

CHURCH OPENING IN AURORA.

SUCCESSFUL MEETINGS.

On Sabbath, the 8th March, the Canada Presbyterian Church in Aurora was opened for Divine worship. The services were conducted in the morning by the Rev. Prof. Gregg, and in the afternoon and evening by the Rev. J. M. King, M. A. Notwithstanding the unfavorable state of the roads, which prevented many friends from a distance from being present, the church, which will accommodate between three and four hundred, was filled at all the services; in the afternoon, although the vestry and aisles were completely occupied, a large number had to leave, being unable to find standing room. The services throughout were conducted with great ability and earnestness, and were waited upon by the people with an attention so deep and unwavering as to give good evidence that the truth was being felt in its power, and that influences for good were being impressed that would not easily pass away.

On Monday evening a soiree was held, tea being served in the Mechanics' Hall, immediately opposite the church, and perhaps the best thing that can be said in regard to this part of the entertainment, is that the ladies of the congregation and the friends who kindly assisted them even surpassed themselves in the profusion and style of the preparations, while the cordiality and good feeling glowing everywhere showed at once the warm friendship existing among the people. After the tables were served the people adjourned to the church, where, about eight o'clock, the literary and musical part of the programme commenced. The Hon. John McMurich occupied the chair, and the audience seemed at once to catch the inspiration of his genial smile and happy words. Addresses were delivered by Mr. McKerracher of Knox College, who opened the Station, Dr. Geikie, who formerly resided here, John K. Macdonald, Esq., County Treasurer, and the Rev. E. Banass, Wesleyan Minister. The addresses were interesting and inspiring. Mr. D. Fotheringham, Public Schools Inspector, at the request of the Chairman, then made a short statement of the financial position of the Building Committee, and stated that if the sum of \$400 were raised it would place the congregation beyond any embarrassment. Several others made a few remarks as to the desirability of raising the sum at once by subscription. The result was that the proposed was acted upon and was well responded to. Altogether the collections on Sabbath, results of soiree, and the subscriptions amounted to nearly \$600. The speeches were interspersed with appropriate music, which was rendered by the choir in a manner that reflected great credit on the leader and the members, and showed careful and attentive training and practice.

On Tuesday evening an entertainment was given for the children of the Sabbath School, which was well attended and was much enjoyed. A similar programme was followed to that of the previous evening. After tea in the Hall the children were addressed in the church by Mr. Fotheringham, Rev. T. L. Wilkinson, New Connection Minister, Dr. J. B. Fraser of Knox College, and Mr. G. Bruce, the Missionary who has supplied the Station and Newmarket, for about a year and a-half. Altogether the opening with the accompanying meetings has been successful beyond anticipation, and should call forth the grateful acknowledgment of all concerned. Much is due to the friends in neighboring localities, as well as to many in Toronto, who gave liberal assistance. One feature in the history of this Mission deserves attention in connection with the mode of conducting Home Mission work. It is little more than a year and a-half since the Mission was opened with nothing but the ordinary prospects of success and an attendance of from 40 to 70. Now the average attendance is from 100 to 150, and is steadily increasing. The congregation have received no assistance from Presbytery for supply, and are now in a church which is a credit to the place and the denomination. It is a brick Gothic with heavy buttresses and arched ceiling. It is 30 x 30 inside, with a vestry attached. With the site and other necessary expenditure the cost will be over \$3,500. Of course this amount is not entirely covered by payment and subscription, but already about \$2,500 has been so raised, and the congregation feel so encouraged that they think of taking steps to meet the remaining liability. This result is a good but by no means an exaggerated illustration of what Mission Stations may do under continuous encouraging supply. The people connected are by no means wealthy. The locality was not unusually predisposed to Presbyterianism, the attempt to form a Station having been made and failed several times before. Nothing exceptionally favorable was to be seen beyond what exists in many of our Mission Stations, which linger for years as burdens on Presbyteries, and, in the end, narrowly escape failure. So far as outward circumstances are concerned, the secret of what they will do is explained by the

ed, comparatively, a wonderful success, in that from the beginning the effort has been encouraged, the people invited helpfully to anticipate success. Efforts have not been lost for want of direct aim and purpose. Energy has not been exhausted through a series of discouraging failures, but the effort once made under encouragement from Presbytery has been continuous and sustained in one direction—the establishment of the congregation, and the results, under the guidance and blessing of God, are manifest to all.

THE CASE OF THE WIDOW AND CHILDREN OF THE LATE REV. ROBERT KENNEDY.

