

Pastor and People.

Contemporaries of Abraham.

BY PRINCIPAL DAWSON, LL.D., F.R.S., ETC.

The Rev. Mr. Baxter was in the chair, and briefly introduced the lecturer, who was received, as he is at all times, with loud applause.

Dr. Dawson said that in general history presented to the world men who were intrinsically great, and others, who, though they were intrinsically small and even mean men, had been developed by the Grace of God into men of mark. It was not intended that his hearers should be hero-worshippers, but that while recognizing the powers of men naturally great, they should hold them to be gifts of God, and should see the pre-eminence value of His spiritual gifts.

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 pronounced the benediction, and the meeting closed.

able. There were evidences from the palaces of Nineveh that the worship of the true God was not unknown, but had already been overlaid by the substitution of many inferior deities representing special parts of the creation or ancient heroes or heroines. There was reason to believe that the idolatrous system had originated with the Chaldeans, and had spread just before Abraham'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 dissenter from the popular idolatry, and possibly as the traditions prepared by Josephus would indicate, had suffered a persecution in consequence that made him only too glad to wander away whence he could worship God in peace.

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.

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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 three months, and from the church at Eton Mills, appointing Mr. John A. Davidson to represent the church at that place.

If 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.

PRAYER 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 part of God's worship, and is to be preferred before preaching. By preaching we are taught how to worship God; but prayer is itself God's worship.—Ball.

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

"DUTY YE KNOW HIM; FOR HE DWELLETH WITH YOU AND SHALL BE IN YOU." O happy day of grace and love! That saw Thee Holy Spirit, come A willing exile from above To make the church Thy temple home.

From Union to Union.

BY THE REV. ROBT. T. BRANCE, GUELPH, ONT.

On the sixth day of June, 1861, an event, which will ever be memorable in the ecclesiastical history of Canada, took place within the Wesleyan Church, Great St. James Street, Montreal, namely, the formal and public union of the Presbytery of the United Church of Canada with the United Presbyterian Church in Canada.

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 extensive 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 Maritime Provinces in connection with the Church of Scotland.

Our object at present is to give in a few paragraphs some facts illustrative of the progress made by the Canada Presbyterian 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 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.

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 seventy-seven 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 incompleteness 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 of one hundred per cent. in the membership of the Canada Presbyterian Church during the fourteen years of the union.

An increasing 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 Master has been enjoyed. He has said, "Feed my lambs," and now every minister heartily devotes himself to this part of his office, encouraging the young in his congregation to attend upon the religious instruction specially provided for them, looking out for those whom he may judge qualified for this important service, and cheerfully acting as a counselor to them in the discharge of their duty, and giving the benefit of his knowledge regarding the literature procured, whether in the library or in the form of periodicals. In the attendance at Sabbath 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 gathering in the young of the flock, that they might be prepared for usefulness in His Kingdom.

The following brief paragraph, which we copy from the report of the Committee on Statistics, laid before the General Assembly of the Canada Presbyterian Church in Montreal a day or two before the formal consummation of the recent union, will show its financial operations since 1861:—

"The amount paid as stipend since the union has been \$2,224,578 40, and the amount raised for congregational purposes has been \$4,547,159 72. For the college fund \$140,640 00 have been contributed; \$158,516 96 for home missions; \$75,842 81 for foreign missions; \$41,740 01 for the fund for widows and orphans and aged and infirm ministers; \$28,330 53 for the expense fund of the Supreme Court, first as Synod and next as Assembly; \$47,018 61 for French Canadian mission; \$19,015 for Katakoo mission during seven years; \$28,661 00 have been collected by Sabbath Schools for mission purposes since 1869-70; \$620,502 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 undertaking would, however, make a demand for more space than we have at our disposal, and 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 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 sit 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 liberality 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 usefulness and activity as they grow up, in spreading abroad the knowledge of God in Christ.

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

A RECENT census 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 growth of the population has been but five per cent.

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 headway, and a medical store opened, 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 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 India.

MISSIONARY NOTES.

ANOTHER evidence of the downfall of heathen idol 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.

A MISSIONARY in Brazil, after fourteen years experience, says: "It is my honest conviction that if the Church of Christ will furnish 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 labor China, North India, South India, Travancore, Madagascar, South Africa, West Indies and Polynesia, the strongest mission being in the Island of Madagascar. Here thirty-three English missionaries, 291 native ordained ministers, and 2,637 native preachers are engaged in the work, and there are 63,896 church members.

FROM its connection with sacred history, Egypt is an interesting mission field, and it is there that the United Presbyterian 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. Hoag has labored for the last ten years, and has organized ten churches, all of which are now in a prosperous condition. The mission has an academy 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 more.

THREE of the missionaries of the American Board in Northern China have recently made a three months' tour of several thousand miles through the mountainous province of Shansi, and the southern part of the province of Shensi, which lies still further west. The farthest point which they reached, and the most interesting one also, was the city of Hsi-an-fu, once the capital of China, and the centre of the Nestorian missions ages ago. They saw the famous Nestorian Tablet, erected almost one thousand one hundred years ago by a Chinese Emperor, in commemoration of the success 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 foreigners who had ever been seen. The reception was everywhere an entirely friendly one.

Random Readings.

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 thou mayest deal too, if thou pleasest; it is civility."

LORD is 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; Save and shield alike thou art, Guide as a guard my erring heart; Give me and glory flow from thee, Shed, O, shed them, Lord on me!—Lyt.

MICHAEL ANGELO was one day explaining 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 visitor. "It may be so," replied the sculptor, "but recollect that trifles make perfection, and perfection is no trifle."

MEN of thought, be up and stirring, Night and day, Sow the seed, withdraw the curtain, Clear the way! Men of action, and cheer them, As ye may.

There's a fount about to stream! There's a light about to beam! There's a warmth about to glow! There's a midnight blackness changing Into gray! Men of thought and men of action, Clear the way!

"How do you make prayer meetings interesting?" asked a Yale student of Dr. John Hall. And the wise pastor answered: "This whole subject is mixed up. Interesting to whom? The Lord? The Suppliants? The spectators? 'Tis only way is to teach men to pray; to eliminate those who preach, or rhapsodize, or scold, or lament, interminably; to promote general fervor among the people, and apply to the meeting the ordinary principles of Christian common sense. 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 Madonna. He owned possession, but denied the 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 do something else. I will forbid him ever to receive any more presents from a Madonna."