TO EUBSORIBERS.

We do not think we are asking too much in requesting every one of our subscribers to look at the little RLD LABEL on his paper, which will tell him how his account stands with us. Should you find that the time paid for has expired, renew at once, by remitting in REGISTERED LETTER, AT OUR RISK. Lot no one delay because he may suppose the amount of his indebtedness to be small. Thousands of subscription accounts over the country aggregate a large amount, and it is only by the prompt payment of these small sums that the publisher is placed in a position to meet the formidable bills for paper, wages, rent, &c. During the next two months we have unusually heavy domands to meet: and we look to our friends for a cheerful response to this somewhat pressing invitation to PAY UP !

British Zmerican Bresbyterian.

FRIDAY, OCT 28, 1874.

THE ADJOURNED MEETING OF ASSEMBLY.

We regret that the communication of "Ignoramus" did not appear sooner. We now give it a place in our columns. To answer the queries there put is not difficult; indeed, they form in reality an argument to the effect, that as Union was the chief business of the Assembly appointed for June, 1874, therefore the consideration of the answers to the Remit sent down by that Assembly is not new business.

The answer of Sir H. Moncrieff is sufficient to show "Ignoramus ' that at least one good authority thinks it is new business, and ought to be the work of the next Assembly. Should, however, the majority of the Assembly agree with "Ignoramus," and decide that it is not new business, they will be perfectly justified in taking it up and passing an act based on the returns, which will decide the question of Union.

A more careful study of the action of Assembly, and the constitution of the Church, will remove some of "Ignoramus" difficulty, but as we have already had ample discussion on these points, we do not feel called upon to repeat what our correspondents

Our object in calling attention to the question was to contribute our share towards preparing the way for harmonious action in November, knowing as we do that a difference of opinion exists. We write not to prevent union, but to promote it by affording a medium for the exchange of opinion, so that members of Assembly may consider what should be done in view of conflicting sentiments among our people. That the last article was editorial was owing to the feeling that it was due to the memory of our dear, departed correspondent, not to let the matter drop, which, had he been spared to the Church, would have been thoroughly discussed by his able pen. We deeply regret that Rev. C. C. Stewart will no more enrich our columns by his valued contributions.

THANKSGIVING DAY.

Thursday of next week has been recommended by the Moderator of the General Assembly of the Canada Presbyterian Church to be set apart and observed by all "the Congregation of our Church as a holls in no other, and has become so pow"Day of Thanksgiving for the abundant erful a means of influencing rublic opin-"Harvest, and for all the mercies so richly ion." "enjoyed by us. It is hoped that Ser-"vices will be appointed at such hours as "the respective Sessions may consider " most suitable, and that all will have an "opportunity of uniting in presenting to "God an expression of gratitude for His "great and numerited blessings."

TWO MONTHS FREE!

In order to secure large additions to our aphacription list before the 1st of January next, we have determined to offer the paper for FOURTREN MONTHS at the regular yearly subscription price of \$2, payable in advance. May we ask our friends to aid us in this connection! There is not a reader of the BRITISH AMERICAN PRESBYTERIAN but could place the paper in the hands of a neighbour. Indeed, many could secure several D w subscribers, if they but made the effort. But even supposing each of our subscribers forwarded only one new name, our list would at once be doubled, and THE PRES-BYTERIAN, for a long time struggling for a mere existence, at one bound would take a proud position among the journals of the Dominion.

The object is well worth the effort; and we ask the hearty co operation of ministers, olders and others, in the work of extending the circulation of THE PRESERVERIAN in every congregation throughout the country. Don't put off the work. Begin as soon as possible, and continue until every family has been approached:

THE PEOPER FULDRUM.

The hoast of Archiracdes as to what he could do with his lever, finds good iliustration in the resources and ambitions of the press of our day. The Press is, no doubt a lever of tremendous power; but the society, depends greatly on the position and character of the fulcrum round which the lover plays.

