard with one hand, grasped Stanfield round the body with his other arm, and sprang to the ground with him. They struck heavily and staggered forward together, but they kept their footing. Stanfield turned his back and walked away a few paces, looking neither at Severn nor at the departing train. Severn came up and took him by the shoulder.

"Look here, Stan," he said, "you don't want to go; there's no reason why you should; you were mistaken. There's no reason for your going away or for my standing by Ottalie; she made the same blunder that I did. I've just found it out. We're both free now, or will be when I have seen her."

Stanfield made no answer, nor indeed did he clearly know anything but his own thoughts till they were riding through the streets again. Then he turned and asked Severn how he had found it out.

Severn answered briefly and stood up to get out.

"Go up to my rooms," he said to Stanfield, "and wait for me. Use anything you want."

He found Stanfield there an hour later.

"It's all clear between Ottalie and me now," he said. "We're cousins and good friends."

He made some changes in his dress, stepping about sharply without speaking.

"Where are you going now?" asked Stanfield.

"To the Lafayette," was the reply.

Stanfield strolled away alone through the summer evening of the city, debating, remembering, castle-building, full of tenderness and solemnity, a divine sense of the possible good of the world tempered by the recurring touch of a poignant doubt. But he ended his rambling at last by stopping at Ottalie's door. It was late when he came out again, but as he loitered homeward through the hushing streets, there was no alloy in his great, deep, reverent joy.

Stanfield and Ottalie walked together on the day following. Ottalie was stiller and more grave than he remembered her, and it vexed him. Finally he stopped in a shaded place and looked in her face.

"Are you unhappy, Otalie?" he asked with concern. "Are you dissatisfied to-day?"

"No, not for myself. I am very happy."  
"I am glad of that," he answered. "Don't trouble to-day about others; why need you? We ought to have one day to ourselves. And indeed I don't remember a time when good seemed so unmix'd. It makes me laugh when I think of it; it seemed so inextricable and has turned out so absurdly simple. Here were we four playing a game at cross purposes, blindfold and each thinking his own eyes wide open. And then to think that simple, outspoken child should be the one to find out how we were floundering and set us all straight! But the strangest part is that it should come out so smoothly, so happily for all concerned. Did I tell you, when Severn went to see Carol again last night she and Clyde had started for the north and Severn has gone after them? It's the most extraordinary thing. It makes it seem as if the world were made over new and all the tangles unravelled."

Otalie did not smile in return, but she said, "You are mistaken; the world is not made over new. We have reason to be sober in our happiness. We owe Carol more than you know; she has no such reward as you think. All the joy is between us two. I can't tell you more; but there was another hand at the game, the hand of One whose judgments are unsearchable and His ways past finding out!"

JAMES T. MCKAY.

### REV. JOSEPH COOK ON "IS JUSTICE A FENIE TO CAPITALISTS?"

The old theory of wages, viz., the wage fund theory, which maintains that the amount of capital waiting to be paid for labour is a fixed quantity, is, so to speak, a dividend, that the number of labourers seeking employment is a divisor, and that the quotient (which is the rate of wages paid) cannot be materially changed without changing the size of the divisor,—that profits and wages, since they come out of the same fund, must vary inversely, and that the only way to increase wages is to reduce profits, a theory advanced and defended by many leading writers on political economy, including Mill, Fawcett, Ricardo, and in America by Prof. Perry, was attacked by Mr. Cook in his lecture on the 30th ult. He rejoiced that such men as Prof. Walker, Cairns and Price have rejected and ably combatted this theory, which, if true, would justify Carlyle's designation of political economy as the "dismal science."

That in individual cases employers pay higher wages than they can afford, in order to keep up the quality of their labour, there is strong evidence, and Mr. Cook willingly admitted that large numbers of employers are carrying on their business at starvation rates of profit. Their side of the case should be heard and considered with candour. He then explained by a number of definitions, what he means by natural profits. The definitions are, summed up, somewhat as follows:

Natural profits consist of three parts,—interest on capital, insurance against risk, and remuneration for superintendence. To determine how large each of these fractions of profit ought to be, need not be difficult. The first is the same as the current rate of interest on money. The just compensation for risk might be computed approximately by consulting the authorities in the science of insurance. Proper remuneration for superintendence must be determined by the cost of hiring a superintendent, when for reason the employer chooses not to be his own superintendent. The rate of profit in any business depends on the excess of earnings over expenses, and this excess is governed by the rate of interest charged by banks for borrowed capital, the rate of insurance against risk, the cost of machinery, the state of the market, the rate of wages, and a multitude of other circumstances, chief among which is the efficiency of labour. The rate of profit, therefore, depends on a variety of circumstances, of which the rate of wages is only one. Ricardo's doctrine, that it depends on the rate of wages alone, is, therefore, untrue, because it is an inexhaustive statement of the case. On the contrary it is true that when the efficiency of labour is increased by the improvement of machinery, or any other cause, profits may be increased, although wages remain the same. It may happen that from the same causes both the rate of wages and the rate of profit may be increased at the same time. At a given factory ten men can make one hundred yards of cloth in ten hours. Some fortunate inventor makes a machine so complete that the same men in the same time can make one thousand yards. The new machine costs no more than the old one, and the men who run it work for the ordinary wages. Profits run up nearly ten fold. Wages and profit might both be largely increased at the same time, and this case is typical of all steady employment.

Here is a merchant on India wharf in Boston, and he sends his goods to India and brings back cargoes from there. He may have a fair voyage or he may have a storm, just as the agriculturist may have a wet season or a dry. Now, what have the wet seasons or the dry, what have the storms, or the calms, to do with the rate of wages? Undoubtedly wages are one element in the expenses of every business, but they are not the only element. They are only one finger on the palm. It may be they are the forefinger, but these other expenses—accident, rate of interest for the capital you must borrow, access to the market, efficiency of labour, insurance against risk, a score of circumstances—are the other fingers on the palm. And, after all, your own personal superintendence, your wise combination of details, is the thumb on that palm. Wages, even if they are the fore finger, are evidently not as important a part of the problem as these other circumstances taken together. It is utterly false to go upon the supposition that the hand of industry is only a hook, and that wages are its only finger. Let us open our minds to the whole problem. Let us take into view, as labouring men find it difficult to do at times, all the expenses of the employer; and let the employer take into view all his sources of profit, and it will be seen that there has rarely been taught authoritatively a more mischievous falsehood in political economy than the assertion that wages and capital are of

necessity an eternal see-saw, putting the labourer and the employer into a state of constant war.

