# Pastor and Reople.

Contemporaries of Abraham.

BY PRINCIPAL DAWSON, LL B., F.R S., ETC The Rev. Mr. Baxter was in the chair, and bustly introduced the lecturer, who

was received, as he is at all times, with

Lud as plause.
Dr. Dawson said that in general history presented to the world men who were intrinsically great, an lothers, who, though intrinsically great, and others, who, though they were intrinsically small and oven mean men, had been developed by the Grace of God into men of mark. It was not intended that his heavers should be hero-worshippers, but that while recogniz-ing the powers of men naturally great, they should see the precuminent value of they should hold them to be gifts of God, and should see the pre-eminent , value of His spiritual gifts Of the class of men great, both naturally and spiritually, one of the noblest was Abraham. Locking over the past interval of 1,000 years, they could see his form still towering on the horizon of history; and to the Jew and Gentile—the cultivated European and Gentile—the cultivated European and savinge Bedouin—he was at once the "Father of the Fathful" and the "friend of God." It was not the lecturer's purpose to sketch the life or character of this great man, but to direct the attention of his andiman, but to direct the a tention of his andi-tra to some of his contemporaries, espe-cially to some of those who had been brought to notice by the discoveries re-cently made in the ruins of Assyria and Chaldes. The rapidity with which these dreoveries have been appearing and the vividness and reality with which they consided the world to picture the life and beliefs of those primitive times were almost beliefs of those primitive times were amost startling. Just as men of the present time looked from day to day for the current news, he looked from week to week for revelutions to the life of thirty or forty centuries ago, and many things which were wout to be matters of learned discussion were now ascertained facts, and connected themselves with those truths of Scripture that have always been to men of fath spiritual realities, but which to the more sceptical had always been little more than shadowy myths; thus some of the contemporaries of Abraham were as fami-liar to men of the present day as their in-dividual friends, from the allusious to them dividual friends, from the allusions to them in Scripture—made doubly valuable as historical material by recent discovery. They knew Abraham's nephew, Lot, a type of the modern average Christian, loving the ich pastures of Sodom and dwelling there, though more or less grieved in his righteons soul because of their injunities. there, though more or less grieved in his righteous soul because of their iniquities. The world of to-day knew something of these very Sodomites—most reckless and victous people—for whom Abraham could pray to God and would assist, at the same time refusing to associate with them. Eschol, Mamro, and other respectable heaterly with the control of Abraham was now new pages. then neighbors of Abraham, were now known, as was also the ecclesiastical prince, Melchizedce, King of Salem and priest of the Most High God, who though apparentthe Most High God, who though apparently less of a Puritan than Abraham, was recognized by the latter as a brother in fatth and a superior in rank. So in the history of the Patriarch were to be seen glumpes of the Courts of Egypt and the Philistines; something could be learned of the expeditions of the nations of the Valley of the Euphrates—nations that though vigorous were still in their infancy; so much so, that Abraham, with a few bundred followers, was on a per with their hundred followers, was on a per with their Princes. The whole story of Abraham was most wonderful in the light it threw up in the condition of the earth 2,000 years up in the condition of the earth 2,000 years before Christ, and a time separated from the great deluge by a few centuries—no greater in space than the separation between the present and the middle age of European history. Little was known of the tunes of Abraham, or of the call he had received to come out of the land of his latters, but with the light thrown upon sthers; but with the light thrown upon them by the recent discoveries in Assyria, it was seen that the sight of Ur of the Chaldens is identical with the ruins now called Mugheir, on the lower Euphrates, one of the oldest cities of Babylon, and at one time the capital of the country. The more remarkable features of the place at present were a temple of pyramidal form, built of brick-and one of the oldest structures in Babylon—and a vast cemetery in which it is supposed bodies were brought at Ur itself and other parts of Babylon, brought to light by Loitus, enabled persons to trace back to a time auterior to Abraham. About 1,300 B.C., Babylonica was captured by Assyrians; from about 1,545 B.C., it had been under the dynasty of native kings called Arabians. The learned lecturer enumerated among the con-temporaries of Abraham, Uruk, a king and builder of temples to the gods, one of whose inscriptions was, "Uruk, King of Ur, and King of the Land Accad, has built the temple of Belus." Something of the religion of the people of Ur was also known, and Mr. Loftus had said that the principal temples were built of sun-dried and baked pricks, the finer kinds with layers of red mating interposed. The buildings were pyramids, with shrines or altars on top-precise counterparts of the Mexican teocuins—the only ornaments, brick buttresses on the top, or earthenware cones plastered on the surface. Iron was known, but bronze and stone were the principal materials used in constructing implements and weapons. Pottery was known, and the dead were buried in earthen ceffins, while the art of engraving figures on hard stone was well known and practised. Considerable progress had been made in the weaving and embroidery of garments, and more remarkable still, a kind of alphabetical writing was known and used, and manuscripts from the city of Ur as old as the time of Abraham, so that there may have been documents among the Hebrews even in the patriarchai age, and long before the time of Moses. the time of Abraham Ur was an idolatrous city, and temples were built by the kings to the moon and to Belus. It was the enstom in these times when any imone custom in these times when any important event was to be perpetuated to procure a slab of clay, to indite in fine writing the surface of the clay, and then place the tablets in a kilm to bake until