The frightful events that attended the French Revolution, towards the end of last century, shows in lurid characters what a press can do against a country when its lever is Atheism and Infidelity. There are not wanting, in Euglish History, illustrations of the baneful effects of a press that rested on the will of despotic sovereignty and the patronage of a licentious court. Our own continent, and this very Dominion, at this hour, is showing, in the provalence of lying and gross frivolities, giving work to our law courts, what the print is of a press that works round the fulcrum of Political Partyism. It is a truth that is yearly becoming more and more manifest, that the press reaches its highest efficiency in proportion as it recognizes as its legitimate fulcrum that rock which is Christ, resting on which men have ere now turned the world upside down. It is hard to understand how the idea became prevalent in a Christian country, that there is no need that an editor of a newspaper should know auything of the theory, or practice, of religion, and that there is no need that his paper should for once, acknowledge that there is such a book as the the Bible, or that there ever lived such a man as Christ. It is hard to understand how men who refuse on one day in the week, i. c .- the Sabbath-to take their teaching from the lips of any, but men of sound doctrine, and pure life, should be willing for the remaining six days to take all their teaching from mon whose coats, and creed, and character, as Cobett, with grim humor suggested, could not bear day light on Clapham Common.

In the United States of America, the religious,press is an acknowledged department of journalism, and fast becoming a great power in influencing public opinion.

"Such a kind of journalism, says the New York Evening Post, in a candid article, is a natural outgrowth of our national character. The Americans are a very religious people. Though all sorts of opinion have full freedom—and there are some destructive free thinkers—yet one has but to go into the country, not only in New England, but anywhere in the Middle or Western or Southern States—unless it be on the border, the extreme limit of civilization—to see, in the manner of the general observance of Sunday, and in other signs, the intense religious habits and tendencies of our people. The two most powerful ori-ginal elements of our national life and haracter were the Puritan, which founded New England, and the Scotch-Irish, which bettled in Pensylvania, and thence flowed along the Alleghanies into Virginia, the Carolinas and Georgia, and over into Kentucky and Tennessee. These two stocks can be clearly traced to this day. It was the descendents of the men who defended Londonderry, as well as those of the Pil-grims, who were the hardest fighters in the civil war—showing that they belong to the stubborn and unconquerable race. same tenacity they show in holding to their religious convictions and institutions. It is to this strong natural instinct that the evangeheal religious press especially ad-dresses itself, and because of this it poss-esses such an influence. It is because it is an outgrowth of the national character; because it réflects the strong convictions of thousands and even millions of the American people; because it is acted upon by them and reacts on them, that it has grown into a position in this country which it

The description given by this writer in the Post, of the religious press of the States, is as follows:

"An American religious journal, is strictly a newspaper, giving a weekly record of current events, which it makes the subject of its comments. It is not so occupied with the affairs of another world as to have slight concern with this one. It is rather an interested and close observer of the living, active world which we 'secular' journalists regard—only looking at it from a different point of view, as it effects those moral and religious interests of so-ciety which it regards as supreme. It looks on public affairs not with the eye of a politician, to whom events are important or otherwise as they effect his party; nor of a man of business, who weighs everything in his financial scales, but as believing in human interests that are far more impor-tant, and which therefore try to balance the engressing excitements of politics and business by continually throwing into the public mind sobering religious reflections.'

The description he further gives of its work and its influence is good is equally instructive and interesting.

"This new type of journalism had its origin a little more than half a contury ago, about the time of the organization of the American Board of Foreign Missions, and of their societies for sending ont mission-aries to the new settlements of the West. The religious journal, keeping a weekly re-cord of these new enterprises, was a most efficient agent in enlisting the interests of the Christian public. Next to the personal influence of thousands of pastors urging these causes upon their congregations, the vast extension of Protestant orthodoxy over this convinent, in the forms which it has a unimanmed, is chiefly due to the constant minist support of the religious press, which has Mair.

certainly rendered a service not marely to ecclesiastical interests, but simultaneously to the general interests of society—to education to ended and address and address and the second control of th cation, to schools and colleges, and, in a word, to American civilization—which is beyond estimate."

There are fallacies abroad among people that scem to rotain their hold in spite character of the power and its effects on , of the fact that they have been refuted over and over again. Such is the fallacy that the children of the greatest Christians are always, when they grow up, the greatest ccamps, and that religious newspapers are always the most venemous and irreli. gious of sheets. We are glad to find this secular journal deny this fact, and asserting the contrary in the following testimony to the ability and swavity for the editors of the religious press of the United States:

"Since the religious press has grown to such a power, it is matter of congratulation that its influence is used for good; and that its editors (who necessarily have great consideration in their respective religions demandations) gious denominations) are so generally mon of proved ability and high character; that they so generally conduct their journals in a tone of dignity and moderation. ous restraint upon popular extravagance and excitement; and that their influence, which is so widely felt, is so uniformly upon the side of purity in business and politics, of popular education, and of the strictest social order, but yet of the utmost well xogulated liberty.