In the steady trades, it is historically true that wages and profits in the last half century have usually risen together. Bread is cheaper now in England than it was fifty years ago; sugar and tea are cheaper; average prices for clothing are lower; but in most of the steady trades the wages of the labourers have risen in the last fifty years in Great Britain, and not merely their nominal wages, but their real wages, or the purchasing power of their days of labour. At the same time who does not see the prosperity of the manufacturing class in Great Britain, if you take it on the average? Great Britain is wealthy because she is a factory, and prosperous as such. Everybody will grant me the proposition, that taken on the average the manufacturing business of Great Britain is prosperous, and that its profits have risen although the wages of operatives have risen.

It is evident both from history and from correct economical principles, that justice is no peril to capitalists, nor fair wages a diminution of fair profits.—Condensed from report in the Boston Daily Advertiser.

### BIBLE REVISION.

This is a co-operative work, undertaken by scholars in Europe and America. It is, in some sense, a confidential work, and as yet incomplete, but I may be allowed to state, in general terms, its objects.

These are at once conservative and radical. Conservative in that we do not propose to offer a new version of the Bible, but rather to rejuvenate our English Scriptures, bringing up the version to the present state of Biblical learning and that of the English language. Conservative, also, in that the same idioms, the same vocabulary and the same associations with which the present excellent version is endeared to us will be preserved; yet it will be radical so far that the plan contemplates every improvement possible, namely:

1. A restitution of the original text. The *textus receptus* comes from mediæval MSS. when Biblical criticism had not been perfected as now. New MSS. have been found, old ones revised, and the uncial in place of the cursive text is employed.
2. Typographical errors are to be corrected. For example, "strain at a gnat" will read "strain out a gnat."
3. Errors of translation are to be corrected. These are seen in the use of tenses, the definite article, participles, and in other words.
4. It will be attempted to establish consistency. Now a Greek word, for example, is rendered in a dozen different ways. The early translators worked in independent companies, and also tried to bring out the fulness of the English tongue, forgetting the loyalty due to the original and to English idiom.

We shall attempt, also, to remove decayed words, substituting baggage for "carriage," and anticipate for "prevent," etc.

5. The italicizing is to be revised. "The whole of man" is better than "the whole duty of man."
6. The present chapters are to be retained, but prose is to be printed as prose and poetry as poetry.
7. Auxiliary helps are to be given, as suggested by Usher's *Chronology*, in chapter headings.

The work will be printed at the University Press, England. The New Testament is to be issued next year, not waiting for the Old.

It may be said, in closing, that this union of European and American scholars of various denominations has been marked by delightful harmony of spirit, all of them bent on the single purpose to give to the Church the nearest equivalent in English to the original and inspired Word of God.—*Dr. Schaff.*

### COOKED AIR.

A clever writer in the Philadelphia "Ledger" very happily characterizes the air which most city people breathe indoors in winter as "cooked air." The lower down the thermometer goes the higher the burning coal is piled; all the chinks and cracks are stopped that would let any fresh air in, and its main chance, indeed, is when the front door opens for twenty seconds, or when the beds are made in the sleeping rooms. In the living rooms of the family there is no occasion, many people think, to raise the windows ever, except to wash them on periodical cleaning days, or to close the shutters. So carpets and furniture and people, lungs and skin, are dried and baked in the hot, dry rooms, until ingenious persons can bring out electric sparks from their finger ends by skating rapidly up and down the room in their woollen slippers.

These breathers of cooked air are often extremely particular about wearing their own clothes, and would by no means consent to take the cast-off garments of a neighbour; yet one and all of them are perfectly comfortable to breathe over and over again the cast-off and soiled air from each other's lungs, when it is cooked especially; for in summer they do insist on a change of it, and do get their houses ventilated. Janitors of public buildings, in a short-sighted economy of fuel, will shut up all the apertures by which air might get in, lest they should suffer some heat to escape thereby, and are rewarded by sleepy audiences, especially when the gas burners are at work, also draining the cooked air of what little life it has. There are some people—many, it is to be hoped—who open an inch or two of their bedroom windows every night to insure a modicum of fresh air to sleep by. But these do not in the least care to have fresh air to be awake in, it seems, for they are content to have their furnace draw all its supplies from the tightly sealed cellar, and from the stale atmosphere of the ash boxes and vegetable bins in that subterranean apartment. And these breathers of cooked, soiled, devitalized and debilitating air wonder why it is they take cold so easily! The writer suggests that when people learn to live in fresh air within doors as without, with its proper proportion of moisture for the skin and breathing apparatus to keep up their healthy tone, it is likely they will have found out one way at least of how not to take cold.

## BRITISH AND FOREIGN ITEMS.

FOUR hundred Hindoos in Orissa have renounced caste.

KING CETYWAYO, the Zulu warrior, who has so long out-generated the British troops in South Africa, was taken prisoner August 21.

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.

A BROTHER of Mr. Charles Spurgeon, now visiting America, told the Baptist ministers of New York, at their meeting last week, that in London his brother was known as Mr. Spurgeon and he as Mr. James Spurgeon.

STANLEY'S visit to King Mtesa in Central Africa is still bringing forth its fruits in the interest of civilization and Christianity. He has recently set free all the slaves in his dominions, numbering at least half a million.

THE President of the Cincinnati, Sandusky, and Cleveland Railroad has issued orders that no excursion trains be run on the Sabbath hereafter. Good for the community, and good for the company wise enough to ratify such a sensible rule.

THE Chilean Reformed Congregation in Valparaiso has purchased the "Old Church of the Union Society," which was erected in 1855, and was the first church edifice for Protestant worship on the western coast of South America from Panama to Cape Horn.

IN consequence of a resolution arrived at by the Scotch iron masters last week not to accede to the demand of workmen for an increase of wages until the price of iron exceeds fifty shillings per ton fifty-four furnaces have been blown out in various parts of Scotland, rendering 3,000 idle.

