

deaf besides; so, that, when she grew up, she hardly could hear herself cackle. And this was the reason she could not understand, very well, when the hen named Teedla Toodlum was telling the others that the hen named Phe-ndy Alome had a speckled feather in her wing. One day the hen named Teedla Toodlum scratched a hole in the sand, beneath a bramble-bush, and sat down there, where it was cool. And while she was sitting there, a cow came along at the other side of the bramble-bush, with a load of "passengers" on her back. The cows in the country of Chloek-kumestyonkorito permit the hens to ride on their backs, and when a great many are on, they step carefully, so as not to shake them off. In frosty weather they allow them to get up there to warm their feet. Sometimes hens who have cold feet fly up and push off the others who have been there long enough. The cow passed along at the other side of the bush, and by slipping one foot into a deep hole which was hidden with grass, and therefore could not be seen upon the whole load of passengers. She then walked on; but the passengers stayed there and had a little talk together—after their own fashion, of course. The deaf one happened to be among them, and after a while, seeing that the others were having great sport, she wanted to know what it was all about. Upon this the others—those of them who could stop laughing—raised their voices, and all began at once to try and make her understand. And this is what they said:—"Think of that goose of a hen, Teedla Toodlum, telling us not to go with Phe-ndy Alome, because Phe-ndy Alome has a speckled feather in her wing, when, at the same time, Teedla Toodlum has two speckled feathers in her own wing, but doesn't know it! Teedla Toodlum was listening, and heard rather more than was pleasant to hear. She looked through the bramble-bush and saw them. Some had their heads thrown back, laughing; some were holding on to their sides, each with one claw; and some were stretching their necks forward, trying to make the deaf one understand, while the deaf one held her claw to her ear, in order to hear the better. "Ah! I feel ashamed," said Teedla Toodlum to herself. "I see, now, that one should never speak of the speckled feathers one sees in others, since one can never be sure that one has not speckled feathers one's self!"

Resignation of Rev. J. Elliott.

Very deep regret is felt and expressed in Montreal at the resignation of Rev. J. Elliott of Nazareth St. Church.

This Church is situated close by St. Mark's, and since union took place there is no room in the district for two congregations, hence Mr. Elliott resigned.

The following resolutions speak for themselves; we trust Mr. Elliott may soon secure another field of labor:—

Extract from minutes of Session of the Nazareth St. Presbyterian Church, meeting held on 4th May, 1877:

"It is with regret that we learn from Mr. Elliott that he has felt it to be desirable and proper to tender his resignation of Nazareth St. Church to the Presbytery of Montreal. The Session desires to record their high sense of the valuable ministerial labours of the Rev. Joseph Elliott during his connection with this congregation, and trust that the Head of the Church will open up for him a more extended sphere of labor, which he is so well qualified to occupy."

Montreal, 10th July, 1877.

A meeting of the members of Nazareth Street Church congregation was held this evening. The Chalk was occupied by Warden King, Esq., who opened the meeting with devotional exercises, and Mr. Wm. Patterson acted as Secretary.

The Chairman read the notice calling the meeting and made a few suitable observations, stating that the object of it was to get a full expression of opinion by the congregation of what should be done about the resignation of the Pastor. Mr. Logie moved and Mr. Patterson seconded the following resolution:

"That this congregation, do express its deep regret that the Rev. Joseph Elliott has found it necessary to resign the pastoral charge, and thus dissolve a connection, which has been so pleasant and profitable to them. The state of trade however in the district and the altered circumstances of many in the congregation render it impossible for them to adequately continue their subscriptions for the supply of ordinances, and this fact doubtless led him to his present course. The congregation earnestly commends him to the guidance of the Chief Shepherd, trusting that he may direct him to a field of labor in his vineyard, of wider extent, which he is so eminently adapted to occupy.

The motion was unanimously adopted.

(Signed,) WM. PATTERSON, Sec., pro tem.

The above is copied from minutes of congregational meeting of Nazareth Street Presbyterian Church, held on 5th inst.

Montreal, 10th July, 1877.

