

At a picnic held in Mr. R. Brough's grove, on Friday, 3rd August, in honor of Rev. W. Coulthard, who is about leaving Gananoque, a large number of ladies and gentlemen assembled, all, with a few exceptions, being members of the Presbyterian congregation. After tea, Mr. W. Brough was appointed to the chair, and made a few remarks in reference to the coming separation of Pastor and people, and also in explanation of the object of the picnic. He then called upon Mr. John McNaughton, representative Elder, who, in behalf of the congregation, presented Mr. and Mrs. Coulthard with a purse of money, a substantial and beautiful Marble Clock, suitably inscribed, and an affectionately worded address for which we regret we cannot find room. An appropriate reply was made by Rev. Mr. Coulthard, who took the opportunity to impress upon those present their position and duties as members of a Christian congregation.

Book Reviews.

HARPER'S MAGAZINE.

The September number opens with "The Lading of a Ship," by Ernest Ingersoll, who in a well written sketch, gives his readers a general idea of the extent and variety of the commerce now carried on between the different countries of the world. "General Stark and the Battle of Bennington," although written of course from an American point of view, is quite readable. From the article on "American Workmen from a European point of view" (but still written by an American) we are expected to learn that American workmen are vastly superior to European workmen, because they make better watches, and start their railway trains with less ceremony in America than they do in Switzerland. There is an article on Prince Edward Island which will probably induce a large number of Americans to visit this beautiful and healthy summer resort. The other articles which are too numerous even to mention, are more or less interesting; the illustrations are as usual abundant and beautiful; and every department of the Magazine is kept up with vigor.

CANADA SCHOOL JOURNAL. Toronto: Adam Miller & Co. August, 1877.

This publication is a great improvement upon the old *Journal of Education*, both in matter and in artistic finish. The Editorial Committee is made up as follows:—J. A. McLellan, M.A., LL.D., High School Inspector; Thomas Kirkland, M.A., Science Master, Normal School; James Hughes, Public School Inspector, Toronto; Alfred Baker, B.A., Math. Tutor, University College, Toronto; William Houston, M.A.; with a full staff of Provincial editors, and a very respectable list of regular contributors. The articles on "How to teach Drawing in Public Schools," by Mr. Hughes, supply a want long felt by most of the Public School teachers of Ontario. The third of the series appears in the August number. This number also contains the Papers used at the July examinations; and a variety of other matter almost indispensable to teachers; together with a good deal that is interesting to the general reader, including a sketch of the past life of Principal Caven of Knox College, President of the Ontario Teachers' Association, accompanied by a well-executed portrait. Any teacher or trustee who has not yet seen a copy can get a sample copy free on addressing the publishers.

THE SOUTHERN PRESBYTERIAN REVIEW. Columbia, S.C. July, 1877.

This quarterly is conducted—and well conducted—by an "Association of Ministers" numbering, after recent additions, fifteen members; and so far as we are acquainted with its principles and teachings we must admit the justice of its claim to be regarded as "a faithful exponent of the Calvinistic Theology and the Presbyterian Polity." The first article in the present number is "A Bird's-eye view of the Church under the Patriarchs and Moses." The writer labors to correct the very common error which consists in making too radical a distinction between the different dispensations, and in not apprehending the truth that the Church throughout all dispensations consists of those who are "justified by faith." The following summary is his own:

"The true statement of the matter is that there has always been but one Church; that this Church has always been under a dispensation of promise and of law; that the promise and the law have not always been equally prominent; that under the pre-Mosaic and the Christian dispensations the promise was more conspicuous than the law; that under the Mosaic, at least until the decline of the Jewish monarchy, the law was more prominent than the promise. There were beatitudes and maledictions under all dispensations; in some it might be said that there were beatitudes as well as maledictions; in others, that there were maledictions as well as beatitudes. When, therefore, John says, 'the law came by Moses, but grace and truth by Jesus Christ,' we are to understand that the contrast is one of degree and not of kind. Moses was a deliverer as well as a law-giver, (Acts vii. 35.) Christ was a law-giver (Matt. v. 17.) as well as a Saviour. The Old Testament and the New contain one and the same religion for one and the same Church. The Church, under the Old Testament is the son and heir in a state of childhood, subject to tutors and

governors; the Church, under the New, is the son and heir in a state of majority, (Gal. iv.)"