able. There were evidences from the palaces of Neueveh that the worship of the panees of River unknown, but had al-ready been everlaid by the substitution of many inferior deities representing spoof many inferior deities representing special parts of the creation or ancient heroes or heroines. There was reason to believe that the idelatrous system had originated with the Chaideans, and had spread just before Abrabam's time, and that three of the family of Shem who adhered to the worship of God were a very small minority. Even Terah, the father of Abraham, stands forth as an early protestant or disatsuds forth as an early protestant or dis-senter from the popular idelatry, and possibly as the traditions prepared by Josephus would indicate, had suffered a persecution in consequence that made him persecution in consequence that made him only too glad to wander away whence he could wor hip God in peace. The fragments that yet remain of A syrian writings indicate that the early history of the world as related by M nees was known them, with the incidents of the deluge and other kindred historical subjects. When other kindred historical subjets. the career of Abraham was followed, and his many acts of self sacrifice were noted, it was easy to see why he had been called "The friend of God and the Father of the Fathful," and the best that might be said of Christians, was that they walked in the faith of Father Abraham. In conclusion, Dr. Dawson briefly enunciated the lesson that was to be drawn by Christians from the writings of the time that showed Abraham in the grand character he was, and the long line of followers in his footsteps, who were faithful defenders of the faith as well. He closed by hoping that God would give his hearers grace to follow in their footsteps.
A vote of thanks was then passed to the

lecturer in an enthusiastic manner, and after a recitation and reading by two members of the society had been given, the Rev. Mr. Baxter prenounced the benediction, and the meeting closed.

#### Foreign Missions.-Suggestive.

Rev. Dr. Tremlet, Vicar of St. Peter's London, not satisfied with what his people were doing for Foreign Missions, determined to instruct them more fully as to their duty, though their offerings, when compared with others, stood high in amount. As a result of his efforts, there was a gain of \$2,500 in the collection:
"Of course, it is said the soil had been

in a state of preparation for some time, or the seed sown on this occasion would not have borne such good fruit. The hearts the seed sown on this occasion would not have borne such good fruit. The hearts of the people had already been touched, and they were ready to sympathize with the appeal which their pastor made to them. And is not this the condition of many parishes in London? It is year by year the people go on giving to Foreign Margine less time helf the sum they give Missions less than half the sum they give to any other object that is brought before them, because the clergy do not sufficiently press home to their consciences the duty of supporting more numerously this indis-pensable work of the Church. If the clergy manifestly care but attle for mis-sions; if they do no allude to them in their sermons and pastoral ministrations; if they open their pulpits to the society's representatives at, perhaps, the worst season of the year, and their interest in missions apparently begins and ends with the visit of such representative, it is no wonder that many of their pari-hioners 'do not be-lieve in missions' as the phrase goes, and that those who do believe in them, with few exceptions, give to them but a languid few exceptions, give to them but a languid support. In this, as in other respects, the people very fairly represent the disposition of their pastor. If this be doubted let some of the clergy, whose people now give but a very moderate support to missions, follow the example of St. Peter's, Belrise Park. The result will probably be a most satisfactory surprise."—Sciected.

