

meeting, or listen to an instructive lecture, or to visit the family of an acquaintance; or in the summer season to be privileged to take a walk into the country, or a row on the lake, or a hand at the spade or hoe;—in fact to enjoy nature as we think God would have us enjoy it, listening to the sweet music of warbling birds and murmuring streams, or gazing upon the beautiful and sublime,—all this is something worth living for, and the loss of all this for financial gain will be found in the long run to be suicidal and irreparable. Nor can we overlook the good effects of Early Closing upon employees. It amounts to actual *recreation* when we have to spend twelve or fourteen hours to do a thing that can be done in eight or ten. Hanging over counters needlessly brings intolerable ennui. Even though it were not opposed to the laws of health, it is dispiriting—it is fit only to break the heart. But late hours have to do with sickness, with weariness, with premature deaths. What a gain to business, and to the best interests of merchants, to see their salesmen and saleswomen coming to the store with sprightly step, with brightened eye, with glowing health, and going to their work with vigor and determination. In this respect, the profit would put the loss entirely in the shade.

It is with pleasure we learn that a *Mass Meeting* is to be held in this city, on the 23rd inst., to revive and intensify the Early Closing Movement. This is just what is required. It will ventilate the matter. It will enable our citizens to see it in the proper light. It will perhaps put to shame the cowardly turn-coats of the movement, but it will be all the better for that. Those who have till now stuck to their covenant with integrity, will—we are sure—have no cause to regret it in the long run. We will rejoice indeed if this coming meeting prove sufficient to make the movement a permanent one in our midst, and we trust to see such a gathering of those who are interested in it either directly or on philanthropic grounds, as shall like some weighty deluge sweep away every prejudice and every objection.

THE attention of our readers is directed to the "Campaign" advertisement of the London *Advertiser*, which appears in another column. Not only is the *Western Advertiser* and *Weekly Review* one of the largest papers in the Dominion, it is also second to none in the quality of the reading matter which it contains from week to week. Prompt in procuring news, progressive in politics, and pure in literature, the *Advertiser* is just such a journal as may safely and profitably be introduced into the family circle. A premium picture, which is sold at \$6, is given away to subscribers for 1877.

Ministers and Churches.

A LARGE gathering took place on the evening of Nov. 4, in the Badenoch School House, Paisley, in connection with the Sabbath School there. After partaking of a sumptuous feast, provided by the young ladies, a beautiful and costly writing desk with an address, was presented by the school to Mr. Robert Gowdy, the Superintendent, expressive of the esteem in which he is held by the teachers and children, and in acknowledgment of his valued services for the past eight years. Rev. Dr. McKay, who acted as chairman of the meeting, complimented Mr. Gowdy on the valuable present he had received, which indicated that his labors were highly appreciated in that part of the congregation, and hoped that he would manifest the same interest in the religious instruction of the young in years to come. Mr. Gowdy made a suitable reply. The entertainment was enlivened by the recitation of some choice pieces with dialogues and addresses of an entertaining character.

A CONGREGATIONAL meeting was held on Friday evening the 10th inst., in the basement of St. Paul's Presbyterian Church (The Rev. Mr. Torrance), to present, on behalf of the Sabbath School, a copy of Baxter's Bible and other suitable books, to John Murray Smith, Esq., the Superintendent thereof, who is about removing to Montreal to take charge of the Bank of Toronto there. The high estimation in which Mr. Smith is held not only by the congregation but by the entire community, caused great interest to be taken in the proceedings. The large room was filled to its utmost. The presentation and address was made by the pastor, Mr. Torrance. Mr. Smith in accepting the gift acknowledged in most feeling and appropriate terms, his sincere regret at being obliged to part from them, giving both teachers and scholars an admonition to faithfulness in their good work, when he shall occupy another sphere, and will no doubt leave a lasting influence for good. Appropriate addresses on behalf of the Congregation, Sabbath School and Teachers, was made by Col. Haultain, Dr. W. H. Taylor, and Mr. R. Fairbairn. A parting hymn in which all present joined, closed a pleasant and profitable evening.

