

Contributors and Correspondents

LETTER FROM CENTRAL INDIA.

Mr. Forster... but yesterday since we left our tents at the Union Station, Toronto, for Central India, and got nearly six months have passed away. We have been so fully occupied that time passes unaccountably, and great issues in life are being matured, though the process too often escapes our notice.

The Canadian Mission to Central India has awakened a wide-spread interest and sympathy among the various sections of the Christian Church here. We have received letters from many points, written in the most kindly spirit. But here especially it has amounted to a sensation in both European and native circles. Our Catechist expresses it in oriental style when he remarks that "a new comet has appeared in the sky, and all the city wonders."

COWLEY FATHER MOVEMENT

here. One, Father O'Neil, has made Indore his headquarters for some fifteen months past. In the Brotherhood O'Neil is superior to the Bishop in Bombay, and is a man of refined manners and culture. His smiles are more to be feared than his frowns. This field offered a grand field for the working out of their principles. It is especially attractive from the fact that the sons of the native chiefs of Central India congregated here for purposes of education at the Residency College. On this account it offers a centre from which the officials of the whole native states may be influenced.

This, however, is only the dark side of the picture; we have much that is bright and cheery to communicate. "The Lord of Hosts is with us, and the God of Jacob is our refuge. He is a great King over all the earth. He shall subdue the people under us, and the nations under our feet."

We have had two interviews with Sir Henry Daley, the Political Agent here, in reference to our proposed mission.

OUR PROPOSED MISSION.

He received me most cordially, and we had long conferences on both occasions, and pointed out all the complications of mission work in a native state, assuring me that great prudence would be necessary in the inception of the mission, as some friction might be expected. The people in the city are not as yet familiar with Europeans.

Feeling assured that "honesty is always the best policy," and that nothing in this case could be ultimately successful if accomplished on the sly, we deemed it best to adopt the opposite policy to that of the Cowley Fathers, who have shunned all native officials.

AN INTERVIEW.

that we might lay our whole plans and purposes before him and the Government. To this he responded at once, and arranged to meet me at Lal Bagh, Holkar's summer palace, which was enlarged and beautified for the reception of the Prince of Wales.

He is a Brahmin of high caste, a man of refined and polished manners, and speaks English fluently, and correctly. He is well acquainted with British politics and literature, reads the English Bible, and understands the purpose of Christian missions fully. He was much interested in my statements about Canadian progress and education. We explained our system and gave him a copy of our educational report.

A MOST KNOWING FELLOW.

and evidently something of a wag likewise. Some time ago a chaplain was introduced to him who had the misfortune of not being able to look the person in the face with whom he conversed. He was cross-eyed and near-sighted, and I believe was rather confused on the occasion. Holkar remarked as he left the room—"Good man"—shame-faced man—too much fear God."

THE MAHARAJA'S SCHOOL

for boys, and making the acquaintance of the Superintendent of State Education. Mr. Raji Yasudwa Talia, M.A., has in charge 350 boys. 100 boys are studying English. The building is clean and neat, and has a gymnasium attached. I enclose a copy of a poem composed in English by the Principal on the occasion of an annual examination, when a scene from Henry VIII. was acted by the pupils in the presence of His Highness and the gentlemen of the Durbar.

MAHARAJA KUMAR AR JAM SING,

of Duttia. His brother is a power in the State, and he lives here on a fixed income. He speaks English rather brokenly. He was richly dressed in native costume, and wore a coronet sparkling with jewels. He inquired much about Canada, and expressed many wishes for the success of our mission.

ple had their amusement in *elephant fights and music lances*, and have no debates on intellectual subjects. Moreover, he added, "I shall be most happy to assist you in your work as far as my means will allow." Again we have made the acquaintance of

PRINCE WOHIDDOODIN.

a descendant of that great and powerful Prince of Mysore, Tippoo Sultan, who figured so largely in Indian history during the administration of Lord Cornwallis. He is a man of refinement and culture, has spent nine years in Britain, and moved in the best society. During his visit, he was called to the bar, and now holds the position of judge in the district court.

OUR FRIENDS IN CANADA

will join us in our daily expression of gratitude to the Great Head of the Church for all the favor he has shown us in the inception of this new enterprise. We have already visited all the villages within our reach in the surrounding district, and the people for the first time have heard the gospel of the grace of God. They listen with patience and apparent interest. The village people are simple-minded, and perhaps more hopeful than the city people.