### Presbytery of Guelph.

This Presbytery met on Tuesday morning, in Chalmers' Church, Guelph. Rev. John Hogg, D.D., presiding. After the reading of the roll, commissions were read from the Church at Erin, appointing Mr. Joseph Young to represent the church during the ensuing tures months, and from the church at Elen Mills, appointing Mr. Linh A. Davidson for represent the Mr. John A. Davidson to represent the church at that place. The resignation of Mr. Struchan was then taken up, and a discussion ensu d on the question who ther the congregations of Priceville, Price's Corners, and Hillsburg—especially the latter—had been cited to appear before this Presbytery, opinion being divided, Mr. I erguson, on bein df of the church at Hillsburg and the though had consider Hillsburg, saied that they had agreed to Mr. Strachan resignation, but they wished tor immediate supplies, as the anti-union party was strong, and unless the union party received assistance, in the way of suppries, it would sink first. He thought it temporary assistance were rendered, the time would soon come when the church would be able to support a minister. It was therefore agreed that Mr. Strachan's resignation of Hillsburg and Price's Corners be accepted, and the Rev. Mr. Cameron, of Acton, be the Moderator of Session; and Rev. Mr. McDormot preach the church vacant. A letter was received from Rev. Mr. Thompson, of Erm, stating that he had no hope of recovery, and asking for the assistance of a student for the summer months, and that six months' leave of absence be granted to him (Mr. Thompson), for rest and recovery. It was decided to leave the matter over until a communication which was expected from the congregation, making some proposition for this purpose, which was expected, he received.

Is we have not received what we ask hitherto we have prayed in vain. Guard against that common and fatal evil of resting in prayer as an end, since it is but a means of obtaining .- Watson.

PRAILE is the cry of faith to the ear of mercy. It is not eloquence, but earnestness; not the definition of helpfulness, but the feeling of it; not figures of speech, but compunctions of soul.—H. More.

PRAYER is the principal and most noble procure a slab of clay, to indite in fine part of God's worship, and is to be preferred writing the surface of the clay, and then before preaching. By preaching we are place the tablets in a kiln to bake until taught how to worship God; but prayer is shey were so hard as to be extremely during the surface of the clay, and then before preaching. By preaching we are placed to be extremely during the surface of the clay, and the clay, and is to be preferred to before preaching. By preaching we are placed to be preferred to the clay, and the clay

[For the Presbyterian.] Songs in the House of My Pilgrimage.

11 " BUT TH KNOW HIM; FOR HE DWELLKTH WITH YOU AND SHALL DH IN YOU."

O happy day of grace and love! That saw Theo Holy Spirit, come A willing exile from above To make the church Thy temple home

The breath of God in tongues of flame They saw Thee resting on each brow; The breath of God in fire, the same Within the heart we keew Thee now

1 or through the ages ceaselessly The church Thy deart home has been, As with the tribes that crossed the sea The glory-cleur of old was seen.

And now our Guide, our Light Thou art, By whom alone tue way we learn, The present Chri t within the heart, And carnest sure of His return.

O shall we wears by the way, Or shrink from petti, shame, or care, With Thee our comforter and stay
That shame and peril all to share? Or shall we busely yield to sin,

And Christ our cord and King deny, With shadows chud the heat within, And grieve Thee in Thy .anotuary? Forbid it Lord! with sacred awa

Help us to own surselves is Thine, From Thee our strength and comfort draw, And guard with jealous care Thy shrine. O lot Thy pure and peaceful light

Glow in Thy temple in re and more, Till faith at length shall merge in eight, And the long desert march is o'er.

New Edinburgh, Ont.

#### From Union to Union.

BY THE REV. ROBT. TORRANCE, GUELPH, ONT.