Presbytery of Paris.

This Presbytery met on Tuesday the 24th at Princeton, and inducted the Rev. James Little, late of St. John's church Hamilton, to the pastoral charge of Drumbo and Princeton. The services were conducted by the Moderator of Presbytery, Rev. Thomas Alexander, Rev. Messrs McRobbie and Anderson and Rev. Dr. Cochrane. In the evening a large and enthusiastic meeting was held in the Church to welcome the new Pastor, at which addresses were delivered by Dr. Cochrane, Rev. Messrs Ingli, Anderson, McEwen, MacLeod, Little and others. The settlement is most harmonious, and promises to be of much good to the growing community where these churches are placed. This Presbytery meets on Thursday the 10th to hear parties in the call from the East Free Church, Inverness, Scotland, to the Rev. John McNeill of Woodstock. The Presbytery of Paris has suffered severely of late by the transmigration of ministers, but the high character and attainments of those chosen to fill the pulpits, has fully maintained her reputation for pulpit and pastoral efficiency.

Contributors and Correspondents

LETTER FROM MADRAS, INDIA.

MY DEAR SIR,—Since I came to Madras I have had no lack of work. Very soon after the steamer's anchor was cast, the Church of Scotland's chaplain, the Rev. Mr. Lang, and Mr. Sinclair, the missionary here, who was anxiously waiting my arrival in order to get away home for his health, came on board and gave us a hearty welcome. It was not long before we had landed on terra firma. Immediately on landing Mr. Lang took special charge of my wife, while Mr. Sinclair carried me away to the Mission, so eager was he to set me to work. No wonder, for it was high time that he had a rest, after a lengthened period of faithful, laborious, and successful mission work. Six or seven days after my arrival Mr. Sinclair left Madras for a well-merited furlough in his native land, from whence he hopes soon to return to the great work here with renewed energy and vigor.

After leaving you on the 10th of last January, we went west as far as Niagara Falls, and returned then to Brockville, where we bade adieu to our native land, for it was at that point that we crossed over the St. Lawrence on the ice to Morrisstown, U. S., in order to take the train en route to New York, where we were to take the steamer for Liverpool on the 20th of January. On the way we broke the journey at Troy in order to say good-bye to a brother. Arriving in New York, we spent a day or two with my eldest brother, with little thought that it was the last time we would see him in the flesh, yet so it was. Our first letter from America after our arrival brought us the information that he had suddenly passed into eternity on the Sabbath following our day of sailing. Information of his death was not the only sad news we then received, for from the same letter we learned that my wife's father and mother had both passed the confines of time. The truth came home to us that in the midst of life we are in death. May the Lord teach us perfect resignation to His most holy and righteous will. God controlleth all things. Before losing sight of the shores of Britain, some of our dear ones, whom we had so lately left in apparent health, had been suddenly called to their account, while we were preserved and brought in safety to our destination; yes, not only so, but have had much health and strength vouchsafed unto us here in the midst of famine and disease that prevails yet to such an extent as to render the comparative mortality of Madras greater than that of any other city in the world. Why should any believer in Christ hesitate to commit himself to God in Christ, going forth to any part of the world to bear the glad tidings that God has set forth Christ to be "the propitiation for our sins; and not for ours only, but also for the sins of the whole world," by faith in his blood.