Canadian Mission, Central India, Indore, May 4, 1877.

INFANT SALVATION.

Mr. Editor.—Rev. W. A. McKay of Baltimore and Goldsprings, has published a sermon on the above subject, which is calculated to comfort those who have been deprived of their little ones by the cruel hand of death. I would be very sorry indeed, to mar the comfort of any bereaved parent, who may draw solace from its pages, and such I will try to avoid.

It is true, Mr. McKay does not tell us what original sin is, and I would be very sorry to misrepresent him. But it cannot be of great moment in his estimation, for nothing but the "rejection of offered salvation" is the ground of condemnation according to his sermon. He says in plain and unmistakable language that "original sin is never presented in God's Word as the ground of condemnation."

ally indeed. And if original sin is never presented in God's Word as the ground of condemnation, I would ask Mr. McKay what is the argument of the Apostle Paul in the 5th of Romans? From the twelfth verse to the end of the chapter, the apostle's reasoning is clear. There he declares the violation of God's command to be the ground of condemnation, and says that in Adam we stood, in him we fell, and along with him are condemned and punished with death.

There is another sentence on the same page that ought to be modified in some way. It is this: "Men are lost because they reject offered salvation." That sentence as it stands, without any qualifying clause, seems to me a dangerous one. That the "rejection of offered salvation" will be one ground of condemnation, no one will question, but it will not be the ground, for we are "condemned already," even if we have never had the offer of salvation.

He must go further back for the ground and cause of our condemnation, and he will find that infants are not free from it, although they are free from the practical rejection of the truth. I confess that all under the fourth reason, on page ten, seems to me ambiguous and unsound, and might possibly do a great deal of mischief.

Newmarket, April 23th, 1877.

HOME MISSION DEFICIENCIES.

Mr. Editor.—One result of union has been the upsetting of the machinery of the various churches. This was to be expected. Nearly two years have passed however, and there is still much confused effort, and want of efficient organization in the Church. This ought not, if possible, to be allowed to continue. So long as through one cause or another it does continue, so long will the fruits expected from union fail to be gathered.

tal, asks for a man: no funds! Prince Albert requires to be taken under the Home Mission care. no funds! Now why is this? The work needs to be done: the Church had this in view as the great object of union (vide speeches for years past). The reason is simply that no means at all likely to succeed have been taken to get the funds required.

May 8th, 1877.

Presbytery of Toronto.

This Presbytery held a meeting in the usual place, on the 1st current, Rev. J. Carmichael of King, Moderator. Present with him twenty-seven ministers, besides corresponding members, and fourteen elders. Rev. A. McPaul reported that he had, as instructed, preached to the congregation of Lion Church, Oranville, and summoned them to appear for their interests at this meeting.

British American Presbyterian

102 BAY STREET, TORONTO.

FOR TERMS, SEE FOURTH PAGE. C. BLACKETT ROBINSON, Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

OUR GENERAL AGENTS.

Mr. Wm. Evelyn, General Advertising and Subscription Agent, will visit Toronto, Galt, Guelph, etc., in the course of this and following weeks.

British American Presbyterian

FRIDAY, MAY 18, 1877.

The treasurer of the Board of French Evangelization, begs with thanks to acknowledge the receipt of ten dollars from "a friend," Port Burwell.

The Ottawa Free Press mentions that the Rev. J. B. Edmondson, of Almonte, gave an excellent address at the Sabbath afternoon temperance meeting in that city last Sabbath.

We beg to direct the attention of our readers to the interesting letter from Rev. J. M. Douglas of the Canadian Mission, Indore, Central India, which will be found on our second page.

For more than a week past, fears were entertained for the safety of the City of Brussels. It is gratifying to know that the steamship and passengers are safe; and that the cause of delay was nothing more serious than the breaking of the shaft.

We are in receipt of a neatly printed daily edition of the Windsor Record. The paper in every respect is most creditable to the publisher, and is entitled to the hearty support of the business men of the thriving town it aims to represent.

The Newfoundland seal fishery this year promises to be remarkably successful. Before April 7, no less than 165,000 seals had been landed at St. John. One steamer, the Neptune, brought in 42,000—a wonderful cargo, the results of twenty-six days of seal-hunting, and valued at \$126,000.

CHALMERS' CHURCH, ELORA.

