

PRESBYTERY REVIVED.

On the 16th of February, 1842, peace having in the mean time been fully restored, the Presbytery was revived, and a meeting was held that day in Barton, when "Levi Rose, a licentiate of Tioga Presbytery, in the State of New York, was ordained and installed Bishop of the Presbyterian Church" in that place. Sermon by Rev. Wm. Hunter, from Springfield, N.Y., whose name does not afterwards appear in Canadian church history. Charge to pastor by Rev. Abijah Blanchard, D.D.; to people by Rev. J. W. Baynes. Fellowship of churches by ministers and elders present. Mr. Baynes was made "stated clerk," and held that position, probably, until the summer of 1848. Dr. Blanchard accepted a call "for two years" to Pelham and Louth, September 2, 1841, and Mr. Baynes had supplied St. Catharines, commencing the first Sabbath in December, 1840.

It is impossible systematically to trace the growth of the Presbytery and the incoming of new ministers; but from scraps of information gathered from various sources it is evident that the revived Presbytery was at one time quite as efficient as was at any time its ante-bellum predecessor.

Following the re-organization, meetings of Presbytery were held as follows: April 19, 1842, at Pelham; July 12 at Gainsborough; October 4, at Barton; February 21, 1843, at St. Catharines; October 3, 1843, at Louth; February 20, 1844, at Wainfleet, and October 1, 1844, at Clinton. The Presbytery had held other meetings, but no further information has been obtained except in reference to the meeting at Wainfleet. That was reported as follows: "A highly interesting meeting of the Niagara Presbytery of Upper Canada was held at Wainfleet, February 20, 1844, at which a larger number of Churches were represented than on any previous occasion. Several clergymen were admitted as constituent members, and a spirit of harmony and devoted zeal and piety pervaded the Sessions. The deliberations were directed to the great and commanding objects of the salvation of men and the glory of the Redeemer. The ministers and elders of the several Churches felt it to be a season of refreshing from the presence of the Lord; and it is devoutly hoped that the influence of the meeting will be extensively and permanently felt throughout the bounds of the Presbytery. At this meeting the Rev. D. A. Abbey, A.B., of Drummondville, was ordained. Invocation and reading the Scriptures, and prayers by Rev. W. Tatham, of Dunville; sermon by Rev. R. H. Close, of Gainsborough; constitutional questions by Rev. Dr. Blanchard, of Pelham; prayer by Rev. J. W. Baynes, of St. Catharines; right hand of fellowship by Rev. J. F. S. Fayette, of Brantford and Barton; charge by Dr. Blanchard, and the concluding prayer by Rev. E. B. Coleman, of Clinton. Seven ministers were in attendance, and probably there were others in the Presbytery who did not attend.

(To be continued.)

CENTRAL INDIA MISSIONARY COLLEGE.

MR. EDITOR,—There are three facts to which I want to draw the very special attention of your readers. 1st. The \$10,000 required for building a Missionary College in Central India is not made up yet; \$6,000 remain to be gathered. 2nd. The return of our honoured missionary to his work is thus seriously delayed, indefinitely delayed. It does seem a cruel and a foolish thing to keep at home receiving money the one man amongst us who can carry the news of a Saviour to the "dead and lost souls of India," when there are multitudes both of men and women, who can if they will, share that burden among themselves and let him go off to his own work. 3rd. If the labour of gathering that money is properly arranged and divided it can all be raised in a week and that without burdening anyone. The only thing required is that there should be in each congregation one person sufficiently interested in this great work to take the small amount of trouble necessary to bring the matter intelligently and effectively before every member of it. Here are the steps to be taken: 1st. Get the approval of the minister that the matter should be so brought within the reach of every one. 2nd. Count the number of attendants usually to be expected at church on Sabbath. 3rd. Write to Mr. Wilkie, 70 Coolmine Road, Toronto, for a sufficient number of small envelopes to supply each person with one. He has also issued a telling and touching little tract entitled, "A plea for our Educational work in India." They are supplied free. Ask for the same number of them and slip one envelope into each tract so that they may be handed out together. 4th. On some appointed Sabbath, and let it be soon,—say the last Sabbath of November or the first of December—get some one to read in clear voice the following intimation: Attention is hereby asked to the pressing need of a college building for our missionary work in Central India. As you leave the church to-day a small envelope will be handed to you and a tract explaining the work, its nature and its needs. You are asked carefully and prayerfully to read this, and then put into the envelope whatever the Lord will put into your heart and your hand to give towards it. Do not keep it back because it may be only a little. Let the children help with their coppers and all who love our Lord Jesus Christ put a hand to this house for God's work among the perishing. The envelopes will be received at the church door next Sabbath. 5th. Let two or four as the case may require stand at the church doors and hand to each as they pass out the tract and envelope, and on the next Sabbath stand again, and receive whatever money may be handed in. Two or three can then together open the envelopes, count their contents, and send it all at once to Rev. Dr. Reid, Agent Presbyterian Church in Canada, Toronto.