Interesting Convention of the Woman's Foreign Missionary Society of the United States.

At the October meeting of the Kingston branch of the Woman's Foreign Missionary Society, of the Presbyterian Church in Canada, the Corresponding Secretary, Miss Maclach, was appointed a delegate to the Convention of the Woman's Missionary Association of the United States, to be held at Brooklyn, on the 17th, 18th, and 19th of October, in response to their invitation to sister societies to send a representative. At the November meeting of the Kingston W. F. M. Association, the following report was presented by the delegate appointed; and it was unanimously agreed that, as it would be generally interesting especially to all connected with Female Missions, it should be sent to the *BRITISH AMERICAN PRESBYTERIAN* for publication therein.

The Convention of the Woman's Foreign Missionary Association at Brooklyn, which your delegate attended as your representative, was a striking demonstration of the influence, power, and efficiency attained by the Female Missions of the United States within the last fifteen years.

"Fifteen years ago," as the reporter of the *Christian Union* observes, "A Woman's Missionary Society was a thing unknown in this country. Now we have seven of them,—a mother and six daughters." For besides the great undenominational mother society, there are six denominational ones, which to some extent draw off contributions from the original Woman's Foreign Missionary Society. Several of these, however, were represented among the hundred and fifty delegates who met on the 17th, 18th and 19th of October in Dr. Storrs' magnificent "Church of the Pilgrims," the representation manifestly including a large amount of ability, culture, earnestness and devotion, to the cause of Christ, and of Missions; as well as of wide influence and ample resources for extending the most useful labour of the Society.

Mrs. Prayn of Albany, a lady who has been for nearly five years laboring with great success in Japan, but has been obliged to return on account of her health, presided at the convention, and conducted the proceedings with much business ability, tact and grace. Mrs. T. C. Doremus, of New York, the venerable President of the Association, assisted Mrs. Prayn with her presence and occasional counsel. But to the great regret of many, Miss Doremus, who has long been the faithful and laborious Secretary of the Society, was prevented by illness from being present. Her place was ably supplied by Miss Waterbury, assisted by Mrs. Howard Smith and Miss Abel. The ladies of Brooklyn hospitably opened their houses to receive and entertain the delegates, and moreover provided a bountiful luncheon in the lecture-room of the church, to prevent the inconvenience of going to a distance for refreshments during the short mid-day recess. Everything needful for the comfort of the delegates was thoughtfully attended to by the committee of arrangements, and especially by their kind and indefatigable Secretary, Miss Dora Robinson.

The morning and afternoon meetings were attended by delegates only, with occasionally a few other hearers. The evening meetings however were attended also by large general audiences, so that the large church of Dr. Storrs, and Dr. Baylis in which they were held, were well filled with a most attentive audience. The first day of the Convention was chiefly occupied with written reports concerning female Mission work in India, from Miss Brittan, Miss Lathrop, and others who are well-known to so many by their communications in the *Missionary Magazine*. Miss Hook from India was present, and gave a short account of her work there. A very powerful and stirring address was given in the evening by Dr. Storrs, on the power, influence, and promise of woman on this Continent.