Editor BRITISH AMERICAN PRESBYTERIAN.  
DEAR SIR,—In your paper of the 4th inst. there is a communication on this case from Mr. G. L. Beardmore, Toronto, who has very kindly taken an active interest in the good Christian work of raising some pecuniary aid for this bereaved widow and her young children, stating what he has done in part, and hoping the more will follow from his benevolent solicitations. He mentions me as general receiver of contributions in behalf of Mrs. Kennedy and her juvenile charge, left under the care of Providence, without any provision for them by her deceased husband, who, in his peculiar circumstances, had it not at all in his power to lay up any store for their support, when he was suddenly taken away from them. In her name I cordially thank Mr. Beardmore for what he has already done, and perhaps may further do.

I take this opportunity, Mr. Editor, of stating through your paper what has so far been realized for the widow and children. Donations, various in amount, from \$1 to \$10, have been remitted to me, accompanied with expressions of sympathy, indicating not a little of that mutual Christian kindness which should be called forth by distress, when a member of the body of Christ—in His people suffers, and fellow-members respond to the call. Would that there were far more of substantial manifestations of this beautiful part of practical Christianity. Then those around the followers of Jesus would be constrained to say, as in olden primitive times, "See how these Christians love one another."

I have to mention that the amount as yet that has been contributed for Mrs. Kennedy is not more than \$80, including what Mr. Beardmore has in hand. But every now and then the mail brings me a little more of pleasing droppings. On Saturday last I had a note with \$5 from Mr. J. H. Duncan, son of the late highly talented and very excellent Rev. James Duncan, minister at Bayfield, whose able volume of sermons, I may justly call them dissertations, on the kingly dynasty of David, closing with Jesus, superlatively because Divinely, the Prince of the House of David, published since Mr. Duncan's death, show him to have been a man of quite superior Christian mind. I may here take the liberty of giving his worthy son's note to me, as expressing one view which deserves to be marked. He says—"Dear Sir: I understand that you receive contributions for the wife and family of the late Robt. Kennedy. In token of deep sympathy for the bereaved ones, and love for the departed, and admiration of the work in which both, that is, Mr. and Mrs. Kennedy, were engaged, I herewith enclose the sum of \$5, hoping that even trifles will not come amiss. Yours truly, J. H. DUNCAN."

Now the work in which Mr. Kennedy felt was done both by him and her who was truly his helpmeet. While he was traveling, and preaching, spreading, and circulating the publication of Gospel Truth, she at the homestead did the sorting and mailing of them, when they came from the printing office. And this was ever an onerous task, but she was well fitted for it. Thus they were both laboriously employed in diffusing valuable and much needed religious reading over the length and breadth of the land. This consideration should give a strong claim on Christian liberality, after what has befallen the survivors.

The sums entrusted to me are placed in Bank deposit till it is seen what they will accomplish, which it is anticipated will be considerable. And as a reason for urging more contributions speedily, I may say that it will be necessary for Mrs. K. to return this summer, probably in June, to Scotland, where there are relations of her own and her husband. The children being so young, a return to her native land and kindred there will be better than to remain in Canada, the tie to which has been snapped under by the death stroke that came. But with her warmth of heart she will ever retain an ineffable impression of what was done for her in Canada, where, if the will of the Lord had not been otherwise, she might have spent with her partner all their future earthly days, in meek Christian usefulness.

Fellow Christians, you will kindly excuse this further appeal to you, by one who has no other motive for it but a strong desire to do something for "the widow and fatherless in their affliction," unprovided for.  
ANDREW KENNEDY.  
London, Ont. April 7th.

HOME MISSION COMMITTEE.

HALF-YEARLY MEETING.

The Assembly of Home Mission Committees met in Knox College, Toronto, on Monday, 31st March, and continued in Session on Tuesday and Wednesday, 1st and 2nd April. The attendance was large, every member, with one or two exceptions, being present. The following, among other items of business, were transacted:—There were received from the several Presbyteries of the Church, reports of Mission labor within their respective bounds for the six months ending 31st March, 1878, and after careful consideration, orders were passed for the payment of the following sums:—