THE St. Petersburg "Golos" reports that the Russian grain exportation has decreased twelve per centum as compared with last year. The imports are considerably higher. The harvest is good in a few districts, and middling in most. The farmers are suffering heavy losses from the cattle plague.

IT is hard to think that glass, once regarded as the most brittle of all articles, can be made infrangible. One of the latest uses for which it is proposed is for sleepers for railroads! They are being tested on one of the English roads, and are pronounced not only cheap but practically indestructible.

HER Majesty Queen Victoria has intimated that the sale of the photographs of the so-called fashionable beauties has her severe displeasure, and an earnest attempt is to be made to limit the abuse. The principal sinners, says an English weekly, are ladies of the aristocracy, and the remedy lies in her Majesty's own hands.

THE great landlords of England are beginning to feel the tightness of the shoe which pinches the small farmers. Lord Willoughby has thirteen farms tenantless in Warwickshire, the Duke of Portland has thirty, and the Duke of Newcastle as many. The trustees of the Newcastle estate intend to work the lands themselves.

A CORRESPONDENT of the London "Christian World" gives the following comparative estimate of the benevolent contributions of the leading denominations of Scotland for 1878. The Established Church, with a membership of 515,786, raised (exclusive of \$1,734,295, received by virtue of its State connection) \$1,911,670; the Free Church reported sums amounting to \$2,755,625; and the United Presbyterian Church with 175,066 members reported \$1,536,940.

REV. DR. W. M. TAYLOR believes that "the British House of Commons falls below a Congregational General Council or a Presbyterian Assembly." He has had ample opportunity to know. He says, "The speaking in the latter is on the average far better, and an ordinary General Assembly gets through more business in a fortnight than the House of Commons—not to speak at present of Houses nearer home—will get through in a couple of months. Ministers are not so poor men of business as they are popularly termed."

SIR GARNET WOLSELEY has telegraphed from South Africa that all the important Zulu chiefs have now submitted to the British authorities. A despatch by the way of St. Vincent fully confirms the accounts of the capture of King Cetywayo. When Cetywayo was captured he was utterly prostrated, and his followers were too weak to resist. The King and his followers were taken to Ulundi. During the march eleven of his followers tried to escape, and six were successful; the other five were shot. The King will be taken to Maritzburg, and thence to Greytown.

THE Evangelical Alliance held its seventh conference in Basle, Switzerland, the week ending September 6th. No more fitting place could have been chosen for such a meeting as was lately shown by a correspondent of the "Banner" in two lengthy communications. A large number of delegates from all parts of Europe and America were in attendance, and at least fifteen hundred visitors. The sessions were held in St. Martin's Cathedral. During the week the churches and halls were constantly filled with auditors from all parts of Europe and from America. Pastor Ecklin, on behalf of the city of Basle, welcomed the guests in the Great Hall of the Vereinshaus. Dr. Philip Schaff, of New York, represented the Anglo-Americans, and Prof. Vignet spoke for the French Delegates. Councillor Sarasin, a layman of Basle, was elected President of the Conference. The Vice-Presidents were elected from various countries. The first day of the gathering was devoted to addresses on the religious state of Protestantism in various countries. The most important action of the Alliance was the appointment of a delegation, consisting of a president and vice-presidents, for the purpose of soliciting the Austrian Government to afford relief to the Protestants of Bohemia, who are at present suffering under severe disabilities.

## MINISTERS AND CHURCHES.

ON a recent Sabbath the pulpit of Knox Church, Goderich, was occupied by the Rev. N. Paterson of Bayfield. A local paper speaks highly of the sermons.

MARKED improvements are being made on Chalmers' Church, Woodstock. Meanwhile the congregation worship in the Town Hall. We are rejoiced to hear of the worthy pastor's success in his work.

THE new church edifice at Cannington will be opened (D.V.) next Lord's day, October 5th, by Rev. Dr. Gregg, who will preach morning and evening, the pastor taking the afternoon service. On Monday evening a social meeting will be held, when addresses may be expected from Dr. Gregg and members of Presbytery.

UNION CHURCH, Galt, has extended a hearty and unanimous call to the Rev. J. A. R. Dickson, of Toronto, who accepts; and his induction will take place on the 14th October, at 11 a.m.; Mr. Torrance to preside and induct; Mr. Fowlie to preach; Mr. J. C. Smith to address the minister and Mr. David Smyth the people.

MR. DONALD TAIT having passed his trials to the satisfaction of the Presbytery of Guelph, his ordination to the office of the Holy Ministry, and induction to the pastoral charge of St. Andrew's Church, Berlin, were appointed to take place in that church on Monday, 6th October, at eleven o'clock, forenoon. Mr. Hamilton to preach, Dr. Wardrope to preside, ordain and induct and address the minister, and Mr. J. K. Smith to address the people.

KNOX CHURCH, Port Dover, was re-opened on Sabbath last, the 28th ult., for Divine service. The pastor, Rev. W. Craigie, preached a very appropriate sermon from Zechariah vi. 12, 13 to a large and attentive congregation. The church has undergone extensive repairs, a new front having been added to it making it about twenty feet longer. It has been repainted; is nicely upholstered; and is seated to accommodate nearly 400. In the evening the Rev. James Gray, of the Methodist Church, conducted the services, and delivered an able discourse, taking as his text Isaiah lvi. 7. Mr. Lyle, of the Central Church, Hamilton, was expected to conduct both morning and evening services, but was prevented by sickness from attending. The collections in behalf of the building fund amounted to \$110.43. We cordially wish the congregation and its esteemed minister a largely increased measure of prosperity in their enlarged and improved building.

A VERY pleasant pic-nic and social was held on Thursday last in connection with the Sabbath school of Knox Church, Vaughan. The company began to assemble about three o'clock and soon there was a very animated scene in which the children took an active part. Croquet and other games were inaugurated, the young ladies giving themselves heartily to the task of beating all comers. With appetites sharpened by the exercise in the open air, the people sat down in companies in the shed to partake of the good things with which tables were tastefully covered. Afterwards an adjournment was made to the church, when the Rev. P. Nichol, pastor, occupied the chair. The children and the choir aided by the choir from Bolton gave several excellent and well rendered hymns and anthems, and humorous and instructive addresses were delivered by Rev. Messrs. Pettigrew of Weston, Fenwick of Metis, Que., Mitchell of Toronto, and Thompson and Rowe of the Primitive Methodist Church. The evening was thoroughly enjoyed and the proceeds in the aid of the Sabbath school were highly satisfactory.

