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FOR TERMS, U.S. , SHE ETGHER PAGE C. BLACKETT ROBINSON, Editor and Proprietor

TO CORRESPONDENTS.

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British American Orcabyterian. FRIDAY, JULY 14, 1876.

THE Emperor of Germany has given three thousand marks toward erecting the Eisleben monument to Luther.

We have hardly become accustomed to the use of such phrases "the Syncd of China," " the Presbytery of Japan," " the Presbytery of Egypt.' But every day is adding to these Church Courts on foreign fields. We have now the Presbytery of Bithynia. The reformed Churches were planted here thirty years ago, and they are now tolerably strong and vigorous.

As we go to press the air is filled with the music of many bands attending upon the various Orange Lodges, as these are engaged in celebrating the Twelfth. The day is everything that could be desired for the annual procession of the Orangemen. Though the celebration is in commemoration of the great battle that secured the Protestant liberties of Ireland, and there is in consequence a martial tone imparted to the inspiring strains of the music of the day, no other society in the community could be more peaceable in look or demeanor, or more bent upon true enjoyment than our friends who are taking part in this annual celebration. The day in many other places passed away with equally satisfactory results.

What are Baptists? Are they Presbyterians, Congregationalists, or Methodists? They are we think about the only Evangelical Church whose name does not indicate some special ecclesiastical polity. The term "Baptists" points to their theory, as to ordinances and membership, but gives no hint as to their form of government. It is evident that Baptists might be according to any one of the great types of ecclesias. tical order—Episcopalian, Presbyterian, or Congregational. We are not aware of the Baptist Church existing in any part of the world according to the Episcopalian pattern. Mr. Spurgeon, if he does not claim to be Presbyterian in name, has pronounced strongly in favour of this form of government. We presume that in America, generally, and at all events in the United States, the Baptists are Congregational. Some of the organs of the Baptist Church might give us full information on this interesting point.

An interesting work has been for years in operation in the East River, New York. A formidable rock, well named Hell-gate. has long blocked the waters to navigation, This consists of three acres of solid stone, which, more or less, crops up to the surface. The rock has been so drilled and funnelled, that it now resembles bees' wax There now remains the work of charging the chambers thus produced with nitro-glycerine and its various compounds. The grand charge is expected to be made in the beginning of September. It is estimated that the whole mass will be shattered into fragments by one mighty blast, and after that the work of clearing the river will go indefinitely extended which is allowed to hardly admit of a doubt, after what has the point." The Assembly by requiring already been accomplished in this direction in San Francisco harbour. The clearance of the East River is expected to shorten the Atlantic journey by twelve hours. If so, the cost of the undertaking will be as nothing to the vast benefits that will accrue from it in all time coming.

THE Rev. Dr. Brock has left for Church purposes a legacy of £6,000. The question comes up how he managed to accumulate so much money, while during his ministerial life enjoying but a limited salary. The secret is that he was fortunate to be pastor of Churches which considered it a duty to insure their minister's life. What burdens of care and anxiety would be removed from many a hard working pastor and his family, were all congregations equally careful in regard to this matter! From a widely extended experience we find the popular well paid pastors are for the most part those whose lives are insured by their people; while the many who are bearing the heat and burden of the day. and are toiling on in poverty, have the additional burden of anxiety as to the future of those dependent upon them. We rejoice in the prosperity of the former, and would not have it otherwise, but we feel a word is required on behalf of the more obscure and lowest paid workers, who are doing most valiant and valuable work for Christ and His king Jom.

THE "CANADIAN INDEPENDENT

In an editorial note on the Macdonnell case semarks as follows : - "The proceedings of the Presbytery, and the Synol of Toronto, and the General Assembly of the Canadian Presbyterian Church, in the now celebrated Meedonnell case, afford a ourloas illustration of the case and rapidity with which the Pairisu American Prisbythere as a little while ago, their Church Courts settle such cases as that of Mr. Beecher." It is always gratifying to us to find that our words make the desired impression. Our catemporary has evidently not forgotten what we said, and is on the outlook to catch us in our words.