On Saturday morning, the 20th of January, between seven and eight o'clock, we went on board our chosen steamer, the *Britannic*, of the White Star Line, with the expectation of sailing forthwith. However, we did not leave the dock till Sabbath morning, the 21st. The *Britannic* is, I believe, one of the best steamers sailing on the Atlantic—quick and safe. Eight days only were consumed in passing from land to land. On the second day out a strong but favorable wind came up, which prevailed till the end of the voyage; we thus had the privilege of seeing "old ocean" with her billows rolling mountains high without experiencing what might be called a rough voyage. Had we been sailing in the reverse direction the ease would have been entirely different. The accommodation, table, and attendance on board the good ship *Britannic* was all that could be desired. One event alone occurred to mar the pleasure of the trip—the death of a lady who was going to Britain in company with her husband and little children. On Tuesday, the 30th of January, about two o'clock p.m., we arrived at Liverpool. Remaining one night in Liverpool, we left by train the next morning for Scotland's fair capital. On arriving in the "modern Athens" we put up at Darling's Hotel, where we were made comfortable at reasonable prices. The Canadian system of conducting hotels is preferable to that of Britain in many respects. We found the accommodation on board the cars of English railways on the whole very poor compared with Canadian railroads. In Edinburgh we received a most cordial welcome from members of the Foreign Mission Committee and other new-found friends. Owing to the lamented death of the Rev. Mr. Mathieson, of the Madras Mission, the Committee were anxious to have me take his place. Although on leaving Canada I had looked forward to going to Calcutta on Darjeeling, still on consideration I could see no reason why I should not go to Madras. Accordingly, I willingly assented to the wish of the Committee. At a meeting of the Committee held in Glasgow on the 19th of February, I was formally commissioned to proceed to the Assembly Mission in Madras. Our sojourn in Britain was pleasantly passed in Edinburgh, Glasgow, Paisley, and in the south of England, and in the great British metropolis. So far as our

time permitted we were busily engaged in seeing the sights that usually attract the attention of the stranger. The widespread knowledge of what is to be seen in the glorious fatherland obviates any necessity for me to occupy your time with any description of persons or things that I saw. Suffice to say that I saw much to please and instruct, sufficient to cause me to regret that I had not more time at my disposal.