A VERY enjoyable pic-nic was held on September 12th in connection with the Presbyterian Church and Sabbath school at Ayton. The place selected for the occasion was Wenzel's Grove, a beautiful spot in the neighbourhood of the village. Besides various other amusements provided for the young people, music from the Ayton brass band and speeches from the Rev. Mr. McClung, Mr. Wilson, and other gentlemen contributed greatly to the entertainment and profit of the people assembled. Over-abundance of good things having been provided for the occasion by the liberality of the ladies. A social was held on the evening of the Monday following in the town hall, at which all denominations of the village were very fully represented, and at which, with speeches, vocal and instrumental music volunteered by gentlemen and ladies present, and

a variety of other sources of social entertainment, a very pleasant evening was spent by all the Aytonians present. Both affairs which were got up and managed by the young men of the Presbyterian Church tended much to promote harmony and Christian good feeling not only among the members of the Church with which they were connected, but also between the members of the various sister Christian denominations of the village.—COM.

PRESBYTERY OF LINDSAY.—This Presbytery held their quarterly meeting at Lindsay in St. Andrew's Church on the 26th, 27th and 29th of August, and an adjourned meeting at Woodville on the 16th September. There was a very full attendance on all the Sederunts. The Rev. D. McGiegor retired from the Moderatorship and the Rev. J. Elliott was elected for the ensuing year. The deputation to supplemented congregations and mission stations, as also ministers appointed to dispense the Lord's Supper in the mission stations, gave in their reports which were received and adopted. Mr. Townsend, student, delivered a discourse and the Clerk was instructed to grant certificates for the College Senate to Messrs. Townsend, S. Carruthers and J. Currie, students. The time of the Presbytery was chiefly occupied with a case brought up by the following extract minute of the General Assembly: "The General Assembly on the report of the Committee appointed to consider applications from Presbyteries with respect to the licensing of students, agreed that the application of the Presbytery of Lindsay be not granted, but that the matter be referred back to the Presbytery of Lindsay in order that they may examine Mr. McLeod more fully and make necessary inquiries in reference to him." Reports supposed to affect the character of Mr. McLeod were considered and Mr. McLeod was heard in reply and explanation, when ultimately it was moved and seconded, "That the Presbytery so far as the inquiry has proceeded, is of opinion that in view of all the circumstances of the case it would not be in the interest of the Church for Mr. McLeod to enter her ministry; it would, moreover, take the opportunity of placing on record its decided conviction that there never was a time in the history of the Church when greater caution should be exercised in recommending candidates for the gospel ministry, or when a ministry of unblemished reputation and a thorough literary and theological education was more required." It was moved in amendment and seconded, "That in accordance with the reference from the General Assembly the Presbytery have made all necessary inquiries regarding Mr. Angus McLeod and feel satisfied that there is nothing in his moral character to hinder his being encouraged to prosecute his studies as a student of Divinity; and agree to give him the necessary certificate required in such cases, and furthermore renew our applications on his behalf to the General Assembly." This amendment was put against the motion when the motion was carried. Against this finding several members dissented for reasons to be given in. Mr. McLeod also protested and appeals to the Synod. It was again moved and seconded "That in accordance with the reference from the General Assembly the Presbytery made all necessary inquiries regarding Mr. A. McLeod and find that no reports affecting his moral character have been substantiated." It was moved in amendment and seconded, "That the Presbytery at this stage does not feel called upon to pronounce on the character of Mr. McLeod." This amendment was carried and several members dissented for reasons to be given in.—J. R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—A regular meeting of the Presbytery was held in Melbourne on the 24th of September. The attendance was not large. The Rev. H. Edmison, moderator, presided. Verbal and written reports were given by the various deputies who were appointed to visit the mission stations and supplemented congregations connected with the Presbytery. The reports with recommendations for grants were adopted. It was moved by A. McMaster, seconded by the Rev. M. Boudreau, and agreed to, that the clerk be instructed to call in all the records of Sessions within the bounds of this Presbytery for the purpose of being attested, and that in future these records be presented to the Presbytery at its March meeting in each year. The clerk was also instructed to have the treasurers' books of all the congregations sent in to the Presbytery at its first regular meeting each year, for the purpose of being attested. It was

reported that the Rev. Alex. Russell had declined to accept the call from the congregation of Inverness, and leave was granted to the congregation to moderate in a call. A unanimous call from the congregation of Three Rivers with a guarantee of stipend of \$700 with manse, in favour of the Rev. C. E. Amaron, licentiate, was laid on the table. The Rev. Mr. Clark having spoken in favour of the call, it was agreed to sustain it. The Rev. Mr. Amaron being present, the call was placed in his hands and he declared that he accepted the same. After undergoing a satisfactory examination, his ordination and induction were appointed to take place on the 15th October, the Rev. Mr. Clark to preach and preside, the Rev. F. M. Dewey to address the minister, and the Rev. M. Boudreau the people. The Rev. Dr. Matthews of New York having accepted the call extended to him by the congregation of Chalmers' Church, Quebec, his induction was appointed to take place on the 30th October, the Rev. Dr. Cook to preach and preside, the Rev. W. B. Clark to address the minister, and the Rev. F. M. Dewey the people. It was agreed to organize the families connected with Knox Church, Brompton Gore, into a regular congregation of the Church, upon condition that they raise the sum of eight dollars per Sabbath for the support of ordinances amongst them. Leave of absence for three months was given to the Rev. H. Edmison of Melbourne, on account of ill health, the members of Presbytery agreeing to supply his pulpit as often as possible. The Rev. A. Tully gave notice that at next regular meeting of the Presbytery held in Richmond he would move that an overture be presented to the General Assembly in relation to the division of the Presbytery of Quebec. It was agreed that the travelling expenses of the delegates who attended the last meeting of the Assembly be defrayed out of the ordinary Presbytery Fund, and that in the future the same be done. Joseph Martel, a convert from Romanism, appeared before the Presbytery for the purpose of being examined with the view of entering the Presbyterian College, Montreal. His examination being satisfactory, it was agreed to give him a certificate to the Senate of the College. The Presbytery adjourned to meet in Morrin College, Quebec, on Wednesday, December the 17th, at 10 a.m.