The first religious newspaper in the city of New York was the New York Ob weer, established in 1823 by Sydney and Richard Morse. For some 25 years it has been edited by Dr. S. Ireneus Prime, who may be regarded, the Post says, as the veteran of the religious press, since the death of Dr. Joshua Levitt.

In 1880 the New York Evangelist was founded, which has been conducted for the last twenty years by the Rev. Dr. Henry, M. Field of which we can speak as amongst the ablest and the most welcome of our exchanges. But even a more list, if complete, would be too long of the army of news papers in the United States, that act on the society of the great Republic as levers having for their fulcrums the truth as it is in

Student's Missionary Society of Knox College.

This Society held its first regular meeting for this session on Wednesday evening, Oct. 14th., in Knox College. As usual there was a large attendance of members, but specially so at this time, on account of the great interest taken in the working of the society. The members have great reason to be thankful to God for the good measure of success with which he has crowned their efforts. Very interesting reports of the labordone in North Hastings, Gay and Medonte, Parry Sound, Manitoulin Island, Blythowood, and Thunder Bay Mines, were read by the respective missionaries to these fields, as also a brief statement from the Manitoba field. The reports were all very encouraging, and all testified to the great appreciation of the Society's work. The missionaries had many difficulties with which to contend, but trusting to Him whose work they were doing, they have been prospered in their labors.

After hearing and accepting the reports, devotional exercises were engaged in, and the Society proceeded to the election of officers for the ensuing year. The following is the official list :- J. S. Stuart, President: Stuart Acheson, 1st Vice-President: D. B. McRae, 2nd Vice-President; R. P. McKay, Cor. Sec.; A. M. Hamilton, Rec. Sec.; F. R. Beattie, Treasurer; Messrs. D. Tait, D. Beattie, D. McKenzie, C. Fletcher, and Wm. Henry, General Committee.

Arrangements were then made for carrying on the mission work in various parts of the city during the Co'lege session.

QUEEN'S COLLEGE ANNIVERSARY.

Friday last, 16th inst., being the anniversary day, no classes were epened in Queen's College, and the President gave an anniversary address to the s'udents, who afterwards held their annual games. The results of the matriculation examina tions were announced. The Kingston Collegiate Institution carries a large share of the honors. The scholarships were taken as follows:-

1st year.-Leitch Memorial. Scales, St Paul's; Andrew Love, Watkins; John Creggan, Campbell; Frederick C. Heath, Mowat; George Macdonald, Allan; Robert Nairn.

2nd year-Hardy Memorial. Reeve Laval, Synod, James Cumberland, Aberdeen; Henry Lu 1am.

8rd year-Cataraqui. John Ferguson Synod; James G. Stuart, Kingston; Juo. B. McLaren, St. Andrews ; Hugh Cameron. 4th year-Synod. Thos. D. Cumberland, Russell; Charles McKillon.

WE learn that a Congregational meeting of St. Andrew's Church, Galt, held last Sunday after morning service, Rev. William Masson, of Rússeltown, Que., was by a unanimous, vote shosen to be their. minister, in the room of the Roy. Mr.

TEMPERANCE.

NO. 3.

The evils arising from the use of intextcating liquors are various and great. This must be acknowledged by every impartial observer. But here arises the practical question; what is to be done to arrest these evils? Are we to stand by and say, am I my brother's keeper? If some men are foolish enough to ruin themselves with strong drink, what's that to me? But is that a sufficient excuse; will it stand the test? Supposing that some deadly disease were raging in our midst, and that on the right and on the left, men and women, old and young, were falling victims to its fell malignity, and supposing further that some one had it in their power to stay the progross of this terrible disease, would be not feel that he was bound by all the claims of suffering humanity, to do all that lay in his power for the relief of the afflicted, and would be regarded as a very monster if he did not do so? Or taking another case for the sake of upon the 'sensational press,' and a judior | illustration. Were a number of individuals standing by the sea-side, or on the shore of one of our lakes, and did they see in the distance the passengers and crews of some ill-fated vessel struggling in the watery element and endeavoring to save themselves from drowning, would they not feel called on to lay all selfish considerations aside and put out in a boat for their relief? Or were the cry of fire to be raised in any of our cities at the mid-night hour, were the house of some citizen to be enveloped in flames while the family was asleep within all unconscious of the danger, would there not be found those who would raise the ledder and mount to the upper story, and who at the risk of their own lives would endenvor to save those who were in danger of perishing in the flames?

