

"It is an organ of which the Presbyterian Church has no reason to feel ashamed."—Bradford Beacon.

THE BRITISH AMERICAN PRESBYTERIAN FOR 1878.

TERMS:—\$2.00 per Year in advance; postage paid by Publisher.

NO CLUB RATES. UNIFORM PRICE TO ALL! A PREMIUM!

TO EVERY SUBSCRIBER. OLD OR NEW!

FRIENDS OF THE "PRESBYTERIAN":—

We aim to DOUBLE our circulation by the beginning of the year, and in order to effect this we desire to enlist every Subscriber and Reader of the paper in the good work.

INGLIS' MAGNIFICENT PHOTOGRAPH, COMMEMORATIVE OF THE Union General Assembly,

AND WHICH IS SOLD AT \$2.00.

This is a very appropriate, as well as a valuable, Premium; and we hope to be called upon to send out thousands of copies to all parts of the Dominion.

In order that the canvass may go on simultaneously all over the country, AGENTS ARE WANTED IN EVERY CONGREGATION!

Ministers and office-bearers are respectfully asked to co-operate, by directing attention to our very liberal offer, and seeing that a suitable person takes the agency.

Applicants would do well, in order to save time, to forward the nominal sum of \$1.00, when a copy of the Picture and specimen copies of the paper will be forwarded without delay.

NOW IS THE TIME to make a vigorous and successful effort to give

"OUR OWN CHURCH WEEKLY"

a widely extended circulation. If the next six weeks are properly utilized we shall be placed in possession of a paying subscription list; and improvements, looking to the increased usefulness of the paper to the Church, will speedily follow.

Subscribers in arrears must remit amount due up to the 1st of January, along with \$2.50 for 1878, to entitle them to the Premium. This must not be forgotten. The PRESBYTERIAN will be sent free of the balance of this year to all new subscribers.

NOW IS THE TIME TO SUBSCRIBE. SEND IN YOUR SUBSCRIPTIONS AT ONCE.

The Photographs will be sent out in the order in which the subscriptions are received. "First come, first served."

The 25 cents are charged in order to cover the cost of postage, express, and wrapping. The picture will be delivered free.

THE MARIATH SCHOOL PRESBYTERIAN is published monthly. Terms:—Single copies, 25 cents per vol., 20 copies, 20 cents per vol.; in quantities over 20 copies, 15 cents per vol. Postage prepaid by Publisher. The paper is toned, and both printing and illustrations are well executed.—London Advertiser.—"Very much needed by the Presbyterian Schools of our country."—J. J. Hunt, North Zealand.—"It should certainly meet with a wide circulation."—Rev. W. Ross, Kirkhill.—"The children of the Church should have a Sabbath School paper of their own."—H. & P. Record.

THE PRESBYTERIAN YEAR BOOK AND ALMANAC for 1878, edited by Rev. Jas. Cameron, Chatham, Ont. Price, 25 cents. For table of contents, see advertising columns of the BRITISH AMERICAN PRESBYTERIAN. The Year Book for 1878, first issue, was received with much favour. The MONTREAL PRESBYTERIAN said of it:—"The Year Book for 1878 is marvellously well edited, and both printing and illustrations are well executed." The Record of the C. P. Church remarked:—"Should have a place in all our Presbyterian homes." The Edition for the coming year will be still more complete in all its details, and should have a large sale. Mailed by the undersigned, free of postage, on receipt of price. Usual discount to the Trade. Communications, having reference to any of the above publications, should be addressed to

C. BRACKETT ROBINSON, P. O. Drafter 2181. Publisher, Toronto, Ont.

NOTE TO CORRESPONDENTS.

We have received two letters from "Pax," neither of which we can insert. "Pax" should remember that he is to the public quite as anonymous as "Pax" and that neither in the one letter nor in the other, was any individual or any congregation specially pointed out. We are not aware that any one knows who "Pax" is, but we have too great a kindness for him to insert either of his last communications.

British American Presbyterian. FRIDAY, NOVEMBER 19, 1878.

The Rev. Thos. Goldsmith of Seaford has been engaged by the directors of the Presbyterian Ladies' College, Brantford, to canvass for the balance of the stock yet to be taken up. He will have no difficulty we presume in placing it, as the College is very prosperous.