The memorial stone of the new Chalmers' Church, Elora, was laid on Monday, the 7th inst., in the presence of a large concourse of people. The following ministers occupied seats on the platform:—Rev. Dr. Topp of Knox Church, Toronto, Moderator of the General Assembly; Rev. Mr. Smellie, Moderator of the Presbytery of Guelph; Rev. Messrs. McGregor, Torrance, D. A. Macdonald, J. K. Smith, Davidson of Alma, Anderson of Rothessay, Milligan of Garrafraxa, and Rev. James Middlemiss, pastor of the congregation.

THE ELDERSHIP.

It was a well merited compliment which the Synod of Toronto and Kingston paid to the Rev. Mr. Middlemiss by unanimously recommending the publication in the British American Presbyterian, of the able and interesting paper on the Eldership which that gentleman read at one of its meetings.

It is evident at a glance that the ruling elders of the Presbyterian Church in this country form no mean body. With an average of four or five to each congregation, there must be several thousands of elders throughout the Dominion alone.

We are only beginning to realize what the Eldership really is in itself, and what it may become by assigning to it its own legitimate place. There has in the past been much misunderstanding with reference to this office. A wide distinction between ministers and elders, if not in theory yet in practice, has been generally made.

teaching in the Sabbath school, preaching the gospel, but it is all one work, having a common purpose. Ministers and elders therefore constitute one body.

With the practical suggestions contained in the paper of Mr. Middlemiss, we entirely concur. Nay, we strongly emphasize them. While many elders are fully discharging their duties, yet for many reasons a large number hold back, and are contented with simply waiting at the communion table and attending the Session meetings.

The whole question of the Eldership is one of great interest. The discussion in the Synod was, besides very interesting and instructive, an earnest for the future, giving promise as it does of the Eldership being more self-asserting than in the past.

The report for the past year of the congregations of Carlisle, Ailsa Craig and Nairn, under the pastoral charge of the Rev. John Rennie, shows the following results:—Families, 85; communicants, 160; additions during the year, 17; in religious classes, 142; S. S. teachers, 18; volumes in libraries, 678; stipend paid to minister, \$300 with rented house; contributed for College Fund, \$16.88; Home Mission, \$60.10; Foreign Mission, \$80; French Evangelization, \$24; Aged and Infirm Ministers, \$18.82; General Assembly, \$8.50; total for schemes of the Church, \$163.80.

AFRICAN MISSIONS.

FROM AN AFRICAN POINT OF VIEW.

In a recent number of Fraser's Magazine appeared a very interesting paper on African Missions, written by a native missionary who discourses the mode in which Christian missions in Africa have been hitherto carried on, and attributes the comparative barrenness of results to an injudicious desire to Europeanize the negro, as well as to Christianize him.

The following extract is given from a letter addressed by the Rev. James Johnson, native pastor of Sierra Leone, now Lagos, to Governor Pope Hennessy, Dec. 1872:—"The attempt to Europeanize the negro in Africa will always be a resultless task. This is the feeling of the most advanced minds of the race. If it were possible, which happily it is not, to civilize and Christianize the whole of Africa according to the notions of some Europeans, neither would the people themselves nor the outside world be any great gainers by it; for the African would then fail of the ability to perform his specific part of the world's work as a distinct portion of the human race."

CHRISTIAN LUXURY AND GOSPEL STARVATION.

In an age whose increasing luxuriousness shows itself even in its church-building, and when the general desire to have new and magnificent churches furnished with every luxurious and costly appliance cleft lands congregations in debt which paralyse their missionary exertions for years, and tempt to all sorts of humiliating expedients for "raising" money to meet their obligations, the following thoughtful remarks from the Contemporary Review should be well weighed and considered.

"This question of costly fine churches and chapels must have caused thoughtful men and women many a pang. Let us draw a little picture. A clergyman comes to a new neighbourhood. In some hired room he gathers a congregation. In a short time he and his backers begin to feel ashamed of the hired room, or the little iron church, or whatever place it is. They agitate for subscriptions 'towards the erection of a suitable edifice for the worship of God and the preaching of the Gospel.'"

"There is one aspect of this subject which must not be overlooked. The practice of 'boasting up' for money is attended with a thousand evils. What loss of self-respect in those who beg and those who give! What shifts and evasions, what flatteries and humiliations, what back-stair work, what angling in the meanest puddles of poor human nature! And last, not least, how much real injury is done by squeezing money out of thousands who can ill afford it. How much of the very noblest and most necessary work of private charity goes undone while 'our building fund' drains the shallow purses of those who, after all, are doing little more than holding on by the skin of their teeth!

