

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR CIRCULATION, SEE FRONT 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. Selby, General Advertising and Subscription Agent, will visit Brantford, Galt, Guelph, etc., in the course of this and following weeks.

THE CANADA

Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work.

EDITED BY REV. JAMES CAMERON, CHATSWORTH. NUMBER FOR JUNE, NOW OUT.

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Published by C. Blackett Robinson, at the office of this paper.

TERMS:—One Dollar per annum—free of postage in advance.

Sample copies mailed on receipt of ten cents.

British American Presbyterian.

FRIDAY, MAY 25, 1877.

It is stated that the joint action on the part of the Scotch Churches for the abolition of fast days has fallen through.

It is gratifying to note that New York city has at least seven daily prayer-meetings, four of them distinctively meetings for business men.

Our contemporary, the United Presbyterian, remarks: "The effect of Mr. Moody's preaching has been to destroy the essay as an article for pulpit use.

Here is the way Prof. Robert Douglas, of King's College, London, put the anomalies and paradoxes of China: "In a country where the roses have no fragrance and the women no petticoats; where the laborer has no Sabbath, where the road has no vehicles and the ships no keels; where the needle points South; where the sign of being puzzled is to scratch the antipodes of the head; where the place of honor is on the left hand, and the seat of intellect is in the stomach; where to take off your hat is an insolent gesture, and to wear white garments is to put yourself in mourning—we ought not to be astonished to find a literature without an alphabet and a language without a grammar."

The Brantford Courier in noticing the career of a former Brantford student, says: "Mr. Wm. T. Stuart, son of the Rev. Jas. Stuart, Toronto, and Nephew of Rev. Thos. Lowry of this city, is deserving of our especial notice, inasmuch as he has just finished the most brilliant course ever attempted in this country in Medicine. He entered the Medical Department of the University of Trinity College four years ago, and at the same time enrolled himself as a student at Toronto University.

LIFE INSURANCE.

The matter of Life Insurance has attracted much attention during the current year. It would have been strange indeed, when all other businesses were being so deeply affected by the prevailing financial depression, if Life Insurance should have been as active and promising as ever. Still the probability of failure on the part of any company was hardly thought of, especially by those who were led to invest their earnings in this way. Bankruptcy and disaster have resulted in this line of business in not a few instances, and the consequences are that many are to-day mourning over losses which can never be made up, and widows and the fatherless, who were trusting to the frail thread of insurance on the life of the head of the house, have found themselves penniless and without bread in the hour of their dire necessity.

It is not only fair, but it is extremely gratifying to say, that bankruptcy of Life Insurance Companies is confined very much to the States. Indeed, it is quite in keeping with the sensationalism of our neighbors. It is the logical result of events. The entire country up to seventy-three was little more than a huge wind bag, ready to burst with the pride and love of wealth. The crisis came. It pierced the windbag. There was an awful collapse. Railway stocks, banks, even savings banks, insurances—all have gone down in the general chaos. And so Life Insurance has suffered along with the rest. It would be unfair, however, to leave the impression that all Life Insurances in the United States have gone down, no more than all the banks have failed, than all the railroads have become bankrupt, that all merchants have failed, have all American Insurance Companies gone down.

It is of the utmost importance to have the confidence of the public thoroughly placed in such Insurance Companies as are officially recognized as solvent and healthy. Upon the system of Life Insurance depends the welfare and happiness of many families, who but for it would be rendered destitute in the hour of need. Many merchants are prosperous to-day. Their businesses are large and far-reaching. And while it would seem as though the wolf could never come near their door, yet in how many instances have we seen men hurled from the heights of affluence to the depths of poverty. Should they be removed in the midst of such a calamity, what will their wives and families do for a living? There are tens of thousands of clerks and artisans and others, who but for Life Insurance would die penniless and leave their widows and children to the cold sympathies of the world.

the measure of their time without care of the future, preaching in season and out of season, because they have been steadily keeping up their life policy, or still better because their loving people have insured their pastors' lives. And then look at the other side. Think of the widows, of old mothers and fathers, of old grandfathers even, think of the helpless children, all of whom have been made glad, when they learned that the head upon which they depended for their sustenance in his lifetime was wisely provided for them by insurance.