PRESBYTERIES	For Mission Stations	For Suppl. Cong.	TOTAL
Montreal	\$235 40	\$485 00	\$720 40
Ottawa	173 50	125 00	298 50
Brookville	43 50	33 00	76 50
Kingston	97 50	225 00	322 50
Colborne	21 00	304 00	325 00
Ontario	111 00	285 00	396 00
Toronto	237 00	138 00	375 00
Simcoe	241 80	25 00	266 80
Hamilton	160 00	213 50	373 50
Paris	0 00	62 25	62 25
Georgian	25 85	62 50	88 35
Stratford	48 00	37 50	85 50
London	293 50	392 50	686 00
Chatham	137 50	125 00	262 50
Huron	04 00	0 00	04 00
Bates	0 00	100 00	100 00
Owen Sound	23 00	33 00	56 00
Durham	23 00	120 00	143 00
Total	\$2,021 75	\$2,713 50	\$4,735 25

The Committee next proceeded to revise the list of Mission Stations and Supplemental Congregations. The following changes were effected:

(1) Put upon the list of Supplemental Congregations—

*Cote-des-Neiges, with grant of \$100 per an.	
*Kemptville, " " " " " 100 "	
*Lyn and Yonge, " " " " " 100 "	
*Spencerville, " " " " " 100 "	
*East Oxford, " " " " " 150 "	
*North Arthur, " " " " " 100 "	
*Stayner and Summerville, " " " " " 100 "	

Those marked \* received the grants conditional on their securing a settled pastor or the services of an ordained missionary.

(2) Transferred from the list of Mission Stations to that of Supplemental Congregations—

Langdowne, with grant of \$100 per an.	
Camden, " " " " " 100 "	
Demorestville, " " " " " 50 "	

Those grants are all at the same rate as were received by the congregations named, when they were on the list of Mission Stations.

(3) Put upon the list of Mission Stations—

South Sherbrooke and Bathurst, with grant of \$200	
Hull, " " " " " 500 "	
Vermont and Sunderland, " " " " " 250 "	
Dundell, " " " " " 200 "	
Aylon, &c., " " " " " 100 "	
Dresden, " " " " " 400 "	
Warsaw, " " " " " 200 "	
Hemmingford and Covey Hill, " " " " " 200 "	
Hyde Park, Byron, &c., " " " " " without a grant	
Duntrine, " " " " " " "	
Coteville, " " " " " " "	

The majority of the above are new Mission fields, just opened up.

(4) Grants to Supplemental Congregations amended—

Admaston, increased from \$50 to \$100 per an. Harwich, reduced from \$50 to \$100

(5) Removed from list of Supplemental Congregations, being now self-sustaining—

Prince Albert, &c., former grant, \$150 per an.	
Carlisle, " " " " " 50 "	
Collingwood, " " " " " 200 "	
South Knapton, " " " " " 100 "	
Amabel, " " " " " " "	

The last two are now united in one pastoral charge.

(6) Self-sustaining Mission Stations, grant being removed—

Hanover and West Bentinck, former grant \$1 per Sabbath.

The list of Missionaries was then made out, when there were found available for appointments during the summer months the following numbers, (all duly certified):

Ministers and Licentiate, " " " " " 9	
Lay Catechists, " " " " " 10	
Theological Students, Knox College, " " " " " 38	
Literary Students, " " " " " 17	
Montreal College Students, " " " " " 7	
Queen's College Student, " " " " " 1	
Princeton Students, " " " " " 10	
New York, " " " " " 4	
Dutch Reformed Students, (U.S.), " " " " " 4	
Total, " " " " " 93	

Some of these are only available for a portion of the summer months.

The number of Missionaries asked for by the different Presbyteries was 102.

In addition to the above list of Missionaries, 13 students have been engaged to labor by the Knox College Student's Missionary Society; 3 by the Montreal College Students' Missionary Society; and 1 by the French Evangelization Society.

The appointments for the ensuing six months were then made, a list of which appeared in last week's B. A. PRESBYTERIAN. A lengthy report was received from the Presbytery of Manitoba as to the present condition and wants of the field there, and its future prospects.

From it the following interesting facts are gleaned:—

The congregations of Kildonan and Winnipeg are both self-supporting, the latter having resolved to offer a stipend of \$2,000 per annum. The various stations under the care of the Missionaries, raised for the year ending 31st March 1878, \$205, towards the support of ordinances. For the year ending 31st March, 1878, they had at the date of the Report raised \$561.23 which they expected to increase to \$950 by the end of March.

For Manitoba College, which was incorporated at the late Session of the Local Legislature, \$948 had been raised during the year. The attendance last term was 24. For Winnipeg Ladies' School upwards of \$700 had been raised during the year, and it is in contemplation soon to erect a building for the school.