On Wednesday a sketch was given of the progress of Female Missions in Burma and China, in the former of which schools have been established for women and girls, while work has been begun also among the Chinese women. Miss Kyle, who has been for some years laboring in Athens, Greece, and who is at present visiting America, gave a very interesting account of her school at Athens for Greek girls. Miss Kyle it may be observed is a Canadian, and visited Montreal this summer. She described the quickness and intelligence, and willingness to learn; and described how, notwithstanding the disposition of the Greek Government to interfere with her school, and enforce the regulation which insists on all teachers teaching the tenets of the Greek Church, the children so prized the privilege of attending the school that many of the most influential of the parents successfully petitioned the government to relax the rule in Miss Kyle's favor, and leave the school unmolested. Miss Kyle and Dr. Kalopothakis, a devoted and enthusiastic native missionary—feel that with the children's attachment and the popular sentiment on their side, they have every reason to hope for success in their efforts to bring the light of a pure gospel into the superstitious darkness of Greek so-called Christianity. The Rev. Howard Crosby of New York followed Miss Kyle, in a vigorous and effective speech, referring enthusiastically to the high capabilities of the Greek mind and character, to the power for good which such a people, so full of energy and fire, would exert on the rest of the world when themselves brought under the full power of the gospel. He gave his friend Dr. Kalopothakis as an instance of this, and used it to enforce strongly the claims of the Missions to Greece, and to illustrate the good that may be expected to be accomplished by their instrumentalities. He spoke hopefully also of the facilities for mission work in Greece, and of the need which exists for it when the grossly dark and superstitious condition of the Greek Church is considered.

Mrs. Prayn spoke very earnestly on the subject of raising a fund for the establishment of a Sanatorium in the hills in India for the benefit of the Female Missionary workers to whom, when overworked and enervated by the climate, a few weeks in the cooler climate of the hills is an absolute necessity.

She urged the need of it from her own experience, and appealed to those present to contribute according to their ability. Contributions of from \$2 to \$50 were promised on the spot, \$1000 being subscribed before the close of the Convention. As a noteworthy and interesting incident, it may be recorded that a camel's hair shawl, a valuable pocket and a piece of silver plate, were offered for sale as contributions to this object by ladies who had not money to give for this purpose.

Mrs. Prayn proposed that the sum of \$10,000 shall be raised for this purpose as a thank-offering for the privileges and success of the Convention, and that delegates should raise such amounts as they could on their return home. As many of our Missionaries would be undoubtedly most welcome to the benefits of this Sanatorium, we might as individuals, very appropriately add our mite.

The general meeting on Wednesday evening was held in Dr. Ingles' Church, and was addressed first by the pastor, then by the Rev. Mr. Gray, who spoke with great feeling of the needs and importance of the Zenana Missions, the dreary down-trodden lives of Hindoo women, their absolute lack of any means of mental culture save that furnished by the Zenana teachers,—and of the work of the Missions among women as a lever which would tend eventually to raise the whole people out of the darkness of heathenism. Mrs. Wittenmyer of Philadelphia spoke of the influence of women in every country, since no country would rise above the level of its homes, and referred to the circumstance that India, the country in which women had been most degraded and despised, now owned the sway of a woman as its Empress, and to the fact that the Empress of Japan recently made a public address at the opening of a school for girls, which she had been largely instrumental in instituting. Mrs. Cronin, of London, England, addressed the meeting on the duties of woman as an helper to man, on the extent of the sphere of help, and on the necessity of personal heart consecration of all workers, that they might be able to speak from heart to heart. Mrs. Johnson, of Brooklyn, followed in an earnest appeal to the young to devote themselves to missionary work.

On Thursday the 19th, the meeting of the convention was preceded as formerly by an interesting devotional meeting, characterized by much quiet earnestness. Miss Leroy, one of the vice-presidents of the society, spoke with overflowing gratitude of the blessing which had rested on the society since its origination fifteen years ago, when a few Christian ladies of New York met in what is now Chickering Hall to institute a Woman's Foreign Missionary Society, with no expectation that, in so short a time as fifteen years, it would attain its present numbers and wide field of usefulness. They expressed the fervent thankfulness to God felt by the original members for the success which had attended their labors, and referred feelingly to the fact that most of those who had been originally most active in the work, were fast passing away, and to the need that younger and fresher workers should be preparing to take their place. Mrs. Doremus, the venerable president of the society, added a few words of interesting reminiscence. The report of the Mission Band Associations was read by Miss Dora Robinson at the forenoon meeting of the convention. From this it appeared that these juvenile associations had contributed during the year to the funds of the society, the sum of \$100,000. The different ways of raising this money were described, much of it having been the proceeds of work. Among the means of awakening interest were enumerated the reading of the "Missionary Link"—the magazine of the society,—the living voice of returned missionaries, and the support of some special and definite object. The great relying benefits to the workers were noted,—the formation of a spirit of union and Christian self-sacrifice,—and the great increase of living piety among the young people who interest themselves in this Christian world; so that, in watering others, their own souls were watered. Mrs. Prayn spoke with great pleasure of the gratifying nature of the report, and pointed out how a multitude of small streams furnish great results. A telegram was just then forwarded the convention by the Woman's Missionary Association of the Baptist Church, then holding a meeting at Pittsburg. It was couched in the words—"Be careful for nothing; and the peace of God which passeth all understanding, keep your hearts and minds in Christ Jesus." The answer returned by the convention was—"The Lord hath done great things for us, whereof we are glad."