On Saturday, the 24th of February, we took the train at Fenchurch Street Station, London, for Gravesend, where we went on board the steamer *Edorado* of the Wilson Line, bound for Madras. Our heavy baggage was put on board the steamer before we left London. Sabbath morning, the 25th, at seven o'clock, we sailed. In the Channel the sea was a little rough, while in the Bay of Biscay it was unusually calm. Just before we entered the Bay of Biscay we experienced a thunder-storm severer than any that our veteran captain had ever seen. Saturday morning, the 3rd of March, at ten o'clock, we passed the famous Rock of Gibraltar, and from the vessel had the pleasure of seeing the old British flag floating to the breeze, and the honored redcoats engaged at drill. Wednesday morning, the 7th of March, we were in sight of Malta, the ancient Melita, where we came to anchor in the harbor of Valetta. A little before coming into the harbor we passed the mouth of the Bay where the Apostle Paul was said to have suffered shipwreck, and had forcibly brought to our mind the account of it as given in the Acts of the Apostles. We were very much pleased with Valetta during our four hours' sojourn. Among the sights well worth seeing are the Church of St. John and the Palace of the Knights of Malta. We found the city, which is a quaint, old one, very clean. There is, however, one objectionable feature about it—the large number of professional beggars. This is easily accounted for when it is remembered that the people are mostly of the Roman Catholic persuasion. Thus we see ever and anon evidences of the blighting influence of that corrupt form of Christianity. We were pleased to see the strength of Britain in the Island. One of the turret ships used by Nelson is kept here in good repair as a relic of the olden time. It was twelve o'clock noon when we cast anchor in Valetta harbor, and we left it again at eight o'clock the same evening, after having enjoyed a delightful afternoon ashore. At our next port of call, Port Said, at the mouth of the Suez Canal, where we arrived on Sabbath evening, the 11th of March, we obtained our first impression of Oriental life. We went ashore on Monday morning following for two or three hours before sailing. Port Said is a new place that has arisen on the shore of the desert since the opening of the Canal. In it English, French, Egyptians, Arabs, intermingled together. Wickedness holds high carnival there. We did not learn whether there was any missionary at work in it; if not, there is great need that there should be. The law whereby the people were governed seemed to be mob law. A person to be out alone in the town at night unarmed would be in the way of danger. The Arabs impressed us with their proud, disdainful bearing. At Port Said the Mediterranean part of our voyage came to an end, and of it we carried away very pleasant memories, inasmuch as we had enjoyed delightful weather during it. On leaving Port Said, as we did Monday morning about eight o'clock, we cast a lingering glance towards that land of sacred memories, that lay not very far away, although out of sight to the north-east, and felt a sort of regret that, although so near, we were not then to be permitted to visit the earthly Mount Zion and other places in the Holy Land. However, we remembered another Mount Zion, even a heavenly city, the New Jerusalem, with a heart desire that we might not approach near it only to pass by, but to enter in to see the King in His beauty, and to go no more out forever. We spent two days and a night in going through the Canal, having all along its route the desert on either side. The Canal, which in the main part is only wide enough for one steamer, has here and there places where it is more than double the usual width, in order to allow steamers going in opposite directions to pass. There is a telegraph line along the whole course of the Canal, used in connection with its navigation. At one of the canal stations we were delighted in beholding a nice little well-kept garden of beautiful green grass. On Tuesday, the 18th of March, we arrived at Suez, the eastern terminus of the Canal, about six o'clock p.m. As we drew near we saw from off the steamer a train of cars in motion, on the railway that runs between Suez and Alexandria. We did not go ashore at Suez. About nine o'clock the same evening we set sail again. When we rose the next morning we were sailing down the Gulf of Suez, with the Sinai range of mountains in view on our left. About the time we passed Suez we must have crossed the place where Moses led the children of Israel across the Red Sea on dry land. Our hearts were stirred within us as we passed Sinai and realized that on some of its mountain tops God manifested Himself to His servant Moses, the mountain at the same time smoking, for the Lord descended thereon in fire. On the Monday afternoon following our departure from Suez we passed Aden, but did not call. Continuing on our course we arrived at Colombo, Island of Ceylon, on the morning of Monday, the 29th of March, at six o'clock, where we remained till Saturday night. We sailed from Colombo for Madras Sabbath morning at a quarter past twelve o'clock. During our stay at Colombo, we enjoyed the kind hospitality of the Rev. Mr. Burnett, Church of Scotland Chaplain there, who has a brother in the ministry of the Canadian Presbyterian Church. Thanks to Mr. Burnett, we enjoyed our sojourn in Ceylon very much. On the morning of the 3rd of April, we were in sight of the long looked for place, Madras. As we sailed up opposite the city, it lay extended before us, built on a low plain. The Madras passengers, of whom there were a goodly number, were soon busily at work preparing to go ashore. Shortly after five, we were landed in safety by means of one of the large small boats rowed by Coolies. There in the harbour here—all efforts, as yet, to form one, have proved to be in vain—on account of the shifting sand that forms the beach. We had a fine hot day on which to land. A short time ago we had a portion

of a cyclone. During the last few days we had some fine rains which were very much needed, since, until the last few weeks, there has been no rain here especially for about two years. The steamer *Edorado* is a fine large one. The commander Capt. Kerr, is an excellent Christian gentleman and a good officer. After leaving Madras the steamer went on up to Calcutta, the end of her trip. So far we are liking Madras very well, and are enjoying good health. With kind regards, very sincerely yours,

ANDREW DOWSELEY.

Church of Scotland Mission, Madras, June 11th, 1877.

Ministerial Salaries.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Your article on "Ministerial Salaries," in last issue is opportune and good. May it have many worthy successors! You are a little in error in your opening sentence. The Overture referred to from the Presbytery of Toronto is not on "sustentation" but on "supplement." There is however a prior overtone on sustentation from the Synod of Toronto and Kingston now before the Church. The scheme is not only prior to the other, but we believe superior as a means for the increase of ministerial salaries. The two schemes are not by any means contradictory. In many points they agree. Both contemplate the division of the present Home Mission Fund of the western section of the Church into two. In one overtone it is so declared, in the other implied. If sustentation is adopted, of course the supplemental department of the present scheme will be abolished, leaving only the Mission department pure and simple.

The overtone from the Synod of Toronto and Kingston and that from the Presbytery of Toronto are identical also in aim, viz., to raise the salary of each minister to \$800 per annum. Both schemes again are supplemental, both schemes have respect to weak congregations. The so called supplemental certainly has. The sustentation too, for it does not contemplate "more than a minimum salary."