In Canada we have two sides to a picture. On the one side, wealthy city congregations worshipping in churches—not too beautiful, certainly, for the worship of God—but fitted up with every luxury which rich and luxurious people desire for their own comfort. On the other side, poor and struggling congregations in remote back-woods stations hardly able, if able at all, to build a rude structure of pine in which to worship God after the manner of their fathers; while the poor missionary or catechist who must share their poverty can hardly procure even the bare necessities of life with the miserable pittance which is all they can afford him.

The Congregationalist replies to Cardinal Manning's question, "Take the Catholic and Roman Church out of the world, and where is Christendom?" Yankee-like by asking another—"Leave the Catholic and Roman Church in the world without any other, and where would Christendom be?" We cannot answer the conundrum.

The Coming Minister.

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Comfort for Small People.

Not long before his death, Canon Kingsley drew attention to the surprising number of small young men to be seen in a London crowd. According to him it was a sign of the deterioration of the race.

The Cost of a Religious Paper.

It may be a startling statement, and yet it is true, that of all the religious papers in the land, not one out of three pays its actual expenses. Let no reader skip the rest of this article in the belief that it is a complaint.

In the Antarctic Seas.

Steering boldly but cautiously through huge masses of ice, and experiencing attendant fog and sunshine, Sir James Ross, with the ships Erebus and Terror under his direction, at length espied real land, in the shape of two magnificent ice-capped mountains, each exceeding seven thousand feet in height, with glaciers filling the intervening valleys.

Wonderful it was to see a raging volcano in such a region. A long stretch of land was seen to be marked by two magnificent mountains; one of which, an active volcano, 12,000 feet high, received the name of Erebus; while the other, an extinct volcano of somewhat less height, was named after the companion ship Terror.

What the Sea Tells Us.

We must then, regard the salts of the sea as in the main dissolved from the solid crust during that remote period when the seas were young. The seas thus indicate to us the nature of those vast chemical processes through which the earth had to pass in the earlier stages of its history.

Intervals separating us from it. The saltiness of the ocean is no minor feature or mere detail of our globe's economy, but has a significance truly cosmical in its importance.

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We invite the cordial co-operation of ministers, elders, and people generally to aid in extending the circulation of the PRESBYTERIAN. Much has been done in this way already; but much still remains undone.

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Notwithstanding the almost insurmountable difficulties in the way of getting our Sabbath School to even introduce the S. S. PRESBYTERIAN, we have resolved to continue the publication for another year.

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Official Announcements.

MEETINGS OF PRESBYTERIES.

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QUEBEC.—At Three Rivers, on the first Wednesday of July, at ten o'clock a.m.

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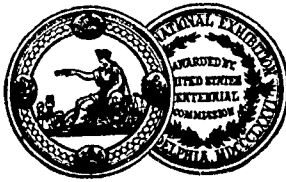
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COMMENCING TUESDAY, MAY 18, 1877, Leave Toronto at 7 a.m., and Lewiston at 7 a.m., making direct connections for the Falls, Buffalo, Rochester, Cleveland, New York, &c., &c. Tickets and all information at 8 Front St. East. D. MILLOY, Agent.

1877. Wm. McMaster, Jr. 860 LADIES' EMBROIDERED LINEN SUITS. Unique and much below value. The complete stock of a manufacturer of Ladies' Embroidered Underwear at About Half Price.

1877. NEW CARPETS. 1877 WILLIAM GORDON. New Brussels, New Tapestries, New All Wools, New Unions. Bought when prices were at the lowest, will be sold low.

IMPORTANT NOTICE. KENT BROS.' Celebrat'd Spectacles. THAT NEVER TIRE THE EYE. Parties who use Spectacles should be careful to get them properly suited to their sight, as many get their eyesight ruined by wearing spectacles improperly fitted.

CAUTION. Before purchasing your SHIRTS get my prices. My line of Rogatta Shirts can not be surpassed in Toronto. If you want a really good Shirt at a low price try a sample one.

Dresden Hall. GLEVERDON AND MARTIN. IMPORTERS. 12 and 14 King Street, West, Toronto. We are now showing, at low prices, our large and varied Stock of CHINA, GLASS AND EARTHENWARE.

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