CHURCH EXTENSION.

It will be readily admitted by our readers that the extension of the Presbyterian Church in the leading cities of the Dominion is a matter of much importance at this time. One of the advantages, which it was hoped the recent union would secure, will fail to be reaped, unless active steps are taken at an early period to obtain this result. Something has, indeed, been already accomplished. The increase of organizations in Ottawa, Montreal and Toronto, has been very gratifying within the last five years. In some instances it may be the wisest policy to build up the congregations already organized, without seeking for a time to add to their number. In the case of Toronto, from the rapid extension of the city, and the consequent distance of many families in the city and its suburbs from existing places of worship, it is necessary that Sabbath-schools should be opened and public ordinances dispensed at an early period at several new points, unless our

Church is to suffer. And the same may be true of other places.

We understand that a meeting is to be held in Knox Church on the evening of Thursday, the 20th inst., for the purpose of organizing an association drawn from all the congregations in the city, whose special business it will be, acting with the approval of the Presbytery, to attend to this work. It is expected that it may be found practicable to unite the interest and resources of the united membership of the body within the city in the work of Church extension, without superseding altogether congregational effort—a form of effort by which very important results have been accomplished. It is felt, however, even by those who attach the greatest importance to this form of effort, that it alone will not meet the necessities of the case. The approval of the Presbytery has been very cordially given to a movement of a joint kind for Church extension purpose, and it is hoped that the members of our Church in this city will make it a success. There are still a few days left to complete the list of members from which the office-bearers will be chosen. The annual subscription has been made very low, so that no one might be shut out from the privilege of membership. Many, no doubt, will give more than the single dollar which forms the minimum contribution entitling to membership. The office-bearers of the various Churches are giving, it is hoped, the opportunity to all to enroll themselves in the association. The meeting on Thursday evening should show a good muster of the Presbyterianism of the city.

A great deal has been done of late years by other Protestant bodies to extend their operations in the capital of Ontario, and in this there is a matter only for satisfaction. It behoves the Presbyterian Church, to be in this respect, abreast of the foremost. Let the lay members of the Church unite their efforts with those of the ministers to make or to keep it on this position of honour. No Church has a freer Gospel to preach, or possesses a form of government under which the right of the Christian people are more fully guarded.

UNIVERSAL SALVATION.

IN WHAT SENSE IS ETERNITY USED IN SCRIPTURE?

There are some theological questions, like some rivers, which are best investigated by tracing them back from mouth to source. Of this nature is the question in regard to the inspiration of the Scriptures. To settle this question satisfactorily one ought to begin with New Testament inspiration, and thence proceed backwards to the inspiration of the Old Testament. But the question as to the sense in which certain words are used, the question, e.g., as to the meaning of Eternity, is a question that is best settled by beginning with the "Eternity" of the Old Testament and its Hebrew, and descending thence the stream of idea and time, to the "Eternity" of the New Testament and its Greek.

Inasmuch as these articles are written for the people and not for the ministers (who need no instruction from us in points of theology) of the Presbyterian Church, it is out of the question, here and now, to quote either Hebrew or Greek, or to enter at all into abstruse criticism. It is not indeed necessary; for such questions as this question, which lies close to the faith and practice of the masses, are capable of elucidation and proof in plain and popular language.

Among all nations, and we suppose in all languages, the same law of thoughts prevail, and are recognizable in thinking of, and speaking about, time and space. In speaking of space, for instance, the word "whole" is of frequent recurrence; but the extent of the whole is always defined by the nature of the thing to which it is applied; it may be the whole of an inch, of a mile, of the diameter of a world, or of boundless space, that infinite extension which has no end or limit. It would, therefore, be very foolish to enter into a dispute about the word "all" or "whole," as applied to space, till we know the connection in which the word is used, its terminus ad quem. If "all" is applied to any measure of space on this earth, then its sense of course is limited, if it is applied to boundless space, then with equal certainty we say its meaning is unlimited. "All of a mile," and "all of space" are as wide of each other in meaning as "units is from the infinite. It would, therefore, be great folly to conclude that because "all," as applied to space, is sometimes limited, it therefore most never be anything else but limited. "All," as applied to space, takes its character and extent from the character and extent of the space it defines.