Article II. is a review of "Wilson's Slave Power in America." We are sorry to find that the old sore is not yet healed. There does not seem to be a wound in the South who can keep his temper on this question. What can be expected from secular news papers and ordinary people, when a periodical of such a character as we are now noticing, descends to denunciations and vulgarities on the subject. It will evidently take some time yet before the people of the Southern States can be brought to understand that their slave system was anything but a benighted institution or that its abolition was anything but an act of outrageous tyranny. But with all their pro-slavery notions these Southern ministers are earnest Christians; and accordingly we find by another article, headed "A Step in Advance," that they are busy making arrangements to follow their quondam slaves out into their state of freedom, organize churches among them, and provide educational institutions to supply them with ministers of their own race. We approve of the criticism on Dr. Bledsoe's Philosophy of Volition; and we find that the article on "The Negative Tendencies of the age," has been written by one who is very well read; but we cannot notice them further at present. There is also an article on "Godliness," and one on "The General Assembly at New Orleans," which we have not yet read.

THORNTON MEMORIAL FUND.

Shortly after the death of the late Rev. Dr. Thornton, of Oshawa, the congregation, of which he was for more than forty years the pastor, resolved to erect a monument at his grave. A committee was appointed to carry out this resolution; and now in order to meet the views of many outside the congregation, who feel that the general Presbyterian public of Ontario should be allowed to take part in erecting a memorial over the last resting place of a minister so widely and so favourably known, the committee have sent out lists which are returnable next month. From the circular issued with the subscription lists we make the following extracts:

"In support of this view"—that the subscription should be general—"it was advanced—that Dr. Thornton was one of the pioneers of the Church in Canada; and that, as such, he had undergone much labour and many trials and privations which people now-a-days have little conception of, and the endurance of which by him, and by others like unto him, who have borne the burden and heat of the day, has contributed in no small measure to the prosperity of the Church and the welfare of our common country; that during the long extended period of his ministry his services were in constant requisition over a great extent of territory, and were freely and largely given at all times and wherever there was work to be done, so that there are few localities within our borders where his voice has not been heard and whose people have not at some time or other profited by his wisdom and experience; that he belonged, in short, to the whole church rather than to any particular congregation, and that in view of his long and faithful ministry, his widely extended sphere of usefulness, the profundity of his knowledge, and the purity of his life, it would be unjust to his memory, and a reproach to the service in which he died, if the memorial to be erected at his grave did not, to some extent, at least, show forth the universal respect and veneration in which he was held.

"Recognising the justice of the foregoing, the Congregation instructed the Committee to lay the matter before those interested. But the times of depression came upon us and it was thought best to postpone so important a project until circumstances should become more favourable. Indications, however, having arisen that longer delay would only impair our efforts, we have decided to proceed at once to the accomplishment of the design, and beg to solicit your co-operation therein. While we appeal in the first place to Presbyterians, it should not be forgotten that Dr. Thornton was an efficient worker in many other departments having for their object the elevation of the people.

"More especially we would mention the work of education and the cause of temperance. There are doubtless many with whom he has been connected, either personally or otherwise, in educational matters, who would be glad of an opportunity of testifying their appreciation of his efforts in this channel; and among temperance men there should be a large number who remember with regret that his voice and pen, which were always eloquent on this theme, are no longer at their command.

"To all, therefore, who recognise the duty of rendering honor to whom honor is due, and of perpetuating the memory of good men who stand pre-eminent in the work of human advancement, we commend this project in the hope that it may meet with the hearty approbation which we believe it deserves.

Remittances will be acknowledged in a statement to be published immediately on the completion of the work. Our readers who desire to contribute are requested to address Mr. John S. Steele, treasurer, or Mr. John B. Harris, secretary, Oshawa, Ontario.

The Presbyterians of Dundalk are about building a new frame church, 50 x 80 feet.

Rev. J. ROBERTSON, of Winnipeg, has been elected by the Board of Education, its representative on the Senate of the Provincial University.

Correspondence.

Delinquent Elders.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—Few persons care to be reminded of their shortcomings, and those elders who make no exception to the rule, it is of the utmost importance that the sinful neglect of obvious duties, which operates injuriously on the spiritual life and vigor of the Church, as charged upon them in the Report on the State of Religion, should be brought to the surface, and speedily corrected. In the words of the Report, "complaints are very generally made by ministers, that so few elders would take an active part in the work of the Church at prayer meetings, deathbeds, and so on." Can this mean, that the message from the sick or dying—"calling for the elders of the Church"—is treated with cold neglect by the majority of our elders, and that the request of the pastor, that his elders take part with him in leading the devotional exercises at prayer meetings, is met by a refusal on the part of all but the few? It seems hard to be called upon to believe that this is the true state of the case. I believe that while such instances of inefficiency are to be found, they are exceptional, and that as a rule, where our elders fail in the respects mentioned, causes other than criminal indifference must be held to account for such failure. Of these causes, I may instance the following:

1. *The unusual character of our prayer meetings.* It is a well attested fact that the members of our churches are not trained to habits of social prayer. That private and family duties are faithfully inculcated is admitted, but they are not taken by the hand as they ought to be, nor led forward in the exercise of their gifts at the congregational prayer meetings; consequently a lack of interest ensues, and few give attendance. It is only what might be expected, that individuals chosen from their ranks to the eldership, should experience a degree of diffidence—a want of feeling at home in the work, so to speak—when called upon to take a leading part in services, which use and wont have taught them to regard as pertaining to the ministerial office alone. Ministers are aware of the existence of this feeling, as well as the cause of it, and therefore, "very generally" refrain from asking their elders to share the services with them. An instance of this I can remember, where the co-operation of a Session, of which I was a member, was discontinued by the pastor after a few weeks trial, in deference to the scruples of a leading man of our number, who for the reasons aforesaid, refused to offer prayer on these occasions. It is not at all unlikely that the pastor here referred to, may be found among the cloud of witnesses to the unfaithfulness of elders generally, as complained of in the Report. Now all this is wrong. Were the members of our Churches encouraged to take part in leading the devotions at our prayer meetings, and in this way use their gifts for mutual edification, the hour of prayer would be looked forward to, and prized, as a precious season of spiritual blessing—would strengthen wonderfully the bond of fellowship within the congregation, and prove an excellent training for elders. If an elder when called upon, declined taking part in services so conducted, let the member of the congregation at his elbow be requested to do so, and one of two results would follow,—the delinquent elder would either unwind his talent or vacate his office.

2. *The want of adequate sessional arrangements for the spiritual oversight of congregations.*

Where each member of a Session has the full range of the bounds of the congregation for his field, as is frequently the case, particularly in rural districts, the work of oversight is never satisfactorily performed. Especially is this felt to be true as regards visitation of the sick; the failure of elders in this department of duty being largely due to the fact that the obligation to visit in each particular case, rests with all the members of a session, instead of being laid upon one in particular, as a work to be done by himself and no other. In addition to the temptation to omit the duty altogether, which this want of arrangement presents to elders, the membership are deprived of that intimate acquaintance with them which is so desirable, in order to render their visits profitable to the sick and dying—hence, when a request to visit comes from the sick-bed, it is generally addressed to the pastor himself. In order to remedy this unsatisfactory state of matters, let a convenient district be assigned to each elder for his oversight. Let him hold prayer-meetings regularly from house to house. Securing the assistance of as many of the members as possible in the work, let stated meetings of Session be held, for conference on the state of religion in the congregation, at which each elder is expected to report on the state of his district, on such particulars as—the attendance at, and tone of the meetings for prayer—method of conducting exercises at meetings—indications of deepening interest in Divine things, or the reverse—state of the youth in his district—cases of sickness and bereavement—incidents of interest met with in the course of duty, and so on. The Session might thereafter profitably resolve itself into a prayer meeting, for the offering up of united and earnest supplication on behalf of the o over whom they are placed in the Lord.

Were some such method of distributing to each man his work, adopted by Sessions generally, more cheering reports of the religious progress of our people would engage the attention of our General Assemblies, and ministers be relieved of the unpleasant necessity of charging their brethren in the eldership with unfaithfulness to their trust.

REV. MR. MANN, of Granton, and formerly of Walton, has been occupying the pulpit of Knox Church, Goderich, for three Sabbaths during the absence of Rev. Dr. Ure.

We understand that St. John's Church, Chatham, New Brunswick, has given a unanimous and enthusiastic call to the Rev. J. A. F. McBain, of Drummondville. The stipend offered is one thousand dollars.

Sustentation or Supplement, No. III.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—Congregations will give more to a sustentation scheme than they now do to stipend and supplement. On what ground, you ask? On the ground of Sanitary Organization. We will have more to write, perhaps, on this question of organization afterwards. In the meantime, let us say that the minister of each congregation, or at least, may, be at the head of an organization for reclamation. This, then, would be the scheme of the Church. The support of her own ministry is the first duty of every Church. The sustentation scheme would be the grand scheme of such congregation. A society for raising funds (more especially in existence in every past decade) I think there never has been a well-weighted sustentation fund without this. Our statistical tables now show us that there are congregations doing most for the scheme of the Church are those in which a.s. stations for collecting funds have been formed. Well, the great question in this connection is, "How can we, in accordance with Christian principles, raise the most money?"