F. M. DEWEY, *Clerk*.

PRESBYTERY OF LONDON.—The quarterly meeting of this Presbytery was held in Rev. Dr. Proudfoot's Church, Clarence street, on Tuesday afternoon, the Rev. J. Rennie, of Ailsa Craig, Moderator, in the chair. The minutes of the previous meeting were read by the Secretary, Rev. Mr. Cuthbertson, and signed by the Moderator. The request of Mr. D. L. Munro, to be transferred from the Presbytery of London to that of Lansing, was granted. Mr. Smith, of London East, requested that he be ordained, in order that he may be able to go to India as a missionary. Rev. Messrs. Cuthbertson and Proudfoot contended that the present Presbytery had no power to ordain Mr. Smith until the meeting of the General Assembly. Several gentlemen not belonging to the London Presbytery were allowed to take a seat as corresponding members. On motion of Mr. Frazer, the date of the financial year was changed from July to January. On motion of Rev. Mr. Cuthbertson, the Presbytery agreed to reconsider their finding in the matter of Watford arrears to Mr. Abraham, and appointed a committee consisting of Rev. Messrs. Murray, McKinnon, G. Sutherland, John Wells, ministers, and Messrs. Gray and Lynn, elders, to meet with parties and report to the Presbytery. Rev. Mr. McAlmon intimated his acceptance of the call from Burns' Church and Moore Line, and his induction was appointed to take place on Thursday, 2nd October, at eleven a.m., Rev. Mr. Peter McDermid to preach, Rev. Mr. Thomson to preside and address the minister, and Rev. Mr. McKinnon to address the people. The question of Rev. Mr. Ferguson's resignation of Lobo and Caradoc charges was taken up. On motion, the resignation was accepted, the same to take effect on the second Sabbath of October, Rev. Mr. Wells to preach the church vacant. A committee report was read by Rev. Mr. Murray in regard to the financial difficulties of the Springfield and Aylmer congregations. The report was laid over. The Rev. A. Beamer, pastor of the above congregations, sent in his resignation. The same were laid on the table, and the parties to be cited to appear. Reports from different committees appointed at the last meeting, in regard to stations which received mission grants, were read, and the

same sums granted as last year. The Presbytery resumed on Wednesday morning. Rev. Mr. McKinnon reported in favour of uniting the congregations of Alvinston, Brooke and Napier. After some discussion the report was received. Rev. Mr. Cuthbertson then presented the Home Mission Report, containing the following recommendations: 1. Your Committee beg to recommend that some ordained missionary or catechist be put in charge of the New Glasgow congregation. 2. That Mr. McConechy, student, be allowed to labour in West Adelaide and Arkona during the winter, if acceptable to the people. 3. That in cases where congregations desire their own supply, kirk sessions be directed to specify the time and give the name of supply. 4. That probationers be required to be on hand not later than Friday and remain till after Tuesday. 5. That your Committee be empowered to call on ministers for two services on Sabbaths during the winter. All the clauses were finally adopted except the last one, which, after some remarks by Rev. Mr. McDonald, of Belmont, and Dr. Proudfoot, was struck out. Moved by Mr. A. Henderson, seconded by Mr. G. Cuthbertson, that this Presbytery do enjoin, and does hereby enjoin, all Moderators of sessions within the bounds to lay on the table of this Presbytery at the November meeting, a written report specifying, 1st. That the Assembly's appeal concerning Home Missions has been read from all their pulpits. 2nd. What steps have been taken by their sessions or Deacons' Court to respond to said appeal in terms of the Assembly's injunction (*vide* Minutes of Assembly, p. 49); and 3rd. With what financial result. And that the Presbytery Clerk be instructed to notify all the ministers in terms of this resolution. In the case of mission stations having no session, the Presbytery hereby appoints the ministers nearest to such stations as their respective Moderators for this purpose. Further, that sessions be instructed to take this opportunity to organize missionary associations in connection with their respective congregations, with the view to raising each year, at least, the minimum required by the Assembly for the various schemes of the Church. Dr. Proudfoot, while believing in the motion, thought all questions like this should be done through the regular Church machinery. During this last meeting of the Synod he had made a calculation that \$1.24 per member would pay all the expenses of the Synod; but as all do not pay, the sum of \$1.48 is asked. He thought that some regular Home Mission should at once be organized in connection with each congregation. Rev. Mr. Henderson said he would then add to his motion a clause urging each congregation to take steps for the formation of an organization for missionary work, with a view of bringing up the subscriptions to the minimum sum desired by the schemes of the Church. The motion with the addition was passed. With reference to the minutes, page 59, in reference to the names of probationers given out as not desired in certain sections, it was moved by Mr. Henderson, seconded by Dr. Proudfoot, with reference to the Assembly's instructions (page 59 of minutes) to report to the Distribution Committee the names of probationers not desired by vacant congregations within the bounds, it be an instruction to the Presbytery's Home Mission Committee to have regard only to written official correspondence signed by Moderators and Clerks of Sessions. And whenever at least two distinct vacant congregations shall have officially objected to any probationer, the Committee shall forward the name of such probationer, accompanied by the said correspondence, to the Conveners of the Distributing Committee; and the Committee shall report this action to the first regular meeting of the Presbytery thereafter. Carried unanimously. A committee from the congregation of St. Andrew's Church, Delaware, and Burns' Church, South Delaware, were heard before the Presbytery. On motion, after considerable elucidation, the sum of \$100 was granted. A call was laid before the Presbytery from St. Andrew's Church, Glencoe, to Rev. Hugh Cameron, B.A., probationer. The call guaranteed a free manse and \$700 a year. The call was signed almost unanimously. Rev. Mr. Cameron signified his willingness to accept the call. The trial discourses of Mr. Cameron were set for the next general meeting of the Presbytery. Students' discourses were then proceeded with, papers being heard from Messrs. McConechy, Urquart, McDonald and Kennedy. The Presbytery then adjourned until the third Tuesday of November.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLI

Oct. 12, } THE TYPES EXPLAINED } Heb. ix. 1-12.  
1879.