The moral obliquity of the Independent amazes us, when its editor confounds two such cases as those of Mr. Macdonnell and Mr. Beecher. The former, though technically on trial, was not really so. Because it was not a case of immorality the Presbytory all along avoided a technical trial. Had the case of Mr. Beecher occurred within the bounds of a Presbytery like Toronto, the first rumor of it would have led to investigation, and investigation would have resulted in trial. Mr. Beecher's personal, or at least legal, innocence or guilt, would have been declared by an authoritative body. But as it is, the case of Mr. Macdonnell furnishes a valuable illustration of the working of the Presbyterian System; while that of Mr. Brecher as clearly manifests the weakness and inadequacy of the Congregational Polity. This will appear when we consider:

1. That the Presbytery of Toronto lost not a moment in enquiring into the matter affecting Mr. Macdonnell. The sermon was only a few weeks delivered, when the Presbytery held a pro re nata meeting, and there and then they did investigate the public rumor that was raised by it. Notwithstanding the fact that the fama affeeting the character of Mr. Beecher has been affoat for years, has any Congregational Association approached the matter in a judicial capacity?

2. That the Presbytery of Toronto show ed they had full power to act in the matter of Mr. Macdonnell. They gave him time to consider the doctrine involved by his sermon in the hope that he would be able soon to report himself in harmony with the Standards. This was not of the nature of delay incurred for want of jurisdiction, or for any hesitation as to the exercise of judicial authority. It was a case demanding gentle and tender dealing, and therefore the Presbytery wisely did not enter upon it in a judicial capacity. But the authority they held over Mr. Macdonnell was evident all the time, and no one was more ready to acknowledge this than Mr. Macdonnell himself. The dealing with Mr. Beecher by the Investigating Committee and his own Congregation shows a very different condition of things; while the breaking up of the New York and Brooklyn Association of pastors in consequence of their failure to agree to investigate the Brooklyn Scandal is surely a sad reflection upon the Congregational System.

3 That the General Assembly have actually issued the case of Mr. Macdonnell. They did not advise the Presbytery to libel, or deal further with their brother, in the hope that by another year he may be in harmony with the Standards. Had it been a case of decided heresy, it is evident that the action of the Court would have been immediate, impartial, decided. Being one of doubt, they avoided extreme measures because they were persuaded of better things regarding their brother. The Independent might wait for another year without saying, "even then the time may be The success of the undertaking can Mr. Macdonnell to make up his mind on Mr. Macdonnell to report in another year shows what an authority it has over every member. Mr. Macdonnell is in the hands of the Assembly, and we assert his case is adjudicated upon. It is terminated so far as the exercise of indicial authority is concerned. Now there is as much prospect of the case of Mr. Beecher being as satisfactorily settled, as there is of determining who the Man in the Mask was, or who was the Author of the letters of Junius.

4. We call the attention of the Independen' to the fact that the case of Mr. Mac. donnell was thus issued in seven months. while it will soon be as many years since we first began to hear of the scandalous stories which were filling the air of Brooklyn, and spreading over the world. The difference surely needs no comment.

THE Rev. Robert Chambers has resigned the charge of East Williams (Beechwood and Nairn) and accepted a call to St. Andrew's Church, Whitby. The people of his late charge held their annual pic-nic at Beechwood on the 5th inst., when the opportunity was taken by his Nairn friends of presenting to Mr. Chambers a beautful gold watch, (value \$120), as a parting token

i their affection. Much regret was expressed at the departure of Mr. Chambers from East Williams, where for the last six years he has laboured most acceptably and successfully.

INTERNATIONAL CONVENTION OF Y.M.O. ASSOCIATIONS.