Under a more supplemental scheme associations will not become general. All supplemented congregations now have them not. We do not lack for resolutions in reference to them upon our statute-books, but the most of these are lying as dead letters. It will be the same in the future as in the past. There must be some radical change before you can enforce any laws requiring the formation of associations for the raising of funds for ministerial support. That radical change you have when the Church will adopt the plan of a general sustentation scheme.

If, as a Church, we resolve on continuing the present supplemental plan, what better are we to be in "Sweet by and by" than we are now? Under the present system, what more can be done, by resolution of Assembly, with the view of enlarging contributions for stipend, than what has been done? Presbyteries have proved themselves unequal to the task of carrying out the decrees of our supreme court. For every one congregation in which there is a missionary association there are two in which there are none.

Supposing as a Church we say "Yes, let us resolve to supplement every minister's salary up to eight hundred dollars (\$800)," what are you to do with those congregations not needing supplement? Especially what are you to do with the congregations at the time paying just eight hundred dollars (\$800)? These, as they think themselves, are able to walk alone, but nothing more. From them you can get nothing, in many instances, for supplement. They are making, perhaps, an effort, in their own opinion, to be independent, though they are not paying nearly so much per member as those congregations in the western section of the Church must do in order to qualify for receiving supplement. Many congregations are now giving to the stipend fund eight hundred dollars—no more, no less—and yet falling far short of \$4.50 per member, or \$7 per family. Take the Presbytery of Pictou, N.S., as an example. Here there are seven congregations in the immediate neighborhood of \$800, not one of which contributes at qualifying rate. I am now quoting from the statistics of 1876. It is also to be understood that the contributions per member in the succeeding statements are for stipend and supplement or Home Missions combined. One of the congregations above referred to comes up to \$4 per member; another \$4.20; two, each \$2.50; and one is a fraction less than \$2 per member. Now there must of course be a large membership in some of these congregations in order to make up the \$800. If these congregations could be induced to give in proportion to membership, how much more could be realized for a Central Fund! But how to constrain them to give in proportion to membership is the question? Now you have no power. Under any merely supplemental scheme you have no power. These congregations don't want your supplement, and they are not affected by your laws.

The case of the Presbytery mentioned is not a solitary one. In the Presbytery of Guelph are six congregations at or in the neighborhood of \$800, not one of which gives per member at qualifying rates. Perhaps it will be said that these congregations give more for Home Mission purposes. Well, they should, at any rate; but do they? One in the Truro Presbytery, giving \$2 per member for stipend purposes, gives seven cents for Home Missions. Another giving \$2.50 for stipend gives five cents for Home Missions. One of the congregations in the Guelph Presbytery not qualifying for supplement gives sixteen cents for the Home Mission fund of the western section—that is eight cents or so for supplement; another gives nineteen, or nine and a-half for supplement, and all this after appeals long and loud for aid for weak congregations. But these do not need supplement themselves, and so they can contribute at what rate they please.

Now, suppose you change the system entirely, and have the present qualifying rate, see what you gain. In one case in the Truro Presbytery you will get \$1700 instead of \$800; in another \$1500 instead of \$800; in two others \$1350 instead of \$800. These are only specimens. Make a qualifying rate all over the Church, and you will have like results.

WM. BENNETT.

Springville, Aug. 10th, 1877.

The Shorter Catechism, which some men suppose to be an institution of by-gone days, still lives and multiplies. The latest note of its progress comes from Madagascar. An English missionary has translated it into Malagasy, and is printing it with the Scripture proofs in full, for use in the schools.

In Belgium the bitter enemy of progress and religious freedom is the priesthood. They are specially bigoted and tyrannical there, and the people are held under a terrible yoke of oppression. The ignorance in which they are kept is quite incredible to one who has not been among the people and learned it from their own mouths. In Brussels, Liege, and others of the larger towns, encouraging progress has been made in the Sunday School work; but in small places and country regions the darkness is fearful.

HOME MISSIONS IN CANADA.