Church Building.—The Presbytery has established a fund for aiding weak congregations to erect church buildings. Towards this fund \$400 had been received through Joseph McKay Esq., of Montreal from friends in that city. Grants are made from this fund to weak congregations on certain well defined conditions. A new church has been completed at the Portage, the congregation there raising for this purpose \$300 during the year. Mapleton has also finished the erection of a place of worship; and at High Bluff a church is in course of being built, and is rapidly approaching completion. Churches are also in course of erection at Springfield, 12 miles N.E. of Winnipeg; and at Rockwood, 14 miles N.W. of Winnipeg. At Little Britain a stone church, 50 x 30, is expected soon to be under way. Knox Church, Winnipeg, has been enlarged twice during the year, in June when 40 sittings were added at a cost of \$270, and again in November when 60 sittings were added at a cost of \$500. This congregation, which is the most influential in the Province, now numbers 51 communicants, and already speaks of soon erecting a new church which would probably cost \$15,000. The Presbytery sends an urgent appeal for two other missionaries, one to itinerate and the other to take charge of half the field now under Mr. Matheson's care. The people in that field hope to be able to pay at least the salary of one Missionary in full.

The Report was referred to a Sub-Committee and upon their recommendation the Committee resolved to send one additional Missionary to Manitoba, as soon as the services of such can be secured.

The total expenditure, from the funds of the Home Mission Committee, for the work in Manitoba for the year ending 31st March, 1878, is about \$3,500.

A conference was held with the Foreign Mission Committee of the church at the work in British Columbia, which was transferred by the last General Assembly to the Home Mission Committee. Arrangements were effected as to meeting the expense of the work in that Province for the past year, as also for the year beginning 1st April, 1878.

A sub-Committee, consisting of Messrs. King, (Convener) Cochrane, Dr. Waters, Burton, Taylor and Warden, were appointed to draft a scheme with a view to the more efficient working of the supplemented congregations.

The Committee took into consideration the present state of the funds. It was found that after meeting the payments due for the past half-year, the expenditure will exceed the receipts to date by upwards of \$4,000. A number of congregations, however, have yet to forward their contributions for the year ending 31st March.

ROBT. H. WARREN, WM. COCHRANE, Secretary. Convener.

VISITING ON THE SABBATH.

BY REV. J. BECKET, THAMESVILLE, ONT.

Is it right to visit on the Sabbath? No; it is wrong, for the following reasons:

1. It is sinful in the sight of God.

His command is, "Remember the Sabbath day to keep it holy," and going to see our friends, or having them come to see us on that day, cannot be keeping it holy. To keep the Sabbath holy, we require to get as near as we can to God—the fountain of holiness; and we all know that meeting with friends and neighbors, for social converse, has the opposite effect of bringing us near to God. I appeal to yourself. When you are preparing to visit, or receive visitors on the Lord's day, what are your motives, and what are your uppermost thoughts? You are well aware that the end you have in view in so doing is not the glory of God, or the good of souls. You know full well that when you are desirous of glorifying God, or increasing in holiness, you think of pursuing a course quite different from that of meeting with your friends and neighbors on the Lord's day. Have you ever found that you were brought nearer to God, and had more exalted views of Him, and that the Sabbath was rendered more sacred by the practice of visiting on that day? You know that you have not. If you answer now as you will at the last day, you will say at once that the practice of visiting on the Sabbath is not keeping that day holy.

Remember then, that every time you countenance this practice, you sin against God, and are as guilty in His sight as if you had taken His name in vain, or had taken away the life of a fellow-creature.

2. Sabbath visiting is wrong, because it is injurious to our spiritual interests.

From the fact that "the wages of sin is death," (Rom. vi. 23,) it follows that the sin of Sabbath visiting produces injurious effects on our souls. It is easy to see how this is the case. Visiting, or receiving visits on the Lord's day, is sure to interfere with the proper use of the means of grace.

Very often it prevents our attendance at public worship, and this deprives us of much good. It deprives us of engaging publicly in the worship of the Most High—an exercise the most exalted, honorable and delightful in which it is possible to be engaged. It prevents us from hearing the Word preached, and from receiving a message from God, that would instruct our minds, cheer our hearts, sanctify our lives, and save our souls.

What if it does not prevent us from going to the house of God, it is sure to contract or totally destroy the good impressions we received there. We do not require to be told how soon it tends to forget the things

have been in the presence of Jehovah, and how easily it banishes from our minds the truths that we have heard.

Besides, it keeps us from reading the Scriptures in private, and searching them for our satisfaction and edification.

It is therefore plain that in this respect Sabbath visiting is wrong, and should never be countenanced by us.