Surely Toronto is the most favoured of cities. For the last two or three months we have had nothing but Conferences. Assemblies, Conventions, and we do not know what all. Many of the religious denominations have had in turn their annual gatherings. Then carge our mammath General Assorbly, with her exciting discussions and great religious interests. And now in the midst of the intense heat of July, our city is honoured with the Annual International Convention of Y.M. Associations.

In the name of our fellow-citizens, we bid welcome to the delegates of this Convention. We rejoice to find with us so many well known representative men from near and far distant States. It gives us pleasure to see gentlemen from England, Scotland, and Ireland, carrying to this Convention greetings from the Associations which they represent. The delegates of the Canadian societies are, of course, most welcome to the hospitalities of Toronto. We are glad to see them one and all. It cheers us to think of so many Christian men in our midst. Let us hope that all these friends will find themselves thoroughly at home, and that they will return to their associations carrying with them the most pleasant experiences and the happiest recollections.

The importance of this Convention cannot be too highly appreciated. Like all meetings of the kind, this one now held in Toronto, is not a judicial body. It does not come together to enforce laws, to amend constitutions, or to act in any sense in a legislative capacity. It is more of the nature of a mutual conference. It is an advisory body in many senses. It meets for the instruction of secretaries, and of associations through their delegates. But its chief business is practical-bringing together as it does a number of men, of like mind, of similar tendencies, who are engaged in the same work, and enabling them to concentrate their whole force and energy upon one spot. That Toronto will be much benefitted by this Convention no one can doubt who carefully observes the various practical services which are rendered by these delegates. On Sabbath last the members of this Convention appeared in our various congregations, throwing themselves with intensity into the worship, and into the work of the Sabbath Schools. In various parts of the city they were found conducting religious services in the open air at more than one point of public resort, interesting the masses by their hearty singing and short, carnest, and stirring addresses. In the evening they held a mass meeting in the Shaftesbury Hall, which was largely attended and conducted in such a way as to be mefit professing Christians, and to arouse careless sinners. During the later part of the week, a number of services are announced to be held in the Metropolitan Church and elsewhere, which must prove of a highly interesting and instructive character. It is thus evident that the Convention is no holiday time. It is looked forward to as a season of grace, both for delegates and for the community where, for the time being,

Attention is called by these annual conventions to the wonderful growth and increase of such Associations. In point of fact, they are only in their infancy, and yet they have attained an extraordinary maturity. But a few years ago, and the various Associations now represented in this city, were holding their meetings and carrying on their work in obscure and confined rooms. They have been always like an overgrown family—obliged to put in with inadequate quarters. But in spite of difficulties they have struggled into life, growth and vigor. The great cities are now provided with colossal and magnificent edifices for their Y.M.C. Associations, and the smaller cities and towns are not far behind as to the grandeur and commodiousness of the premises occupied by such societies. Not only so. But within comparatively few years these Associations have grown from a separate, or isolated condition, into a vast organization. They are now thoroughly confederated. They are not only to be found in every nation, but they are all in living sympathy and fellowship with one another. How im portant this is will appear when we have grasped the true nature and design of these Associations.

It is difficult at first to see what is the speciality of these societies as distinguished from the work of the churches. That the Corgregation and the Christian Association, whether of men or women, come very near one another, is evident by the too frequent overlapping of the one upon the other. It is seen that wherever the two attempt to do the very same work, they invariably exercise an influence that is detrimental to the life and usefulness of both. If an association attempts the special work of a congregation, it will soon come into conflict with some church, and friction will ensue. But so long as the Association keeps to its own department, it will flourish in itself, and exercise a ing of the Gospel.