Mrs. Avery, of Chicago, gave a very able and interesting address on the undenominational character and claims of the society. She spoke of the distinctive character of love, the breaking "down of the spirit which exalts self," and showed that the manifestation of the spirit of love and unity was the most convincing proof of its divine origin. While divisions had been permitted in the Christian Church, there were also essential points of agreement, and it was these essential points that were taught by this society. If no common rallying points were to be found among Protestants, there could be no Protestant unity, and if the Communion of Saints is to be a living article in the church's faith, there must be some common work and common interest. Although Christians had been slow to appreciate the importance of united work in foreign fields, it seemed fitting that women should go as one to their sex in heathen lands, and this society in sending out single female missionary teachers for women, opens a way for special work to Christian women. As it has received support from all denominations, so it co-operates with denominational societies. It commends itself to support by the labours of its unsalaried workers, its tending to put down the reproach of divisions and promote Christian unity, by the fact that it shows the undying influence of Christian truth, and because the blessing of God has rested specially on it, because it is today a convincing and accomplished fact.

Various questions of practical interest were then discussed, such as the means of stimulating the interest of the young in

missions, by the diffusion of information and otherwise. The question was put how best to meet the objection that the poor and neglected at home should be cared for first, before seeking to convert the heathen abroad. Miss Leroy and Mrs. Prayn replied that the best answer was, our Lord's command to go into all the world and preach the Gospel to all nations, that we are not to consider why, but to fulfil His expressed will; and that, moreover, those who do most abroad are those who do most at home also.

It was agreed that a missionary periodical, especially for children, should be commenced as soon as possible, several ladies volunteering their aid. The question as to the raising of money in small sums as most practicable was discussed, and in reply to the question whether it was advisable to require any fixed amount for membership, Miss Leroy replied that the Society did not require any fixed amount from individual members, but only wished to know how much any collective association could undertake to do.

The benefits of the envelope system were referred to, and the great success of the Board of the Interior quoted as an illustration of its working. It was observed that it is not so much to the large contributions of the rich, as to the aggregate of the small contributions of the comparatively poor, that the Society must look for its support, and these must be made to feel a liberty to give as they can. Mrs. Prayn spoke very warmly of the need for more faith in God to supply means. "We do not trust Him half enough," she said, "and if we should draw on Him more largely, He would honor our drafts."

Mrs. Vanloneess, wife of a missionary to Syria, introduced two native lady teachers from Smyrna. She spoke of the want of missionary literature, of the great lack of information respecting the progress of missions, and advised the formation of little central missionary libraries for the reading of members.