GOLDEN TEXT.—"For by one offering He hath perfected for ever them that are sanctified."—Heb. x. 14.

#### HOME STUDIES.

- M. Ex. xxxvi. 1-38. . . . The tabernacle.  
T. Ex. xxxvii. 1-29. . . . The tabernacle furniture.  
W. Heb. ix. 1-12. . . . The more perfect tabernacle.  
Th. Lev. xvi. 1-10. . . . Entering the holy place.  
F. Lev. xvi. 20-34. . . . Atonement in the holy place.  
S. Heb. x. 1-18. . . . Christ offered once for all.  
S. Heb. x. 19-31. . . . A new and living way.

#### HELPS TO STUDY.

Intelligent Christians study the Old as well as the New Testament. It is from the latter that they obtain the framework of their creed and the clearest statements of the way of salvation; but they find the former well-fitted to give them a full view of the scheme of redemption and God's general plan in dealing with men. That there is a very close connection between the dim foreshadowings of the Old Testament and the plain revelations of the New is very clearly shown in our lesson. It sets before us the rites of the temple service as types of the only way of access to God, which is through the blood of Christ. The subject may be very conveniently dealt with under the following heads: (1) *The Types Enumerated*; (2) *The Types Explained*; (3) *The Types Fulfilled*.

#### I. THE TYPES ENUMERATED.—VERS. 1-7.

Our lesson is an explanation of the typical significance of the tabernacle and its services. It was hard for even the Christian Jew to surrender his reliance upon the temple and its observances. It was the most natural of things for him to turn to that, thinking that no other spot had such authority for worship, and that its rites were still binding and of spiritual need and service. It was quite important, therefore, that he should be made to understand that the temple and its services were only promises of better things to come—promises that had been realized—and that it was folly to cling to them when the good things of which they were but the shadow were now in his possession. "In that he saith, a new covenant, he had made the first old. Now that which decayeth, and waxeth old, is ready to vanish away," viii. 13. In accordance with the impression that Paul desires to make, he speaks of the first covenant as a thing of the past. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." He speaks of it as in the past tense. He did this though the splendid temple was still standing, and though the smoke of its sacrifices ascended every morning and evening in contradiction to his assertion. It was a monument of what was—the husk of that which for centuries it had held in hope. Two things the first covenant possessed: 1. "Ordinances of divine worship;" 2. "A worldly sanctuary." The apostle treats of the second of these first, in verses 2-5, and in the first in verses 6-7.

The sacred writer then enumerates what the temple contained, mentioning those things first that were in the holy place, or what he calls the "first" tabernacle. They were: 1. The candlestick; 2. The table with its shew-bread. Either in the holy of holies, "after the second veil," or connected with it there were: (1) The golden censor; (2) The ark of the covenant, which contained the golden pot of manna, Aaron's rod that budded, and the tables of the covenant; (3) The cherubim that overshadowed the mercy-seat. Doubtless each one of these things had a typical significance. What was the special meaning of each one the apostle does not reveal. Instead, he says concerning them, "of which we cannot now speak more particularly." He has other, and more important typical meanings to show, and therefore does not dwell upon them lest they should withdraw attention from that which he considers to be the most momentous of all.

#### II. THE TYPES EXPLAINED.—VERS. 8-10.

We have had the facts, and now the apostle proceeds to give the typical meaning of that which was most necessary for us to know. He says of all that of which he has spoken, "The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Through the tabernacle and the temple, then, the Holy Ghost was speaking to the people, and telling them of their restrictions, in order that they might listen, and give the more heed to the voices of the prophets whom he inspired to tell them of the greater privileges that were to come. The temple and its services were "a figure for the time then present—a parable in stone and in act of the better things to be. The holy of holies was a 'figure' of 'the holiest of all'—the place where God is. Entrance to that was not known, 'while as the first tabernacle was yet standing'—while the Levitical system still held sway—but now is accessible by faith to every Christian who seeks God in prayer. He can have 'boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, through his flesh.' When that was rent upon the cross the veil of the temple was torn from top to bottom, thus proclaiming that thereafter the holy of holies was accessible to all men at all times.

#### III. THE TYPES FULFILLED.—VERS. 11, 12.

They were fulfilled in Christ's coming. 1. In His being a high priest of good things to come. As the antitype necessarily would surpass the type, He surpassed the high priest of the temple in the respect that He is a high priest of those good things that we look for beyond this life. He is preparing mansions in heaven for those who believe upon His name. He is fitting heaven for them, as well as fitting them for heaven. There are glories that they are to share with Him, spiritual feasts that excel anything of which here they dream, and delights of which they have no conception—of these He is the high priest. 2. In the greater and

more perfect tabernacle, not made with hands, that is to say, not of this building. Here is a sentence that is enigmatical. What tabernacle is here meant? Some take it that it refers to Christ's body, to which He once referred as "this temple," when the Jews supposed that he meant the temple that stood before them in stately grandeur. John ii. 19. Others understand that the inner heaven, where God is, is intended. The last view is consistent with the interpretation that has been given to the phrase the holiest of all that appears in this lesson. That must be a part of the "greater and more perfect tabernacle"—a tabernacle that has no "first," or holy place, since the veil is torn away, but whose holy of holies is one with its whole dimension. It is "greater" than its earthly prototype in respect both to its size and its glory—"more perfect" because it makes "the comers therunto perfect"—a thing which the other could not do (x. 1). This, we take it, is the tabernacle referred to in chap. viii. 2—"the true tabernacle which the Lord pitched, and not man." 3. In His making a perfect sacrifice. Neither by the blood of goats and calves, but by His own blood, He entered once into the holy place, having obtained eternal redemption for us.

WE learn that a Toronto house is about to reprint those excellent English publications, "The Sunday at Home," "The Leisure Hour," "The Boy's Own Paper." These periodicals are very cheap, and whatever appears in their columns may be depended on. There is nothing morally unsound that will find acceptance with their managers.

CAPTAIN CAREY, the British officer who was severely censured on account of his conduct in connection with the slaying of the Prince Imperial by the Zulus, is a praying soldier. He besought the Lord to interpose in his behalf and regards the removal of the censure as an answer to prayer. We see no objection to his theory although some journals have spoken of it as effeminate. Does not God hear the soldier's prayer in his hour of need?