reflex influence for good upon the churches around. The fundamental idea of a Y.M.C. Association is to provide a home for the young men who are continually pouring into our centres of commerce. These have meanwhile no homes of their own, and for the most part the boarding houses, however excellent they may be in themselves, fail to provide what we understand by home for their inmates. If there is no association for young mon or women thus placed, they are almost homeless. When the meals are hurried through they rush to work, or to cold or desolate hell rooms. All the ameliorating influences of home are wanting. There are no companions, no brothers or sisters, no home amusements, no vocal or instrumental music, no readings or recitations, no family worship. The Associations provide all this. They look out for suitable boarding places. They have their Employment Committees by which they bring together employers and those out of work. They visit members in sickness. They have libraries for retirement and study. They provide lectures and classes. They have parlors and gymnasiums. And as they are Christian in their constitution, they furnish ample opportunity for Biblical study, and for the worship of the Father and Saviour of mankind This is the special work of these Associations, and so long as they do this and do it thoroughly they will and must be a benefit to the churches. But should they add to this the special work of the Christian congregation, they are always in danger of injuring themselves, and doing little or no good outside of their own circle. So strongly is this recognized in our day, that very seldom do we ever hear of collision between the congregation and the Association. And now instead of the latter being jealous of the former or vice versa, we are sure that in all our cities there is nothing more harmonious and amicable than the co-operation of

these two great Christian agencies. It is evident from these considerations that such Associations are undenominational in their character. Their members belong to all the evangelical churches; but the Associations must name themslyes after no particular sect. To do so would defeat the very object for which they are instituted. They are intended, not for the building up of one church at the expense of another, but for incidentally building up every denomination, and for advancing generally the interests of the Redeemer's kingdom. As such, there is no end to the work and influence of these Associations. They are now a permanent institution in our midst. That they may flourish and do good more abundantly, is our earnest desire and

HOME MISSION FUND.

REFORT TO WIPE OUT THE INDEBTEDNESS OF LAST YEAR.

The following circular has been addressed to the Clerks of Presbyteries in Ontario and Quebec, and to the Conveners of Presbytery's Home Mission Committees :-

"To Rev. _____, Clerk of the Presbytery of _____. My Dear Sir, _At the recent meeting of the General Assembly, it was agreed that the debt resting on the Home Mission Fund, amounting to nearly \$10, 000, should be apportioned to the several Presbyteries of the Church, according to their respective membership. The committee entrusted with this work have found on a careful calculation that the sum of fifteen cents per member will be required to discharge the indebtedness. The amount allocated to the Presbytery of is \$_____, and it is earnestly requested that your Presbytery have the amount forwarded to the Rev. Dr. Reid, if possible, not later than the 1st September.

Upon the success of the present effort to wipe out the existing indebtedness must depend to a great extent the entertaining of new applications that may come before the meeting of the Committee in October next.
Yours truly,

Brantford, July 7, 1876."

"Remember the Sabbath day to keep at holy."

The following are the several amounts allotted to Presbyteries :- Quebec, \$206 10; Montreal, \$847.05; Glengarry, \$198; Brockville, \$426.75; Ottawa, \$647.10; Kingston, \$825.05; Peterboro, \$576.90; Whitby, \$266.55; Lindsay, \$170; Toronto, \$1,057.80; Barrie, \$361.85; Owen Sound, \$218.90; Saugeen, \$857.75; Guelph, \$885; Hamilton, \$776.40; Paris, \$571.95; London, \$566.55; Chatham, \$254.25; Stratford, \$423.45; Bruce, \$816.50, and Huron, \$655. 20.

The statistical accounts of the growth of Presbyterianism in the United States show that the Presbyterian Church in 1776 had one hundred and forty-three ministers. The returns for this centennial year indicate that during a single century Presbyterianism has increased sixty fold. Including the Presbyterian Church, (north and south) the Cumberland, the United Presbyterian and Reformed Churches, the Presbyterian ministry reaches the wonderful number of nearly teight thousand. 10 course, the other denominations have grown in like manner, some with a larger and others with a smaller ratio. At this rate of growth, in another century, the Evangelical Churches shall have reached what must appear now a fabulous development. It is evident, that every country in the world can only flourish by the preach-

SABBATH OBSERVANCE.