On the sixth day of June, 1861, an event, which will ever be memorable in the eccle-siastical history of Canada, took place within the We-leyan Church, Great St.
James Street, Montreal, namely, the
formal and public union of the Presby
terian Church of Canada with the United Presbyterian Church in Canada. This union had been under negotiation for a number of years. At one time everything appeared favorable to an early consummation; at another, events seemed to threaten its attainment for an indefinite period. But at last, difficulties were overcome; the way was made clear to a large majority; and both denominations, at the date specified, in one of the greatest strongholds of Popery in the Province, in one of the most capacious Protestant churches which Montreal possessed, in the presence of a vast concourse of spectators, and to the joy of many a heart, entered into union under the title of the Canada Presbyterian Church. The place and event reminded one of the two great rivers which, after each has pursued its course through the channels prepared for it, communicated beauty and inxasted fertility as it rolled along, join their waters in the neighbourhood—join their waters, thence to flow, not each distinguishable from the other, but here are in the order. but harmoniously blended, on through regions new to both, till they have passed city and cape, and island, and emptied themselves into the broad Atlantic

themselves into the broad Atlantic.
On the fifteenth day of June, 1875, and within the Victoria Hall in the same city, an event still more memorable occurred, and one which will have, through the blessing of the great King and Head of the Church, a still more powerful and extension in the same the still more than the still m sive influence upon the religious history of Canada, namely—the union of the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Mari me Pro-vinces in connection with the Church of Scotland. At the former period only two sections or branches of the Presbyterian Church united; at the latter, four, each of them influential. On the one occasion only a portion of the British possessions in America were embraced; on the latter all were included, from Nova Scotia in the east, on whose shores the wide ocean breaks in its unceasing motion, to Mani toba in the remote west, with the magnifi-cent stretches of territory it presents. This cent stretches of territory it presents. union had also been the subject of much earnest and careful negotiation. At times the prospect of its early consumm ion was dim. The hearts of its friends were anxious, although never despondent. Those opposed to it, and there were some such, hoped and rejoiced. But the clouds cleared away. Difficulties vanished. To the satisfaction of many, and the vexation of comparatively few, the Presbyteman Churches in Canada became one, and are now throwing their united energy into the work of the Lord, as appointed for her in this and other lands.

Our object at present is to give in a few paragraphs some facts illustrative of the progress made by the Canada Presbyteman Church during the fourteen years of her own history.

At the date of the first union there were on the roll of the United Church the names on the roll of the United Church the names of two hundred and twenty six ministers, of whom one hundred and fifty eight belonged to the Presbyterian Church of Canada, and sixty-eight to the United Presbyterian Church. The following year there appears to have been a decrease of three, but from this forward there was an increase, except in 1864 and 1869, when the names on the roll numbered the same as in the preceding years. The largest increase in any one year was twenty-three, and in 1875 it was seventeen, giving a total number on the roll, after all diminutions by death and other causes, of three hundred and thirty-nine.

One year after the first union, the number of vacancies, preaching, and mission stations was reported as four hundred and fifty-nine. In some of the following years there was a decrease in one or other of these, but generally there was a decided and satisfactory increase, showing that the Church was lengthening her cords and strengthening her stakes, till, in 1875, the aggregate of these was eight hundred and one, of which six hundred and seventyseven formed regular charges, or an average of two to each minister.

There has also been a marked increase in the number of families and communicants belonging to the Church. In three years out of the nine for which returns of the former were made, there seems a decrease, but this must be owing to incom pleteness of reports. In the remaining six years there is a decided increase, and the average upon the whole term is one thousand three hundred and sixty. The number of communicants has almost doubled, judging from the figures to which we have access; but, if allowance be made for non-reporting congregations, it may be safely estimated that there was an increase

sately estimated that there was an increase of one hundred per cent, in the member ship of the Canada Presbyterian Church during the fenrteen years of the union.

An increating and essential part of church organization and work is the Sabbath School, including under this Bible classes, with the pupils, teachers, and other appliances for its successful management. In this department, also, the blessing of the Meter has been enjoyed. He ment. In this department, also, the biess ing of the Mester has been enjoyed. He has said, "Feed my lambs," and now every minister heartly devotes himself to young in his congregation to attend upon the religious instruction specially provided for them, locking out for those whom he may judge qualified for this important ser vice, and cheerfully acting as a counselfor to them in the discharge of their cuts, and giving the benefit of his knowledge regard ing the literature procured, whether f r the library or in the form of periodicals. In the attendance at Subbath Schools there has been an increase of nearly thirty thousand, and in the number of volumes in libraries of upwards of forty six thousand. No record has been kept of the number of teachers, but of course this must have kept pace with that of the scholars. The Good Shepherd has thus been gather ing in the young of the flock, that they might be prepared for usefulness in His Kingdom.

