

TO SUBSCRIBERS.

We do not think we are asking too much in requesting every one of our subscribers to look at the little RED LABEL on his paper, which will tell him how his account stands with us.

THE PROPER FULCRUM.

The boast of Archimedes as to what he could do with his lever, finds good illustration in the resources and ambitions of the press of our day.

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.

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.

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.

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 century ago, about the time of the organization of the American Board of Foreign Missions, and of their societies for sending out missionaries to the new settlements of the West.

certainly rendered a service not merely to ecclesiastical interests, but simultaneously to the general interests of society—to education, to schools and colleges, and, in a word, to American civilization—which is beyond estimate."

There are fallacies abroad among people that seem to retain their hold in spite 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 scamps, and that religious newspapers are always the most venomous and irreverent sheets.

The first religious newspaper in the city of New York was the New York Observer, established in 1823 by Sydney and Richard Morse.

In 1830 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.

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.

After hearing and accepting the reports, devotional exercises were engaged in, and the Society proceeded to the election of officers for the ensuing year.

QUEEN'S COLLEGE ANNIVERSARY.

Friday last, 16th inst., being the anniversary day, no classes were opened in Queen's College, and the President gave an anniversary address to the students, who afterwards held their annual games.

1st year.—Leitch Memorial. Thos. Seales, St Paul's; Andrew Love, Watkins; John Crogan, Campbell; Frederick C. Heath, Mowat; George Macdonald, Allan; Robert Nairn.

2nd year.—Hardy Memorial. John Reeve Laval, Synod, James Cumberland, Aberdeen; Henry Lu Jam.

3rd year.—Cataquai. John Ferguson, Synod; James G. Stuart, Kingston; Jno. B. McLaren, St. Andrews; Hugh Cameron.

4th year.—Synod. Thos. D. Cumberland, Russell; Charles McKillop.

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

TEMPERANCE.

NO. 3.

The evils arising from the use of intoxicating 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?

But if in the cases supposed, the offender himself takes upon to put forth an effort, and to exercise self-denial 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 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.

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 be no intemperance, and the more who act upon it, the less would there be of that great evil.

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 to put the brandy bottle before him at the dinner-table.

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 to venomous 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.

We have said that the principle of abstinence is recognized 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."

wreck upon the rock of intemperance. We see those descending into a drunkard's grave, who, if they had never touched the intoxicating cup, might have been ornaments to society, and who might have played their part to the credit of themselves and with benefit to mankind.

The late Rev. James Nisbet.

It was our melancholy duty, says the Manitoba Free Press a few days ago to announce the death of the Rev. James Nisbet, Presbyterian missionary to Prince Albert, on the Saskatchewan.

Mr. Nisbet was born in Glasgow, in the year 1823, and in early life learned a business, which in after days was useful to him in the erection of the mission premises on the Saskatchewan. The religious impressions of his early life, however, impelled him to study for his ministry, and he accordingly found his way to the university of his native city for two sessions, after which he emigrated to Canada.

In re the Malcolm Fund.

DEAR SIR,—Your columns has already acknowledged my obituary as \$1864-85. I have since received the following:— From Free Gordon Church, India

Still lying in the Bank of Montreal at 5 per cent. interest, but cheques have been signed by the Trustees for the purchase of Investment Societies' Stocks, which would yield 8 or 10 per cent. interest permanently for Mr. Malcolm's family, without incurring legal expenses for the purchase of mortgages, and the amount of course would remain available at any time for the purchase of a homestead, which at present would not be a suitable investment, as it is not certain that the present residence of the family at St. John's village— a few miles from the English Settlement manse (their late home) — will be permanent.

I should mention that it is the wish of several of the six Trustees mentioned in my circular to cease from all further responsibility in the matter of these funds. We all, however, believe that our local Irregular Societies—"The Huron and Erie Savings and Loan Society," "The Ontario Savings and Loan Society," and perhaps also "The Dominion 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 27 1/2 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 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 unkindness of a small circular issued by me and addressed to the ministers of our Church. The best contributions came from churches farthest away and least acquainted with the case, while as yet London has placed only \$2 in my hands for this worthy cause, though I posted my circular to a number of leading members of both our city churches. I am, your obedient servant, J. T. P.

British American Presbyterian.

FRIDAY, OCT 23, 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 the 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 have said.

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. S. 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 "Day of Thanksgiving for the abundant Harvest, and for all the mercies so richly enjoyed by us. It is hoped that Services 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 unmerited blessings."

TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for FOURTEEN 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 new 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 PRESBYTERIAN, for a long time struggling for a proud existence, at one bound would take a pre-eminence among the journals of the Dominion.

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of THE PRESBYTERIAN 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.