It must be gantifying to the friends of the Sabbath to find that fadure so repeat. edly attends the efforts of those who are determined to throw open the exhibition at Philadelphia on the Lord's Day. Again it has been carried by a large me jointy of the Commissioners to keep the Exhibition closed on the Sabbath. The season is now advancing, and soon we may expect it will not be worth while to raise this question again. The friends of the Sabbath, however, counct afford to relax their efforts for a single moment. There is a powerful minority at work against them. It is a munority that has shown itself to be pessessed of energy, determination, and perseverance. In the past it has frequently occurred that through the remissness of professing Christians, and the too easy relaxation of their efforts, they have lost the vantage ground gained by previous work. This will take place again and again, with the tendency ever manufest on the part of the advocates of the Lord's Day to cest on their oars, and to be contented with the victories they have gained. There is the ever vigilent enemy, too, that will not lose a point if possible, that is ready to step in the very moment elbow room is given, and that is subtle and ounning to take advantage of the weaknesses of those to whom they are opposed.

It affords us pleasure to observe that those whose hearts are set upon the opening of the exhibition or of the exhibition grounds on Sabbath, have no countenance from the working-classes whose interests they profess to represent. The day was when these would-be-reformers found in working men and their families an easy prey. They flattered their vanity by speaking of the rights of the working classes. They boasted of a mission to accomplish the deliverance of the sons and daughters of toil from their tyrannical oppressors. They vaunted the argument of the Sabbath being man's legacy for freedom from toil and for physical and mental enjoyment. But the working-classes are not to be caught now-a-days with all this rubbish. As Lord Shaftsbury said the other day: "It became working-men to hold the Lord's day in supreme regard, remembering that universal enjoyment on that day meant the enslavement of the working classes to oppressive toil on their one day of rest from labour." Working-men see through the fallacy which is ingeniously presented before them. This is evident from the want of response on their part to the appeal to open the exhibition grounds on Sabbath. That they will remain steadfast to this position no one can doubt who mingles with the working-classes to any extent.

We are certain of this that the Sabbath is being more honored than ever in every Christian land. If these reformers fail in the United States, they will fail everywhere else. It is strong proof of the value which is set upon the Sabbath by our neighbours. There is no nation more jealous of its rights and liberties than the United States. and the regard that is actually paid to the Lord's Day, is proof of what an estimable boon it is in the eyes of a free country, in the sense in which the United States is free. In other countries the Sabbath has been upheld by civil enactments, by pains and penalties, but we question if it has any where a stronger foothold than in the United States and in our own Dominion. We feel we are safe in resting the observance of the Lord's Day upon the great social advantages which obviously accrue to the people from it. At the same time it should never be forgotten that it is the Lord's Day-to be spent in his worship and service, and that it is written in the Decalogue

SUN MUTUAL INSURANCE COMPANY.-WO are pleased to learn that this flourishing nome institution has resolved on establishing in this city, a strong Branch, with an Honorary Board and local manager. They have engaged the services of Mr. R. H. Hoskin, whose experience in the Connections Mutual as General Agent for the Province of Quebec well qualified him for the important position now entrusted to him. Mr. Hoskin, as many of our roaders know, is a minister of the Presbyterian Church, who, owing to ill health, had to resign the active daties of his profession. We heartily congratulate the company in thus seeking representatives of thorough reliable character; -it is the great desideratum in these days, and forms the best possible pleage to the public of strictly honorable intentions on the part of the company. Last year's report shows its financial position to be A1. The advertisement mentions some special features well worthy attention.

ROBERT HALL said : - " When the devil sees a young man in earnest he gets on his back, and rides him to death that he may the sconer get rid of him." And statistics show that the greater morality among ministers is during the first three years after settlement. For the sake of both health and work, make haste slowly at the outset.