There is a difference, however, between the two schemes. The one means a fund from which to raise the contributions of those congregations falling short of it up to eight hundred dollars; the other a fund from which to give to each minister of the Church an equal dividend of eight hundred dollars. Both schemes are, as already said, supplemental, but the party supplementing in the one case very different from the party supplementing in the other. By the scheme emanating from the Presbytery of Toronto the party supplementing is the Church. By the other scheme it is the congregation in such cases, as the minister receives more than the equal dividend.

For a long piece then the schemes run parallel—the grand design of both is the same—to pay to each minister of the church a salary of at least \$800. The plans proposed for the accomplishment of this object are quite different. The question arises whether of the two is most likely to realize the end sought? My purpose is to endeavour to answer this question.

There are arguments in favor of both plans as previously defined; there are objections to both plans. I hope to be able to show that there is no argument in favour of a supplemental scheme which cannot be adduced in favour of a sustentation—that there is no objection to sustentation which cannot be advanced against a supplemental. I hope to be able to show that there are many arguments in favour of sustentation as against the plan proposed in the more recent overtone.

That plan will do best which is based on the best principles. I suppose ready assent will be given to this proposition. The sustentation plan then will do best.

Both schemes are supplemental, but the party supplementing in the one case—the case of aiding weak congregations—is the church; the party supplementing under the other is the congregation. Now the supplemental part is the minor part. It is at least the after part. In idea it is the minor though perhaps not always in fact. It is not in fact when the congregation gives a larger sum than is obtained from the fund, but in idea the supplemental part is minor. This is the relationship at least when the term "supplement" is used in other cases. The question then is "should the Church as a Church have respect to the greater or minor cause?" By any plan merely for the aid of weak congregations she has regard to the minor—the supplemental. By the sustentation she has regard to the greater, that which goes before the supplemental, leaving the congregation themselves, the able ones of course if they please, to do the minor duty of supplementing. We take for granted that there will be only the one answer to the foregoing question, viz., that the Church as a Church should prefer the greater to the minor cause.

The above, I suppose, Mr. Editor, will prove sufficiently long as the first of the contemplated series of letters on the question of "Sustentation or Supplement as a means of raising the standard of Ministerial Support." I am etc., WM. BENNETT.

Springville, July 30th, 1877.

THE Bampton Lectures for 1876 are on "Christian Evidence Viewed in Relation to Modern Thought," by the Rev. O. A. Row, author of "The Supernatural in the New Testament."

THE Rev. William Magill, of Cork, states that of the 107,000,000 of Protestants in the world, 55,000,000 belong to the Presbyterian Churches. This includes over 20,000,000 of Lutherans, which is the largest Protestant church in the world.

And now our American cousins are beginning to realize that they may have something worse than a standing army. The New York Times says: "The riots will not have failed to yield a needed lesson if they teach our people that in a free country a standing army is not necessarily dangerous to popular liberty. It is rather the bulwark of law and order—the means of preserving rather than destroying the liberties of the people."

Laying the Corner Stone of The First Presbyterian Church, St. Catharines.

The corner stone of the First Presbyterian Church, St. Catharines, now in course of erection, was laid on Wednesday, the 24th ult., by Alpheus S. St. John, Esq., in the presence of a large audience, among whom were the Revs. D. Fletcher, R. Norton, G. Benson, W. J. Maxwell, W. Brockman, J. R. Black, Langford, and D. W. A. Stewart. The Rev. George Bruce, pastor, between 3 and 4 o'clock commenced proceedings by prayer and singing the second version of the 104th Psalm, followed by the reading of the 1st and 2nd Psalms and a portion of the 21st chapter of the Revelation. The Rev. Mr. Brockman of Christ Church, then gave out the 57th Psalm and led in prayer. The Rev. Mr. Bruce then read a historical statement which he afterwards deposited in the cavity of the stone, along with the following articles. St. Catharines Review, July 23, 1877; St. Catharines Journal, July 23, 1877; St. Catharines News, July 23, 1877; Toronto Globe, July 24, 1877; Toronto Mail, July 24, 1877; BRITISH AMERICAN PRESBYTERIAN, July 20, 1877; the Presbyterial Record, for July; Presbyterian Year Book for 1877; photograph of the old church; annual report of the congregation; card of the Association for Christian work; coins—10, 50, 100, 200, 250, and 500 pieces.