But if in the cases supposed, men would feel themselves called upon to put forth an offort, and to exercise self demal for the purpose of relieving the sufferings and saving the lives of their fellow-citizens, are we not bound by still stronger obligations to put forth efforts and to exercise self-denial for the purpose of saving those who are in danger of perishing from intemperance? What is there that would stand good as an excuse in the one case that would not in the other? If it is a noble thing to save from bodily suffering, is it not a more noble thing still to save from the dominion and thraldom of passion—to be the means of lifting a humar being out of the mire into which he had plunged him-self, and enabling him to stand up in all the dignity of manhood, respectably and

What then is to be done? There may be a difference of opinion as to the modus operandi, the means to be employed, but all must agree that something ought to be done. Every one who reflects upon the subject, and who in the light of Scripture regards every one as his neighbor—his brother—must feel that he has a duty to dis-

charge in reference to this matter.

What then is the remedy for this great evil? One potent remedy is abstinence from all that can intoxicate. It is very evident that if all would act on this principle there would by no intemperance, and the more who act upon it, the less would there be of that great evil. Only let men abstain and the evil will cease. And be it observed, the principle of abstinence is one which is recognized in Scripture. The Rechabites were abstainers, and they were approved of, and then we have the com-mand, "look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, for at last it biteth like a serpent and stingeth like an adder." Our temperance pledges forbid us to touch, taste or handle. But the prohibition in the passage quoted is stronger even than that. It forbids us to look upon the intoxicating cup, nor is this even in all cases an unnecessary

J.B. Gough, the celebrated temperance lecturer, stated on one occasion, after he had been 10 or 12 years engaged in the work, that even then it would not be safe put the brandy bottle before him at the dinner table. So difficult is it to eradicate

the appetite for strong drink when once it has been begotten within a man.

The lesson from all this is that he should keep at the farthest possible distance from the evil. Naturalists tell us that the leaves of a certain tree are very offensive te venemons serpents, and a traveller relates, that seeing a bird exhibit great alarm and distress without any obvious cause, he watched its motions and saw it fly to such a tree, pluck a leaf from its branches, and returning, deposit it carefully in its nest. After having thus wrought a while, the mother bird perched on a branch overhanging her nest, and there watched the progress of a large snake which her vigilant eye had discovered ascending the tree; coiling itself around the tree it slowly ascended, until with glistening eye and open mouth, its head was lifted up above the nest. As it came in contact with the leaves with which the bird had covered her young, the snake dropt as quickly from the tree as if it had been shot through the head with a bullet, so we ought to take a lesson from this bird. We ought cautiously to guard ourselves and those who belong to us from the approach of man's most dangerous enemy—that most deadly of all serpents, the intoxicating cup, that has en closed within its snaky folds multitudes of We have said that the principle of ab-

stinence is recognised in Scripture. The Apostle Paul recognises it where he says: 'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?"

The Apostle Paul took the ground of expediency in reference to another matter, and this is safe ground to take in reference to the liquor question. When we look is broad upon society, we see thousands and ene of shousands who are making ship.

wrock upon the rock of intemperance. Wo see those descending into a drunkard's grave, who, if they had never touched the grave, who, it they had hever touched the intexticating cup, might have been ornaments to scolety, and who might have played their part to the credit of themselves and with bouefit to markind. We see and with bonofit to mankind. We see those, and many of them who by means of this evil are reducing themselves and their families to rags and wictohedness. We see men abusing and maltreating those whom at the altar they swore to love and protect; we soo all this and a great deal more, and we say if our abstaining will have any influence for good we will cast it into the scale. Such will be the language of these whose minds are mightly exercised upon the subjects. But some may say what harm a there in the moderate use of liquor? It is answered, even supposing there were no harm, we ought to abstain for the sake of oxample. In the present state of cociety it is better to do so. We caunot with any consistency or force urgo others to abstain from liquor while we ourselves are in the habit of using it.