Is there not one in every congregation able and willing to do these simple things and so give to the people the opportunity intelligently to do whatever it is in their hearts to do for this important work? Do not think it should all depend upon your minister. He has many things to think of and sometimes gets to feeling that the people look upon him as always ask-

ing for money. Get his counsel and approval first, and then take all these steps without giving him one bit more trouble about it. It will do his heart good and make him feel that there is more life among his people than he knew. "Who will go for us?" Not this time to the foreign field. That part of the work is eagerly taken by him who is just waiting to get leave to start. But who will volunteer to take a little of this home work that is now lying upon him too? One for each congregation. Is there not one in each congregation who can and will do so much to set the missionary at liberty for his own work?

Look again at all that is required. Think and pray over it, and see if you are not the one to do it. 1st. Speak to your minister. 2nd. Count your number. 3rd. Write for tracts and envelopes. 4th. Intimate their object. 5th. Give them out at the church door, receive them next week, and send off their contents with all speed. If every congregation will do this the whole can be raised comfortably in one week, without any one having to do more than they really want to do. And oh, the blessing that comes with saying "Here am I," when God calls. A. B. C.

THE INDORE COLLEGE.

MR. EDITOR,—As the readers of your valuable paper are aware, the effort of Mr. Wilkie, our missionary now home from India on furlough, to raise funds for the erection of a college at Indore, has received the fullest sanction of the General Assembly. The deliverance of the Assembly was as follows: "The General Assembly recommends to the liberality of the Church the High School and College work committed to Mr. Wilkie, and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite for the efficient carrying on of the work." This action of the Assembly has been heartily followed up by the Foreign Mission Committee in recommending the work of Mr. Wilkie to the sympathy and generosity of our people among whom there is, we are sure, a deep and wide-spread interest in the welfare and success of our mission in Central India. He should not return to Indore without \$10,000 for the proposed and urgently required buildings. But he has not received the half of that sum; although in many places his appeals have met with a gratifying response. It is therefore the judgment of the Executive Committee, that Mr. Wilkie, instead of returning at once to his field of labour as his heart was set on doing, should continue, till after next Assembly, his visits to congregations, many of which are expressing a strong desire to see and hear him ere his return. It is felt, moreover, by the Executive Committee that Mr. Wilkie, having been hard at work almost since his arrival among us, has not, in any adequate degree, realized the benefit which, so far as regards rest, he should have derived from his furlough. It is confidently hoped that, as a result of his stay among us for a time, the necessary amount of money will be raised, his own health greatly benefited, and congregations in many parts of the Dominion much encouraged and animated in their efforts to promote the cause of Christ in the "regions beyond." THOS. WARDROPE.

Convener Foreign Mission Committee (Western Division).

"THE POISON OF PLYMOUTHISM."

MR. EDITOR,—I regret to take objection to the remarks of your correspondent "Knoxonian" in your number of the 28th Oct., when he is speaking of a class of Christians in our community called "Brethren" and by some "Plymouth Brethren." There is a lack of charity in such remarks. I am not one of that sect or class of people, but have for twenty-five years known very many most estimable Christians who go under that name. I might name six, Sir James Lukin Robinson, of Toronto, the late Lord Cecil, who was drowned at Belleville, Joseph Leslie our late Post Master, and his estimable wife who died some years ago; Walter McKenzie, clerk of the County Court, Major Oldright, of Dartmouth, near Halifax, and many others. The sect call themselves Christian Brethren and endeavour—whether truly or not—to imitate the mode of worship practised by Christians in the times of St. Peter, St. John and St. Paul. They object as "Knoxonian" says to ordained ministers. So do the old and greatly respected Orthodox Quakers—a people very greatly respected—as indeed are the Christian Brethren. The latter lead very inoffensive, pure, simple, Christian lives, believing in the constant influence of the Holy Spirit. I don't write this to induce controversy, but the word "poison" is too strong as applied to them. Taken as a body in America and England it is difficult to find a better set of people, although it is admitted they are sometimes odd in their views of Scripture. They are dogmatical and dictatorial too at times in some of their views, that is, they do not allow for difference in men's minds. We should not be guilty of the same error in judging of them. They meet on the Sabbath and read the Scriptures (any one can expound them) and any one may lead in prayer or lead the assembly, although they generally have class readers. I am very well acquainted with this mode of worship as well as with the lives of many of them. Perhaps "Knoxonian" may object to my view when I say that with all their oddities the Salvation Army movement is one that is useful and perhaps necessary in our sceptical state of society. So I consider the Christian Brethren are a people sent into the world by the Holy Spirit. "Knoxonian" by examining the twelfth and fourteenth chapters of Romans and the twelfth and thirteenth chapters of 1st Corinthians will see that St. Paul condemns indiscriminate censure of Christians because of difference of opinions. The Christian Brethren have the ear marks of great devotion—prayerful and peaceful spirits—love to Christ and men in a very eminent degree. Have we Presbyterians got all the gifts to the same extent? They lay too great stress upon certain Scriptural texts, live very close Christian lives but are not sufficiently willing to live with other Christian bodies in working out Christ's Gospel. Yet where they err in one thing they surpass in others. "Knoxonian" considers them more dangerous than the Jesuits. Wherein does he see this except from his own prejudice? Certainly not from the conduct or writings of the sect. They have no Pope, no secret order, no nuns, and everywhere deal with an open Bible, distribute the most beautiful tracts and visit the sick. Too much "propagandism" may possibly be a fault with them, if so, it was also a fault with primitive Christians. C. M. D.