The tollowing brief paragraph, which we copy from the report of the Committee on Statistics, had before the General Assem-bly of the Canada Presbyterian Church in Mon'real a day or two before the formal consummation of the recent union, will show her financial operations since 1861 :-

"The amount paid as stipend since the union has been \$2,224,578,49, and the amount raised for congregational purposes has been \$4,547,159.72. For the college fund \$140,549 66 have been contributed \$158 515 96 for home missions; \$75 842.81 for toroign missions; \$41 740.01 for the fund for widows and orphans and aged and infirm ministers; \$28 830 53 for the expense fund of the Supreme Court, first as Synod and next as Assembly; \$47. olls 61 for French Canadian mission; \$19, 015 for Karkakee mission during seven years; \$23 661.66 have been collected by Salbath Schools for mission purposessing

Salbath Sob old for mission purposes since 1869-70; \$520,502 37 have been raised for the schemes of the Church; \$204,105.07 for other benevolent purposes, and the large sum of \$5,415,025 25 for all purposes, being a yearly average of \$386 787.30.'

It would be interesting to pass under review what was accomplished each year through the various agencies employed by the Church to awaken and draw forth the liberality of her supporters. Such an unliberality of her supporters. Such an un-dertaking would, however, make a demand for more space than we have at our disposal, and to beyond the purpose we have set before ourselves. From the headings employed in the extract given, it will be seen that the operations of the Church extended over a wide field, embracing not only the support and extension of the Gospel at home, whether among the English and Franch english grant franch specking portion of the nonand French speaking portion of the population, but its extension to other lands, in fulfillment of the commission given by Christ when he was about to be taken up into heaven, and six down at the right hand of the Father:—"Go ye into all the world, and preach the Gospel to every creature." Not only has the lib rality of congregations, as such, been enlisted in this work, but so likewise has that of the Sabbath Schools. A considerable sum has been realized from this source. It is pleasing to see that the attention of the children is drawn to the work of missions; that their interest has been awakened in it; that they have been led to contribute of their own means, and apply to others, and that they are thus being trained for greater useful ness and activity as they grow up, in Christ.

The United Church is now a large one She is spread over a wide territory. influence must be great. She has an important duty to discharge. May peace be within her walls, at 1 prosperity within her palaces! - Presbyterian Year Book.

A RECENT consus of India, prepared with great care, records two hundred and twenty-five thousand Protestant Christians. This is an increase of sixty-one per cent. during the last ten years. The natural during the last ten years. The natural growth of the population has been but five per cont.

NINE years ago, Dr. Valentine, a Scotch

missionary, accepted the position of resident physician to the Prince of Jeypore, India, on condition that he be allowed to do missionary work among the natives. This permission was granted, and through the Doctor's efforts a mission, and institutions of learning have been established, which are bringing untold blessings upon the people. A large hospital has been built which recently was opened by the Prince of Wales. A school of art has been founded, a library with seven thousand volumes, started, a philosophical institute put under lieadway, and a medical store opened, where dispensers are trained. Besides where dispensers are trained. Besides all this, in the prison at Jeypore, one thousand prisoners are now receiving Christian instruction. All this is the result of indefatigable labors of this earnest Christian man. Dr. Valentine is now in Christian man. Dr. valentine is now in Scotland, having recently been ordained a full missionary of the United Presbyterian Church, for the purpose of raising an endowment of \$25,000 to found a medical mission school in connection with the Government college at Agra. Should this enterprise succeed, it will be of incalculable benefit not only to all the missions in India, but to the entire population of

### MISSIONARY NOTES.

ANOTHER evidence of the downfall of heathen idel worship is the fact that within the last five years, seven hundred Buddhist temples in Japan have been converted into dwelling-houses, or adapted to other uses than for worship. other uses than for worship.

A Missionary in Brazil, after fourteen years experience, says: "It is my honest conviction that if the Church of Christ will turnish the necessary men and means, in ten years this great country may be converted to Christ, and in less than twenty will cease to be a foreign missionary field."