We find the following article under the above heading in the August number of the *Rocky Mountain Presbyterian*, from the pen of Rev. Dr. Cochran, its indefatigable Conventor of our Home Mission Committee:

The history of Home Missions during the past twenty years, in the Western Section of the Church, is one of continuous progress. Whatever may be the future of the country may be the future action of the Assembly we think that in the past the policy adopted has been a wise one, in placing under the care of the same Committee not only Mission Stations proper, but also supplemented congregations, and that from this growing up of a new field it became a self-supporting charge, it received the fostering care of the H. M. Committee of the Church. The number of congregations at present on the Assembly's Roll, to whose liberal contributions the various schemes of the Church are greatly indebted, which a few years ago were weak Mission Stations, or struggling supplemented charges, furnishes convincing evidence alike of the success of the policy adopted and of the growth of the Church.

Under the care of the Committee of the Western Section there are at present seventy-eight settled charges, with a membership of 6,000 aided by the fund, without which aid they would be unable to sustain a minister, but be dependent on a somewhat precarious supply given to Mission Stations. For the comparatively small sum of \$11,000 the Committee help to maintain ministers this year in seventy-eight congregations scattered all over the Church, no single one of the Presbyteries in Ontario and Quebec being without a supplemented charge. The yearly grants range from \$50 to \$800, the average supplement being \$150.

In addition to supplemented charges there are about 1800 mission fields, with a membership of 8,000, under the care of the Committee, most of which are assisted by its funds, upward of \$20,000 being expended this year in this department of the work. These fields are scattered through the whole of the Western Section, chiefly in the newer settlements, and derive their supply of ordinances mainly from the students of our Divinity Halls during the summer vacation, many of the Stations receiving only an occasional visit from a neighboring minister in the winter half-year. In several of the wider and more destitute fields in Ontario and Quebec ordained missionaries are employed. Of these there are at present about twelve who give continuous supply to large districts of country, such as the Upper Ottawa, Muskoka, Pictou, and the Parry Sound, etc. In the outlying posts, such as Manitoulin Island and Lake Superior districts, ground has been successfully broken. Shut out to a large extent from communication with the centres of population in Ontario during the winter, these fields need, beyond all others, the continuous services of ordained missionaries, and yet, such is the lack of men, that in those vast districts we have this winter only one ordained missionary, viz.: at Thunder Bay. Here we have the "right man in the right place," our cause being well represented at this important point—the Lake Superior terminus of the Canada Pacific Railway. In the Provinces of Manitoba and the North-West Territories we have a good foothold—a foothold we must maintain.

The Lieutenant-Governors of both—Morris and Laird—are not only warmly attached members, but active elders of the Presbyterian Church, and many of the leading men are also identified with it. In Winnipeg we have our college with its professors, and a large, influential congregation. In Kildonan, four miles distant, where Dr. Black has labored for about a quarter of a century, we are masters of the field, while all through the North-West, from Sunnyside on the east, to Fort Pelly on the west, wherever there are to be found groups of English-speaking settlers, there is also to be found a preaching station of our Church. To last Assembly the Presbytery of Manitoba reported nineteen congregations with fourteen ministers, one probationer, and forty-two preaching stations.

The return of prosperous times, and the building of the Pacific Railway will attract large numbers of settlers from Europe, as well as from the older parts of Canada, to the fertile North-West, and if our Church be true to her mission, she will see to it that men and means are provided, so that as soon as a new settlement has been formed a missionary shall be stationed among the people. Here then there is Home Mission work for many a long year to come. Nor have we yet overtaken our own people in the Provinces of Ontario and Quebec. According to the statistical tables presented to the last Assembly, 37,000 families—equal to about 185,000 souls—are connected with our Church in these Provinces, or allowing for non-reporting congregations, say 250,000. The census of 1871 shows a Presbyterian population in Ontario and Quebec of 402,421, leaving much yet to be accomplished before the 150,000 nominal Presbyterians are gathered into the fold.

That the Church possesses the energy and the will, as well as the means, to grapple with the herculean task before her in cultivating her magnificent home field, we do not for one moment doubt.

The great missionary traveller, Dr. David Livingstone, married, in 1843, a daughter of Mr. Moffat. The last still survives at the age of eighty-two, after fifty-three years of missionary service. He is described as tall, upright, with a long white beard, lofty forehead, framed with thick gray hair, deep-set and piercing eyes, under bushy eyebrows, giving to his features and venerable physiognomy a look of incomparable energy. He recently made an address in Paris, speaking in English, while Mr. Monod translated it sentence by sentence. In 1816 Mr. Moffat first went to the Hottentots. In 1839 he returned to London to publish his *New Testament* in the Kaffir language. There he saw Livingstone, and induced him to go with him to Africa. Mr. Moffat's two children died there. But as results of his and Livingstone's labours, with their associates, the country is opened, slavery is disappearing, and, best of all, 40,000 idolaters have become Christians.