It was a compliment to a certain Western preacher worth getting, when a little child, whose friendship and love he had secured at the house which he was making his temporary abiding place, woke from her morning nap one Sabbath, found the people all at church, toddled to the place of worship, and came demurely down the aisle toward the pulpit to look up into the minister's face and say: "I guess you forgot me." Every step of true gospel progress, of which Sunday school life is an index, makes the ministers of that gospel less apt to forget the children, and certainly makes children less willing to be forgotten by them.

MR. DAVID DUDLEY FIELD, in the course of a lecture which he recently delivered before a Young Men's Club in New York, made the following remarks:—"Every man competes with some other man; every labourer with another labourer. In this competition time is an element as well as strength and skill; and when the latter are equal, time wins. He who rises earlier than his competitor, and works more hours, within the limits of healthful endurance, will carry off the prize." It is well for young men to bear this in mind. As Mr. Field also says, "It would indeed be well if men could support themselves on eight hours' work." But young men, until they get a start in life, will do wisely not to be too particular about limiting the number of hours they labour in laying the foundation of independence and prosperity for the whole future of their lives. In all our experience we never knew a poor young man starting out to make his fortune who succeeded without working "night and day," as the saying is. Certainly no one ever made a great success by stubbornly refusing to work more than eight hours a day. Nehemiah and his band, in the face of great difficulties succeeded, and the secret of their success is given "so we laboured in the work." These are the men that are wanted to-day. There are vacancies in the churches for them, vacancies in the pulpit, vacancies in the pew.

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#### MEETINGS OF PRESBYTERY.

WHITBY.—In St. Paul's, Bowmanville, on the third Tuesday of October, at 11 o'clock a.m.

HURON.—At Brucefield, on the second Tuesday of October, at eleven 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.

## OUR YOUNG FOLKS.

### JUST OBEY.

Do as you are told to do  
By those wiser far than you;  
Do not say,  
"What the use of this may be  
I am sure I cannot see:"  
Just obey!

Do not sulk, and do not sigh,  
Tho' it seem in vain to try:  
Work away!  
All the ends you cannot see:  
Do your duty faithfully—  
Just obey!

When at length you come to know  
Why 'twas ordered thus and so,  
You will say:  
"Glad am I that when to me  
All was dark as dark could be,  
I could trust and cheerfully:  
Just obey!"

### EACH DAY ITS VERSE.

IN a German village in the heart of Bavaria, in a queer old house, that looked as if it had never been built, but had sprouted and grown and had never been pruned, one day sat by her sunny deep window, an old frau who herself looked as if she had not only grown but ripened, and then been preserved like a prune or a fig, into something sweet and good, that would keep for ever.

She was knitting now and had been knitting always, and it seemed that she might continue to knit, as well, if not a little better than not, till the end of time. I dare say she had covered miles of hands and feet in her lifetime, and made them warm. How much of her had gone into needle and yarn who can tell?

But other things are knitting and are knitted day by day. Heads and hearts and souls are knitted all the time.

So, as the needles flashed in the light, old Mathilde said, "No day without its verse."

Before her sat a young girl as fair of face as apple bloom; white and pink and red blended from cheek to brow, and yellow strands of hair lay down her waist. A great Bible lay in her lap, from which she was about to read. Now she paused and listened, and lifted her clear, blue, untaught eyes.

"They are Master Luther's words," said Mathilde, "and good words they are, my Madchen, true as the sun.

"Stitch by stitch,  
Minute by minute,  
Verse by verse,"

that is the way all good work comes."

"No day without its verse," turned the Gospel of our Lord into the German, for every soul to feed upon and be made strong."

The woman paused. The young girl went on reading the wonderful old words of inspiration that have thrilled millions of hearts down through all the centuries to this day. She read, "Let not your hearts be troubled. Ye believe in God believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. . . . Whither I go ye know and the way ye know."

At every added sentence the old frau swayed back and forth and muttered, "Yes, yes, yes. That is enough my Madchen, for to-day—enough and enough, and more than enough. To-day we will have, 'Let not your hearts be

troubled,' and our hearts will not be troubled. —They will be quiet as the warm sunlight falling in the window, untroubled as the birds fitting hither and thither through the vines without. We children of the Christ may not be afraid, or dismayed, or discouraged, when He saith, 'Let not your hearts be troubled.' Ay, 'tis a precious verse, for He stands on the other side beyond our seeing, and sees the things we may not see, and knows the things we may not now know, and so He whispers all the day, 'Let not thy heart be troubled,' for He knows that the worst that can come to any one is not fatal, no, not if this old body is tied to the stake and the flames consume it," and she dropped her knitting and uplifted her two hard old hands—"not fatal so long as this is secure," and she laid her hand on her heart, and her aged face was lit with a strange radiance. "For as Master Luther learned, 'the just shall live by faith, why therefore be troubled? why?' And when he had learned that lesson, he goes on and on, with every day its verse, its blessed verse, until all are in our hands too. To-morrow child we will think about the many mansions, and after that about the Comforter, even the Spirit of truth, which in troubled times brings to the remembrance the precious words a poor old head cannot always hold when other things crowd in."

"So, so, so! little by little, stitch by stitch, day by day, and verse by verse, does every thing go on, and truth is the same forever, as the trembling leaves and the bursting flowers, and the waters with the breeze across it."

Little Madchen turned her blue eyes out of the casement and wondered what good Mathilde could mean, and wondered too why she liked to be beside the old frau and read the good Book to her. And she wondered too if she would know all about it from first to last. And then she thought, "Maybe I shall, if I go stitch by stitch in patience and in love."

### AFTER DARK.

THE difference between day and night is universally perceived and universally acknowledged, and the varieties of its effects still afford a large field for intelligent observation.

We shall not now go into this subject extensively, showing the reciprocal influence of the physical and psychical natures of man and the modification of this influence by broad daylight and by dark night. There is one point, however, to which we wish to call special attention, and that is the relation of night to children in cities.