3. Sabbath visiting is an evil, on account of the injurious effects it has on others.

The persons we go to see are often prevented by us from going to the house of God. They are thus deprived of meeting with their Saviour, and enjoying all the consequent advantages. Were we to keep one person from hearing a sermon, or from reading a chapter in the Bible, we should injure that person in such a way as would affect him for all time to come. That opportunity for good would be gone for ever that day will never return, and that individual's soul will be so much the worse for what it missed. It may starve for the want of some precious truth it would have known but for us, and will perhaps perish on account of not using the means of grace that day. How dreadful would this be!

And is it not too true that Sabbath visiting often prevents not only one but several, from taking their places in the sanctuary?

Dear reader, consider these things, especially when laying your plans to see some of your friends on the Lord's day. Let not the excuse that you have not time, for this purpose on a week day cause you to do what is wrong. If your visit is not of more value to you than the time it would take on a week day it is not worth much. It cannot possibly be worth the waste of the precious hours of the sacred day of rest.

If you cannot afford to take time for visiting on a week day, how can you afford to deprive others of their heavenly home rights? How can you afford to hinder your own most valuable and exalted privileges? How can you afford to prostitute the sacred time God calls His for your selfish ends? How can you afford to injure your soul? How can you afford to sin against God?

The founder of the Dominion (Theological) Scholarship, Queen's College, has forwarded \$200 to Principal Snodgrass, with the request that it be placed to the credit of the Scholarship. This, with former contributions from the same gentleman, brings the total amount of the provision made for the Scholarship up to \$800. The founder resides in one of the Lower Provinces. Nothing more is known of him to any of the College authorities but his name. The founder's liberal spirit is further manifested by his having made it one of the conditions of awarding the Scholarship that it be open for competition to any Presbyterian student, without respect to the church to which he belongs. Excellent example!—Whig.

Official Announcements.

MEETINGS OF PRESBYTERIES.

TORONTO.—At Toronto, in Knox Church, on the third Tuesday of April, at 11 a.m.

OTTAWA.—At White Lake, on the first Tuesday of August, at 10 a.m.

BROCKVILLE.—At Prescott, on 5th day of May next, at 2.30 p.m.

BATH.—The Presbytery of Bruce will hold its next ordinary meeting at Kincardine on the last Tuesday of April, at 2 o'clock, P.M.

PARIS.—Presbytery of Paris holds an adjourned meeting at Brantford, and within Zion Church on Monday, May 5th, at 7.30 p.m. Regular quarterly meeting, within River Street Church, Paris, on the first Tuesday of July, at 11 a.m., when payments to the Presbytery fund for the year will be received by the Treasurer.

Commercial.

BRITISH AMERICAN PRESBYTERIAN OFFICE.

April 18, 1878.

PRODUCE.

The market has remained rather quiet since our last, although navigation has opened and spring rates on the railroads have come into force, giving a reduction of 10c on flour to Montreal. Stocks on the 14th inst., were as follows:—Flour, 32,900 barrels; wheat, 436,937 bushels; oats, 10,644; barley, 65,011; peas, 57,739; rye, 700 and corn 500. There was in sight on the 5th inst., 7,508,000 bushels of wheat and 901,000 of barley, against 9,232,000 of wheat and 1,380,000 of barley in 1872.

FLOUR.—There has been scarcely any enquiry heard but prices have been firm. No. 1 super, sold on Monday at \$5.50 f.o.c. Fancy brought \$5.90 and extra \$6.50 this week. There was rather an improved enquiry to-day. No. 1 super sold at equal to \$5.45 here and \$6.00 was asked for fancy.

OATMEAL.—Is quiet but firm. Car-lots are worth \$4.60 to \$4.80 and small lots sell at \$5.00.

WHEAT.—The market has been quiet but steady. A cargo of spring sold last week for \$1.31 f.o.b. at Whiteby, and No. 1 treadwell at \$1.39 f.o.b. here. The market closes with buyers and sellers apart in their views. On the street fall is worth \$1.20 to \$1.45 and spring \$1.21.

OATS.—There has been rather more movement this week. Car-lots have sold daily at \$3.00 on the track and one bagged at \$3.00 yesterday. Street price 30 to 40c.

BARLEY.—The enquiry has been active at Brantford. On Saturday, No. 1 in pocket sold at \$1.00 f.o.c., and a mixed lot, No. 2, at \$1.00 f.o.c. On Monday a mixed lot, but inferior to No. 1, brought 75c f.o.c. and a good lot, No. 1, at 75c f.o.c. Street price 30 to 40c.