After depositing the box he turned to the venerable Alpheus S. St. John and said that it gave him great pleasure to call upon him to lay the corner stone of the new church, and on behalf of the congregation presented him with a silver trowel as a memento of this auspicious occasion.

Mr. St. John endeavored to reply but through great age and weakness his voice failed, and the Rev. Mr. Bruce replying for him, said that Mr. St. John was one of the oldest members of the congregation, the oldest elder, and one of the oldest residents of St. Catharines, whose memory could go back to the beginning of the old church, and whose good life and deeds will live in the recollection of all of us until the last. An adjournment to the school house having taken place on account of the intense heat, addresses were delivered by Rev. Messrs. Norton, Benson, Fletcher, Black, Stewart, Patterson, and Morris.

The congregation, formerly known as the "American Presbyterian Church," was until about three years ago, connected with the Presbyterian Church in the United States. It had been felt for some time that this connection was not for the best interests of the congregation, and although to some of the older members especially it was painful to sever the old tie, the conviction gradually spread till it became almost universal that the best interests of the cause pointed to a change, and accordingly the congregation decided to seek admission into the Canada Presbyterian Church, and the results so far have proved the wisdom of the course pursued.

The Old Church which had been quite large enough was soon found to be too small, and about a year and a half ago an enlargement was made by remodeling the galleries which had been out of use for many years but this relief was only temporary and for more than a year the congregation has suffered great inconvenience for want of room—applications for pews lying with the managers for months, before they could be granted; and lately, persons have been forced to turn away unable to find accommodation, especially at the evening service. The congregation is not a large or a wealthy one, but the want of a new church was felt more and more, and the sense of responsibility in the matter so increased that after some consideration as to the kind and size of the church which it was best to erect, a motion to build was very heartily adopted, and the result is that the corner stone of what will be a handsome and commodious structure was laid on the 24th ult. The work is being carried forward rapidly and in that respect only reflects the zeal and cordial interest manifested in the undertaking by the whole congregation.

The building when completed, with full gallery will accommodate easily 1,000 but will be seated at present, without side galleries, for about 600. The entire cost when completed exclusive of site, will be over \$20,000 and it will be a beautiful and attractive place of worship.

The congregation deserves great credit for the spirit in which they have undertaken the work. They have entered upon it after careful thought and deliberation, fully realizing the weighty responsibility, and from a conviction that God clearly indicated that a duty rested on them to provide more ample and comfortable accommodation for His service. There is not a single voice but what is heartily in favour of the undertaking, and the liberality and sympathy expressed prove by God's grace better things to the cause of Christ than even the erection of a new church.

Ministers from the Established Church.

At a meeting of the Presbytery of Glasgow last month, we notice that the Rev. William Robertson, a minister of ability, experience, and missionary spirit, resigned his charge of Banton in that Presbytery, in order to proceed to Nova Scotia with the intention of putting himself at the disposal of our Home Mission Board. Mr. Robertson is expected to arrive here by the first Mail Steamer. We extend a cordial welcome to him beforehand.

At the same Presbytery meeting, on the motion of Dr. Smith, seconded by Mr. Grant (Parish), the Presbytery agreed to meet on Wednesday, the 20th inst., for the ordination of Mr. Cruickshank, who has received an appointment from the Colonial Committee of the Church, and is about to go to Nova Scotia.

Considering the number of our vacancies, it must be a source of gratification to the H. M. Board and the whole Church to hear of such accessions to our strength. Mr. Cruickshank is one of our own young men, and a graduate of Dalhousie College, and has highly distinguished himself in Scotland. He has been appointed to labor in the Presbytery of Miramichi for the next two months.—Presbyterian Witness.