At the afternoon meeting, Mrs. Prayn explained the relations of the Society to the denominational Boards. In claiming the support of all, they only ask what they give. In India, for instance, during two years \$2,000 had been given to various objects quite outside the control and interest of this Society. Under the Presbyterian Board, for example, the Society had supported two Bible-reading, eight teachers, and sixteen schools. She then gave a most interesting account of the work of herself and her fellow-labourers in Japan, whither they had gone just five years ago. On arriving they had found very little preparation for their work, even among the missionaries, yet, three months after, they were pressed with more work than they could accomplish. She described the obstacles they had encountered with in founding the Home for girls at Yokohama, the signal success they had finally met with, and the blessing that had rested on their work. She gave several incidents showing how much the Christian instruction of the Home was valued, both by Japanese and the English parents of half-caste children, how fully the spirit of prayer rested on the household, so that the children were guided by it in their daily interests, carrying their realization of the presence of the Saviour into their work and play, and how even the native servants became transformed under the influence of Christianity. She read the reports of her colleagues, Miss Guthrie and Miss True, who referred to the corrupting influence of foreigners as one of the greatest obstacles they had to encounter with. They mentioned that in the Government schools all distinct teaching concerning God was excluded. Mrs. Prayn explained that while they aim at supplying in their school a good common school education, so that teachers trained in their schools may go out side by side with the teachers trained elsewhere, they desire to make the intellectual culture subordinate to spiritual progress. Seven hundred pupils are now being trained in the various missionary schools in Japan, in which the secular training is warmed with Christian love. An extract from a Yokohama paper was read, bearing high testimony to the efficiency of the education of the missionary school of the Society, in which the first Japanese Sunday-school had been established by the Foreign Sunday School Association, and the first number of a Sunday-school paper in Japanese had already been published. The Sunday-school hymns sung by the children in this country are sung in Japanese by seventy or eighty girls, sung in Japanese by the children. The financial report of Miss Crosbie was read, and showed that the total outlay of Mrs. Prayn's mission has been \$5,200, \$540 of which were contributed by the Japanese themselves, who, as Mrs. Prayn explained, were far from being a rich people, notwithstanding the impression to the effect produced by their beautiful manufactures.

In the evening, Professor Griffiths of the Yokohama College followed up Mrs. Prayn's address with a very effective and eloquent speech on the past, present and future of Japan. He described enthusiastically the noble qualities of the Japanese people,—and the absolute lack of any high moral or regenerative influence in the three forms of religion which have been prevalent among them,—Shinto, Buddhism, and Confucianism. He referred more particularly to the low state of intellectual and moral culture among Japanese women, to their insensibility to sin and moral evil owing to long familiarity with it, to the inexpressibly corrupt character of the literature which was within their reach, and described the wonderful change, in a moral revolution,—which had taken place since the arrival of Mrs. Prayn and her colleagues, whose coming had been hailed with joy, even among the Japanese themselves. He spoke of the direct influences of the work of Christian women, in introducing civilized customs in temperance movements, in hospital-wards, and in the conversion of numbers of households through the instrumentality of converted female members. He described the great poverty of the large proportion of the Japanese people,—millions of whom earn less than ten cents a day,—notwithstanding the impression created by the magnificent bronzes and other articles which represent them at the Centennial, but which

could not be duplicated to day in Japan, while many families have been compelled by necessity to sell much of their long-cherished heir-looms. He alluded to the present crisis in the nation's history, the beginning of which dated from the revolution that, a hundred years before, had broken the power of the Tycoons and established that of the reforming Mikados; and, after paying an eloquent tribute to the power and greatness of Britain, referred to the aspiration of the Japanese to become the Britain of the East, and spoke most hopefully of the future which, as he trusted, lay before this interesting people when sanctified and vivified by the spirit of Christianity.

Dr. Elmendorf, Mrs. Prayn's former pastor, followed in a brief speech, adding his testimony to the value of the work done by Mrs. Prayn and her associates; after which Mrs. Prayn closed the convention with a few earnest words of thanks giving to God.