The same law of thought and language that we find among men as to space prevails as to time. The old English word, "aye," used now only in poetry, and its modern equivalent "always," "ever," are applied to time exactly in the same sense as we find the word "all" applied to space. "And much and oft he warned him to eschew

Falseness and guile, and ever maintain the right By pleasure unobscured, unswayed by lawless might."—Beattie.

The duration of "aye" in the above lines is limited to the life of the young man to whom the above advice is given, or rather to the time, or during the period when the "right" was exposed to attack. But how different is the duration of aye in this next quotation from the Scotch version of the Psalms:

"God shall endure for aye, he doth for judgment set his throne."—Beattie.

The duration of aye here is endless, duration being equivalent to "all time," or eternity. And just as it is impossible to define "all" as applied to space, till we know the character of the space, small or great, limited or unlimited; so also it is impossible to define "aye" as applied to time, till we know the character of the time, great or small, limited or unlimited.

Turning now to the Old Testament we find three great periods of time recognized by its writers. There is the time before the creation of the world, the time from the creation of the world to its consummation, and the time from the consummation of all things forward for ever. The Hebrew word for our "aye" is applied indiscriminately to all these three great divisions of the great unit—duration, and also to the sub-divisions of the middle period, as the life of a slave, "he shall be thy servant for ever," Deut. xv. 17; the duration of the Abrahamic dispensation, and so on—Genesis 17th chap. The same division of time and the same indiscriminate use of the Greek word for eternity, our aye, reaches the New Testament and runs through it to the close. It is applied in the New Testament, as in the Old Testament, to the eternity that was before the world, to the eternity that comes after, and to the time that is now; so that the character of the "always," or "aye," or "ever" depends on which of these durations it is applied.

The dispute that arises in connection with the final doom of the wicked narrows itself, therefore, to a question as to the meaning of the word "forever," when applied to duration that comes after the consummation of all things. "For ever" as applied to this present finite time, means to the end of this world—"one generation passeth away, but another generation cometh, but the earth abideth for ever," e.g., the earth abideth to end of finite time, to the consummation of this temporal era. But what can "forever" mean when applied to that boundless era that begins when temporal things are at an end? It must mean, if the laws of thought and language are of binding force on men's enquiries—absolute eternity, pure unbounding endlessness!

Man stands on a narrow tongue of time between the two eternities. When the words "always" or "for aye" refer to the eternity that is past, we understand what that means. "From everlasting to the art God." When "for ever" refers to the narrow tongue of time on which we stand, we know what that means. But when "for ever" refers to the eternity that is to come, why should we shrink from following the truth. "For ever" in the changeless, unshaken eternal future that begins with the consummation of all things, is the same as "for ever" in the changeless, unshaken, and eternal past before the creation of all things. God belongs to both eternities. "From everlasting to everlasting thou art God;" man to only one of the eternities, and if anything is predicated of him for that eternity, be it life or death, reward or punishment, the idea is conveyed to us of a duration that is or less in the plain meaning of that word.

It requires a knowledge of neither Hebrew nor Greek to understand these things, and the confirmation they receive from many texts of Scripture. "These shall go into everlasting punishment," Matt. xxv. The same word, everlasting or eternal, that measures the duration of the bliss of the righteous, measures the duration of the misery of the wicked. "Who shall be punished with everlasting destruction from the presence of the Lord," 2 Thess. i. 9. "N a, what can be meant," asks Jonathan Edwards, in connection with this text, "by a thing being everlasting, after all temporal things have come to an end, but that is absolutely without end." Surely the Bible has some word to express everlasting continuance, of which it has so often occasion to speak. It has, and that word is applied (1) to God, (we need not enumerate text); (2) to Christ; (3) to the Holy Ghost, and (4) to the happiness of the righteous in heaven in sixty texts. The word so applied is this very word under examination. Let us beware, therefore, of trifling with its awful import, for to the extent to which our belief in this word is shaken, or our estimate of it lowered, to that extent is shaken and lowered the foundations of our highest hopes.