We say in cities, because ordinarily in the country there is but one thing for a child to do at night, namely, stay in the house. Another reason is that the writer, alas! knows very little of child life in the country. He knows something of it in the city. He was born in a city. Until he was ten years of age he knew nothing of country life. He has spent more than half his life in cities in Europe and America. This has given him some experience and some opportunity for observation. He has watched also the growth of many children in many families, and has

taken pains to notice the effect of different kinds of culture.

Almost invariably boys who have been allowed to roam free at night have come to moral shipwreck and social destruction. The exceptions have been where there was a wholesome temperament, a strong intellect, and peculiar social influences. Men and boys, women and girls, whatever may have been their culture, feel that there is something in the streets at night different from that which is in the day—something that excites apprehension, or creates alarm, or gives license. Boys that are demure by day will say things at night they would blush to utter in the daylight.

The result of our observation is the clear conviction that it is absolutely necessary that parents know *exactly* where their children are from sundown to sunrise. No boy ought to be allowed to go alone off the pavement of his father's house after sundown. It ought not to be a hard restriction; to a boy thus trained from infancy it will not be. It is unnatural that a child should want to go off to play in the dark with other children. The desire never comes until the child has *begun* to be corrupt. Sometimes, for quiet, parents will allow their children to go "round the corner" to play with some other children. Sometimes this is allowed through mere carelessness. We never knew it to fail to end disastrously. We have in our mind one or two striking cases in which weak mothers have pleaded for this liberty for their children, and are now reaping the bitter fruits.

Childhood should be trained with the gentleness of love and the firmness of sagacious authority, but whether these are at the command of the parent or not, there is one rule absolutely indispensable for the safety of the child and the honour of the family, namely, that while the child is small he shall never go off the lot without his parents or some other proper guardian; and that when he grows older, until he becomes of age, his parents ought to know where he is every moment of his time, and ought to know that he is in bed before ten o'clock. Where this cannot be secured by the exercise of gentleness it must be obtained by authority. A refractory child may make the house hot if he is kept in it, but better endure eight or ten years of such heat than to have that child ruined, and all the family suffer through the remainder of his career.

We have spoken of boys because we do not suppose that any girls of decent families are allowed to be on the streets after dark.

We could enforce this lesson by statements of harrowing cases, if these were necessary. We do earnestly beseech parents who read this article to lay it to heart, to begin to make observations upon the condition of their children at night, to find where they are, and to prepare to answer to God our Heavenly Father for the painstaking care which they give to their children.

A LITTLE girl was lying in bed so ill that her disease had taken away her sight. Her teacher went to see her, and said, "Are you quite blind, Mary?" "Yes," she replied, "but I can see Jesus." "How do you see Jesus?" "With the eye of my heart."



Market Reports.

TORONTO, Oct. 1.

STREET PRICES.—Wheat, fall, per bush, \$1.10 @ \$1.15. Wheat, spring, per bush, \$1.00 @ \$1.11. Barley, per bush, 75 @ 85. Oats, per bush, 31 @ 33c. Peas, per bush, 58c @ 62c. Rye, per bush, 52c @ 52c. Dressed Hogs, per 100 lbs, \$6.00 @ \$6.25. Beef, hind quarters, \$4.00 @ \$4.20. Beef, fore quarter, \$3.00 @ \$3.00. Mutton, per 100 lbs, \$5.00 @ \$5.00. Chickens, per pair, 25c @ 30c. Ducks, per brace, 45c @ 60c. Geese, each, 40c @ 70c. Turkeys, 75c @ \$1.70. Butter, tub, 18c @ 18c. Butter, large rolls, 11c @ 12c. Butter, tub dairy, 12c @ 14c. Eggs, fresh, per dozen, 11c @ 12c. Eggs, per keel, \$1.00 @ \$1.00. Apples, per bush, \$1.00 @ \$1.00. Potatoes, per brl, \$2.00 @ \$1.00. Onions, per brl, \$2.50 to \$2.75. Hay, \$7.00 to \$10.00. Straw, \$5.00 to \$7.00. WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$5.10 to \$5.25. Extra, \$4.90 to \$5.00. Fancy, \$4.90 to \$5.00. Spring Wheat, extra, \$4.84 to \$4.90. No. 1 Superior, \$4.80 to \$4.85. Oatmeal, \$4.10 to \$4.15. Cornmeal, small lots, \$1.00 to \$1.05. Cheese, in lots, 10 to 20, 7c. Cheese, in small lots, 6c to 8c. Pork, mess, per brl, \$10.00 @ \$10.00. Extra prime, per brl, \$10.00 @ \$10.00. Bacon, in long rolls, 7 1/2 @ 7c. Bacon, Cumberland cut, 6 1/2 @ 7c. Bacon, smoked, 7 1/2 @ 8c. Hams, sugar cured and canvassed, 11c to 12c. Hams, in pickle, 10c to 11c. Lard, in tins, 8 1/2 @ 8 1/2. Lard, in tierces, 7 1/2 @ 8c. Eggs, fresh, 9c to 10c. Dressed Hogs, \$5.25 to \$5.50. Live Hogs, \$5.00. Dried Apples, 4 to 4 1/2. Salt, Liverpool, coarse, 50c to \$1.00. Liverpool, fine, \$1.40 to \$1.65. Goderich, per brl, \$1.00 to \$1.00. Goderich, per car lot, 95c to \$1.00. Goderich, coarse, per bag, \$1.00 to \$1.00. Calcutta Salt per ton, \$15.00 to \$20.00.

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MEETING OF H. M. COMMITTEE.

The Home Mission Committee for the Western Section will meet in the Deacons' Room of KNOX CHURCH, TORONTO, on Tuesday, 7th October, at two p.m. A full and punctual attendance of members is requested. WM. COCHRANE, Convener.

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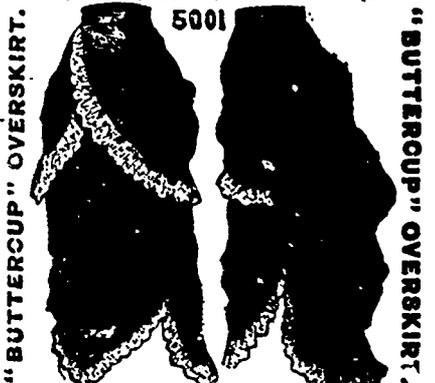
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