Presbytery of Toronto

This Presbytery met for ordinary business on the 7th instant, Rev. J. Carmichael, of King, Moderator. The attendance of ministers and elders was considerable, and we give a report of the chief matters transacted. Rev. J. Pringle produced a paper containing a resolution of the congregation of Richmond Hill, to the effect that Rev. J. Dick be continued in his connection with them as senior pastor, with a yearly allowance of \$200 and the manse. This action was approved of by the Presbytery. Rev. Dr. Topp, by request of a committee of the College Board, made a statement regarding the necessity of more liberal support from the congregations of the Church to the ordinary revenue of the Theological Halls assigned to the western part of the Province, viz., Knox College and Queen's College Theological Halls, the sum of \$14,900 in all being required as annual ordinary revenue—\$11,900 for Knox, and \$2,400 for Queen's. It was also stated by Dr. Topp that, in order to foster interest in these institutions and promote liberality toward them, the Professors and several members of the Board are to visit and address the eighteen Presbyteries over whom the support of these institutions mentioned devolves. The Presbytery recorded their deep sense of the importance of the statements just made, as also of their wish to secure the needed amount of pecuniary support, and appointed Dr. Topp, Dr. Reid, and Rev. D. Macdonald a committee to devise and take measures for that end. Rev. Mr. McGillivray reported a call from the congregation of Knox and Melville churches, Scarborough, in favour of Rev. J. B. Batisby, Preacher of the Gospel. The salary promised is \$1,000, together with a manse and glebe. The call was sustained and put into the hands of Mr. Batisby, who was present, and who craved time for consideration before he would give his decision in the matter. A draft minute in regard to Rev. R. Ewing, late minister of Georgetown and Limehouse, was submitted to and adopted by the Presbytery. We cannot afford to insert the minute; we would state, however, that it expressed the deep sense entertained by the Presbytery both of the worth and official fidelity of Mr. Ewing. An application was read from certain persons at Ballantrae, wishing to be congregated, and Rev. T. Macintosh was appointed to take action thereon, on the 21st current, at 2 p.m. A similar application, made from Brockton, was delayed till next meeting, when it is expected that the new church will be ready for occupation. Rev. Walter Amos gave in his trials for ordination, and these being sustained, he was (as previously on conditional terms arranged for) to be ordained at Aurora on the 8th current, the Moderator, Rev. D. Mitchell, and Rev. R. D. Fraser, to conduct the services. Rev. Dr. Topp gave notice of an overture to the General Assembly in favour of a separation between the purely Home Mission work and the supplementary work of the Home Mission Committee, with the view, on the one hand, of more efficiently promoting Home Missionary operations, and, on the other, of raising the stipends of all our ministers in settled charges to the amount of \$800. A considerable time was spent in hearing certain negotiations between the two congregations at Brampton, in regard to a proposed union between them. After hearing parties, a Committee was appointed, to consist of Rev. Dr. Topp, Rev. Dr. Robb, and Rev. Wm. Meikle, for the purpose of conferring with the delegates at said town as to whether, and on what terms, a satisfactory union can be brought about, the Committee to report to next ordinary meeting of Presbytery. A certificate was read from the Presbytery of Hamilton in connection with the Free Church of Scotland, in favour of Rev. J. Leiper, late minister of the Free Church at Chapeltown. The certificate ran in very favourable terms, and stated *inter alia*, "the Presbytery, in parting with their brother, cannot forbear expressing their high admiration of his ministerial gifts and character, their loving remembrance of sweet fellowship with him in days bygone, their earnest wish and prayer that he may be spared for many long years of usefulness in the Master's service in the land of his adoption; and they affectionately commend him to their Christian brethren in America as a brother greatly beloved, and an able faithful minister of the New Testament." A commission was also read from the Colonial Committee of the Free Church of Scotland, appointing Mr. Leiper to labour in connection with the Presbyterian Church in Canada. It was therefore moved and agreed to receive him as a minister of the Church, and he was received accordingly. After some deliberation it was agreed that Sessions be left this winter to take what steps they may deem best for holding missionary meetings in their several localities, and for presenting the claims of our missions on the congregations under their oversight, the results thereof to be reported not later than the first of April next, and that any congregations who may not have a missionary organization be urged to form one without delay. The next ordinary meeting of the Presbytery was appointed to be held in the usual place on the first Tuesday of January at 11 a.m.