THE Missionary Herald gives a brief summary of the immense work carried on by the London Society, having for its fields of Isbor China, North India, South India, Travancore, Madagascar, South Atrica, West Indies and Polynesia, the Madagascar. Here thirty-three English unssionance. 291 native ordained ministers, and 2,637 native preachers are engaged in the work, and there are 68,896 church members.

FROM its connection with sacred history, Egypt is an interesting mission field, and it is there that the United Presbyterian Oburch in 1855, established its most im Church in 1855, established its most important mission. At Alexandria is its oldest station, where its printing press is located, but the mission at Cairo is probably the most vigorous. In Upper Egypt, Rev. Dr. Hogg has labored for the last ten years, and has organized to churches, all of which are now in a prosperour condition. The mission has an academy at Orient with one hundred students in et. at Osiout with one hundred students in attendance, and theological seminary which last year furnished eight candidates for the ministry, and will soon send out six

Turke of the missionaries of the American Board in Northern China have recently made a three months' tour of several thousand miles through the mountainous pro-vince of Shansi, and the southern part of the province of Shansi, which lies still further west. The farthest point which they reached, and the most interesting one also, was the city of Hsi-an-fee, once the capital of China, and the centre of the Nestorian missions ages ago. They saw the famous Nestorian Tablet, erected almost one thou-sand one hundred years ago by a Chinese Emperor, in commemoration of the succore of this mission, and were able to get fac simile copies of the Chinese and Syriac inscriptions upon it. The whole city seemed to turn out to receive them, and the sale of Christian books was so large that they were obliged peremptorily to close it, in order to retain a small portion of their stock for the long journey home. The provinces which they traversed are unoccupied, and have scarcely been visited by modern missionaries. At many places they seemed to be the first foreigner who had ever been seen. The reception was everywhere an entirely friendly one.

## Anndom Bendings.

THE grand principle of our Gospel is to separate the Church and the world, the great principle of the devil is to unite them.

When old Zechariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, "Friend, by one article alone, and one in which then mayest deal too, if thou pleasest; it is civility.

Loant be mine the prize to win; Guide me through this world of sin, Keep me by thy saving grace; Give me at thy side a place; Suu and shield alike thou art, Guido a. d guard my erring heart; Gr ce and glory flow from thee, Shed, O, shed them, Lord on mei-Lyte.

MICHAEL ANGELO was one day explain ing to a visitor at his studio what he had been doing to a statue since his previous visit. "I have retouched this part, polished that, softened this feature, brought out that muscle, given some expression to this lip, and more energy to that limb." But these are trifles," remarked the visctor. "It may be so," replied the sculptor, "but recoller that trifles make perfection, and perfection is no trifle." and perfection is no trifle.

Mrs of thought, be up and stirring, Night and day. Sow the seed, withdraw the curtain

Clear the way! As we may.
There's a fount about to stream!

There s a light about to beam ! There's a wainth about to glow!
There's a midnight blackness changing

Into gray! Mon of thought and men of action, Clear the way !

"How do you make prayer meetings interesting?" a ked a Yale student of De-John Hall. And the wise pastor answered: "This whole subject is Lized up-luteresting to whom? The Lord? The Interesting to whom? The Lord? The Suppliants? The spectators? The only way is to teach men to pray; to eliminate those who preach, or rhapsodie, or scillion or lament, interminably; to promote general fervor among the people, and apply to the meeting the ordinary prince ples of Christian common senso. I would not set much store by interesting prayer-meetings by themselves. I have known of such that were little more than a young people's frolic."

THE story has recently come to light that some years ago one of the King of Prussia's soldiers stole out of the Catholic Church the jewels that adorned a Madon na. He owned possession, but denied the theft, saying that the Madonna had given theft, saying that the Madonna had given them to him. There were no witnesses to disprove him. The King, therefore, sent for some Romish priests, and asked them if there was anything impossible for a Madonna. They were shocked at the question, and affirmed her omnipotence. "In that case," replied the King, "I cannot condemn the soldier, but I will something also. I will forbid him ever something else. I will forbid him ever to receive any more presents from a Madonna."