Toronto, Nov. 3th, 1889.

OUR WATCH TOWER.

Temperance sentiment spreads, and temperance principle, like a cutting of the vine, grows with a vigorous and persistent growth. On the evening of Sabbath, September 29th, the sixteenth half-yearly special communion service with unfermented wine was held in Queen Street Hall, Edinburgh, the only condition of communicating being that the applicants be already church members. Mr. John Hope, of Moray Place, is the leader of the movement. It is a relief to our consciences. There are now no fewer than 150 elders in Edinburgh who have heartily identified themselves with this important action. And sympathy constantly grows. Eighteen congregations in the city use unfermented wine. While outside the city almost every week new congregations are reported as taking their stand.

These services at Queen Street Hall are undenominational and unsectarian in their character. Ministers from the Free, the U. P. and the Established Churches officiate.

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The Rev. John Robertson of Edinburgh said, at the United Kingdom Band of Hope Conference in the U. P. Synod Hall, Castle Terrace, "There was to be formed this year an association of young ministers for the purpose of bundling out of doors of the Free Kirk every publican and every licensee, every maker and every seller of this strong drink." To this we say, So may it be. Not till the Church puts its foot on the traffic and stamps it out of the list of reputable occupations, will it die. The sooner the Church of Christ shakes its very skirts free from the destructive mother evil, the better. It ought not to be a partaker of its sins and crimes. There is no possible defence of the liquor traffic. As the General Assembly of our church has repeatedly declared, "It is contrary to the Word of God."

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One of the cheering aspects of the Temperance Reform just now is that the best men are all set against it. Drs. Theodore Cuyler, Newman Hall, Jos. Cook, Marcus Dods, Jr. Cairns, Dr. Pentecost, Dr. J. H. Wilson and hosts of men like them. And moreover the best women in the sacramental Host of God's Elect are banded together under the beautiful badge of the white ribbon of the W. C. T. U. to work for its overthrow. And that is the pledge of its downfall. Mark it well. Women's tears and women's prayers never plead in vain. And nothing is more convincing than woman's words! Who ever listened to the lovely and noble and eloquent Miss Francis E. Willard and was not charmed into consenting together with her against the traffic, and for the uplifting of the poor, down-trodden women and children, whose husbands and fathers are slaves of the drink? Who? God bless and prosper the grand charity work of the W. C. T. U.

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The temperance sentiment ought to have an embodiment in every congregation by at least the organization of a Band of Hope. The General Assembly recommends this. Let the young be instructed in the evil effects of strong drink. Our country is to be congratulated that Dr. Richardson's book on temperance showing the effects of alcohol on the human system is taught now in every school in our land. Temperance men should see that this is faithfully carried out.

It is not an in proper or unbecoming thing to have a temperance pledge in the congregation so as to strengthen the weak and encourage them by a brotherly sympathy. It is a source of great help—and can be a hindrance to none. We should be willing to use any means that may assist any one to a better life.

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Why should not the minister preach on the evils of strong drink occasionally? If he did no more than give a Bible-reading setting in order what God says about it great good would be the result. What room there is for a most interesting sermon here. God speaks in His Word, science contributes its clear light, experience brings forward its knowledge—three indisputable witnesses in the court of every man's conscience.

Or why not have a temperance night in the prayer-meeting? Make special prayer for the success of the temperance movement. Every one who is a Christian can do that. The man is not godly who fears to do it. Is it not included in "Thy Kingdom Come?"

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With temperance comes many blessings, with intemperance many blessings take their flight.

A minister, not far from Toronto, told us of the effect of the Scott Act on some little families he knows. On one it was seen in the furnishing of his home and making it cosy and comfortable, and in the happiness of his wife and little ones. But when the evil day of repeal came, that was the signal that the taverns were open, and temptation rife. From that day a darkness gathered about the home, and one article after another that had served to make it beautiful and attractive disappeared till the home was a ruin and the wife and little ones starving. Oh the unspeakable curse of strong drink! We pronounce it to be the greatest curse of our age. It bears with it most evils.

May God hasten the downfall of distillery and brewery, and tavern and grog shop, that the people may be free from their galling fetters. SENTINEL.