The late Rev. James Nisbet.

It was our melancholy duty, says the Manitoba Free Press a few days ago to an. nounce the death of the Rov. James Nisbet, Presbyterian missionary to Prince Albert, on the Saskatchewan. Lately arrived from their distant post, Mrs. Nisbet's remain were laid in the churchyard of her native parish, Kildonan, and within a few days she was followed by her husband, who died somewhat unexpectedly on the 80th ult.

Mr. Nisbet was born in Glasgow, in the year 1828, and in early life learned a business, which in after days was useful to him in the erection of the mission premises on the Saskatchewau. The religious impressions of his early life, however, impelled him to study for the ministry, and he accordingly found his way to the university of his native city for two sessions, after which he emigrated to Cacada. The year 1844 was a time of great religious interest throughout the Presbyterian world, and the ery of ministers was such that Mr. Nisbet entered the newly founded Knox College, Toronto, along with a number who now occupy places of prominence in the Church, including the pioneer Prosbyterian Missionary, Rev. John Black. Mr. Nisbet was ordained pastor in 1850 of the Free Church Congregation of Oakville, Ontario; 12 years after he came to the Red River settlement, and four years after that, in 1868, he responded to the call of the Church, and thus became the first foreign missionary of the Canada Presbyterian Church—the first of a band now reaching both to China and India. The Indian Mission of the Sasketchewan was carried on with about the same amount of success as has characterized the other Indian missions of the North-west, and no labourer could have been more assiduous or anxious than was Mr. Nisbet. Mr Nisbet was mar ried in 1864 to Mary, daughter of Robert McBeath., Esq., of Kildonan; they leave four children to mourn their loss. Impres-sive funeral services were held on the day of burial, the Rev. J. Black, Rey. Dr. Clarke, Rev. A. Matheson, and Rev. Prof. Bryco taking part in the exercises. Mr. Nisbet occupies a place of honour among the self-denying missionaries of the cross, and though not so celebrated as Elliott or Brainard, yet worthy to be classed in the same illustrations catalogue. A brother of Mr. Nisbet is also a devoted and successful missionary in the South Seas.

In ro the Malcolm Fund.

Editor Britise American Presbyverian.

DEAR. SIK,-Your columns have already acknowledged my receipts as \$1864.85. P have since received the following :-

From Free Gordon Church, Indian

- Vm. Kont and D. Boyce, London
- " Perrytown do

Still lying in the Bank of Montreal at 5 per cent. interest, but cheques have been signed by the Trustous for the purchase of Investment Societies' Stocks, which would yield 8 or 10 per cont. interest permanently for Mr. Malcolm's family, without incurring legal expenses for the purchase of more gages, and the amount of course would remain and the purchase of more gages, and the amount of course would remain and the legal to the purchase of the purchas main available at any time for the purchase of a homestead, which at present would not be a suitable investment, as it is not cottain that the present residence of the family at St. Johns' village—> few miles from the Euglish Settlement manse (their late home) vill be permanant.

I should mention that it is the wish of several of the six Trusteer mentioned in my circular to cease from all further responsi bility in the matter of these funds. We all, however, believe that our local Investmen Societies—"The Huron & Eric Savings and Loan Society," "The Ontario Savings and Loan Society," and perhaps also "The Do-minon Savings and Investment Society," which is of more recent establishment are each worthy of all confidence as a monetary investment. Even the stock of the first named at 271 premium would yield about 8 per cent. of annual dividends, to be payable to the family. If any contributors to the Fund wish to make any suggestion for the guidance of the Trustmen. I will gladly the guidance of the Trustees, I will gladly hand it to those of them who live in London, in whose hands the three Trustees living in the country have now placed the matter for final adjustment. If there are no more monies to be received, I wish also to be relieved of my trust as Treasurer, and beg to thank all contributors for the unknowned for

uccess of a small circular issued by me and iddressed to to ministers of our Church, addressed to the ministers of our Charchy. The best contributions came from churches farthest away and least acquainted with the case, while as yet London lies placed only \$2 in my hands for this worthy cause, at though I posted my circular to a number of leading members of both our city shurebes.

I am your obedient sorrent