It is interesting to notice the composition of the Hebrew word for "Eternity"—Eternity in Hebrew is the root sense of our word all, and in Hebrew the root sense of our word time. Latin Tempus, Greek aion. The word therefore Hebrew or Greek means, exactly "all the time," the same as the Greek word for "aye." Eternity, therefore, as applied to duration after the close of our time, must mean absolute endlessness.

—the unchangeableness of God and the eternity of future glory.

"Eternity! Eternity! How long art thou eternity? As long as God is God, so long Endure the pains of hell and wrong! So long the joys of heaven remain, Oh, lasting joy! Oh, lasting pain! Ponder O, man, eternity!"

VILE LITERATURE AND CRIME.

In one of our dailies we have just noticed the following item of news for the day:

"Reports of infanticide are numerous from St. John and Halifax, while in Ontario an unusual number of trials for murder, indecent assault, seduction, and bigamy are noted in the different Assizes throughout the Provinces."

There has set in a horrible harvest of crime in our Dominion. Now, we are told by a great preacher and moralist, that whatsoever a man sows that shall he also reap. He tells us in other words that the moral and spiritual worlds are under laws as rigid as the laws that govern the physical world. It is an unquestionable fact in the natural world, that if a man sows wheat he shall reap wheat, and if he sows tares, of tares also shall be his harvest. It is just after the same fashion in the moral world. When we see sowing going on in a moral and spiritual way, we can, with the utmost certainty, predict the character of the harvest, though we cannot always predict with accuracy the time when the reaping must needs begin. Thus it is that the law in question enables us to look forward. But it also warrants us to look backward. When we see reaping going on in a moral and spiritual way, we can, with the utmost certainty, connect that sowing with its seed, its sowers, and its seed-time.

It is now time of harvest with us in this Dominion in the way of dark, indelicate and abominable crimes. "Child-murder, indecent assault, seduction and bigamy"—that is the harvest described, not by us but by one of the political papers of this city. Where are the sowers and the seed?

This is a matter that the eye of omniscience alone can search out, and a point that belongs to the great day of judgment fully and finally to settle. But in one important sense every day is a day of judgment, and to us, even to-day, belongs the duty, not certainly judging men and motives, but of judging agencies, systems, facts and fruit. Where are the sowers and the seed of this baseful and loathsome harvest of licentious crime.

In such a business as this there are various agencies combined, no doubt working together in the abominable earing and sowing, but conspicuous above all we would place the loose immodest and licentious literature of our day.

This style of reading in the shape of trashy novels from the book-stores, and full and detailed reports of crime with comments on the criminals in some newspaper that try to make fresh profits out of every case of infamy that occurs, blazing before young and old vile facts and loathsome things that ought never to be seen in the popular tongue or in printers' type. For the past year or two the land has been flooded with such stuff as the Beecher trial, and now behold the harvest in our criminal courts. We take no note of the sowing for it pleases and pays, but we are truly callous unless this horrible harvest startles us.

DEATH OF A MISSIONARY.

The Rev. George Brodie, who was personally known to not a few in Canada, died suddenly at Port of Spain, Trinidad, on the 8th October, after thirty-five years of devoted service in the cause of Christ in that beautiful and fertile island, which has long been, and still is, cursed by the predominance of Popery—a system for the support of which the Government liberally pays, and, as in Canada, sets its priesthood not a little. Mr. Brodie was the second Presbyterian missionary sent from Scotland to Trinidad. He arrived there in the beginning of 1840. In the following year he selected as his field of labor the quarter of Arona, where, as in many other parts of the island at that time, Catholicism and African heathenism disputed the supremacy. There he laboured for nine years with singular assiduity, and with marked success, taking into account the gross ignorance and superstitious with which he had to contend. He instituted a school that was largely attended, and organized a church that is at this day a power for good in the quarter. In 1850, the health of the missionary that preceded him to the island having utterly given way, Mr. Brodie became pastor of the church that had been organized fourteen years before in Port of Spain, the capital of the colony. For this position his talents and attainments as a scholar and theologian admirably fitted him. Many connected with the congregation were not merely highly intelligent, but had enjoyed the advantage of intellectual culture in Britain in their early years. Mr. Brodie soon won, and retained till the day of his death, the affection of the congregation.

But his benevolent efforts and influence were not confined to the people of his charge. Though unassuming, unobtrusive, and modest to a degree, yet his kindly spirit and manner, his known ability and prudence, his wisdom in counsel, and eager forwardness to help the needy, secured for him the esteem and confidence of the community, from the highest to the lowest,—a community chequered, as for ever, by variety of nationalities, languages, creeds, and colors. The high estimate in which he was held by the public was emphatically expressed on the day of his death and burial. A lady in Port of Spain writing to a relative in Philadelphia, says:—"You will be sorry to hear of Mr. Brodie's death, which was very sudden. He died at four o'clock on Thursday morning, and was buried at five o'clock in the afternoon. Great respect was shown. All the stores were closed till twelve o'clock, and such a funeral had not been seen in Trinidad for a long time. He will be greatly missed. He did so much good." Yes, he will be "missed." He lived to do good, seeking neither position nor applause. Of him it may be said, "He did good by stealth, and would have blushed to find it fame." It was the writer's privilege to labor side by side with Mr. Brodie for many years, and the close unbroken brotherhood of these years constitutes "a green spot in memory's waste." A truer man, a more consistent Christian, or a more faithful minister of the Gospel, he never knew.

Mr. Brodie was the only son of pious parents, residing in the vicinity of Selkirk, who afforded him an excellent education at the Grammar School of that town, in which he subsequently acted as usher for a time. His collegiate studies were prosecuted at the University of Edinburgh, and there he took a highly respectable place among his fellow-students,—being a prize-taker along with two distinguished alumni, viz., the late Rev. Mr. Hewitson, of Dirlenon, "whose praise is in all the churches," and the Rev. Dr. Angus, of London, who still lives to adorn a professorial chair, and, through the press, to defend and propagate our common "precious faith." The mention of these names recalls to mind a circumstance, reference to which the reader will perhaps pardon. Well-nigh thirty years ago, these three servants of Christ met at the breakfast-table of the writer, in Port of Spain, Mr. Hewitson being sent by the Free Church to visit the 400 Portuguese Protestants, who had recently fled to Trinidad from Popish persecution in Madeira; and Dr. Angus, as then secretary of the Baptist Missionary Society, was on a tour of inspection. Amid much interesting conversation on various topics, these three, formerly fellow-students, talked over the incidents of their college days at Edinburgh, no doubt noting, as others did, the arrangements of Providence that had caused them unexpectedly to meet in a far land, and each of them on the errand of their common Lord and Master, though connected with different sections of the church. The story of these Portuguese refugees in Trinidad when written, will prove of no ordinary interest—telling how singularly they were brought to a knowledge of the truth, through the instrumentality of Dr. Kalley; how opportunely they escaped from their persecutors in British sugar vessels bound for the West Indies; how it fared with them on arrival at their island-refuge—their destitution, and their unflinching devotion to Christ the while; the kindness shown them: their gradual rise to comfort and abundance, and some of them to influence, and their being organized into a church, etc. And not the least interesting portion of the narrative will be the services rendered them by Mr. Brodie, both as a minister of Christ and a benevolent man. He could write and speak their language, and he ungrudgingly utilized this talent as he did all his other gifts. We believe, also, he was instrumental in calling the attention of the Presbyterian Church in Nova Scotia, to the spiritual destitution of the thousands of coolies in Trinidad. That church, a very pattern of mission enterprise, has sent, years ago, able and devoted men to that island, who are laboring, with encouraging tokens of success, among these benighted children of the east.

There is a fact in connection with Presbyterian mission work in Trinidad that ought not to be concealed, viz., that the government of the island have adopted the morally monstrous system of "levelling up," as it is termed, which means paying all religious sects that will accept of payment. Mr. Brodie's predecessor had his principles tested, by the government proffering pay and other gifts. They were declined with thanks, of course. Mr. Brodie and his brethren had to resist the same temptation. And to their honour be it told, the Presbyterians and Baptists are the only religious denominations in Trinidad that will not accept of money for the support of Christ's cause, that has been levied by the relentless sword of Caesar. God said to Israel, "Of every man