We know of no business to which we would more readily speak a hearty God-speed than that of Life Insurance. It is certainly a legitimate business. It is one that is far-reaching in its consequences. It is one upon which depends the well-being of society. While it is wise for us to exercise a proper precaution as to when and where we will insure our lives, still let us remember that neglect to do so may entail untold misery upon others. While it is right that we should be employing the most of our capital in our own legitimate business, upon which we depend for the sustenance and comfort of our families, yet, let us see to it that we are laying a little part in the way of securing a life policy. We trust that, as business revives, many more will be led to make provision for their families in the way of life insurance than have ever done before. It is our earnest prayer as it is our firm conviction that Canada will be known amongst the nations of the earth for her commercial integrity, but especially for her financial soundness in the matter of Life Insurance. We feel that the more Government can do to foster and maintain the public confidence in this direction, it will be the better for society at large.

The library of the late Professor Tischoendorf has been secured by the Free Church College of Glasgow.

The city of Constantinople has three hundred and fifty Mohammedan mosques and thirty-six Christian churches.

Dr. Schaff reports in the New York Evangelist that there are in Rome about 4,000 Protestants, in a population of 245,000. These are divided into a dozen different denominations.

The Rev. Geo. Smellie of Elora, sails from Halifax in June as a member of the deputation from the Presbyterian Church in Canada to the Pan-Presbyterian conference which is to assemble at Edinburgh.

A MEMORIAL statue of the late Rev. Dr. Norman Macleod is to be erected in front of the Barony Church, Glasgow. The statue will be in bronze, and will cost about £1,400, of which amount £687 have been already collected.

REFERRING to the lately inducted minister of Columbus and Brooklyn, the Oshawa Vindicator says: "Rev. Mr. Carmichael is from the United States, but is a Canadian. * * * He comes with an excellent reputation as an earnest minister of the Gospel."

It is affirmed that between three and four thousand members of the Established Church have joined the Free Church movement during the past year in different parts of England. This church is in communion with the Reformed Episcopal Church of Canada and the United States.

The congregation at Mount Albert recently presented Miss Stiner, organist, with a handsome gold chain valued at \$25. Fully two years ago this young lady volunteered her services, and has ever since filled her office without charge, and with great skill and ability, and the present mentioned above was intended as a slight token of the manner in which her kindness is appreciated.

REFERRING to the remarks which we have been led to make on Life Insurance in another column, it gives us much pleasure to direct the attention of our readers to the advertisement in this paper of the Sun Mutual Life and Accident Insurance Company of Montreal. The authorized capital is one million dollars. In addition to the influential names of the Board of Directors in Montreal, there are on the Toronto Board such high-standing gentlemen as the Hon. John MacMurrich, A. M. Smith, Esq., John Fiskin, Esq., Hon. S. O. Wood, M.P.P., James Bethune, Q.O., M.P.P., Warring Kennedy, Esq., Angus Morrison, Esq., (Mayor). Under the able management of Mr. R. H. Hoskin, the Toronto Branch is doing a steady and constantly improving business. And from what we can learn, all who have done business with Mr. Hoskin, or with the Sun Mutual Company in its Toronto Branch, have been well satisfied. From the annual report, which has just come to hand during this writing, we are glad to see that the business done by the Company for 1876 is about half a million of dollars over that of 1875. The entire business for 1876 footed up to \$1,154,998.

GOD AND CÆSAR.

There are two sovereigns with their respective sovereignties in the universe, revealed by God and recognized by man, the one is supreme and the other is subordinate; the one is eternal and the other temporal; the one is God and the other Cæsar. We are taught also that each sovereign in his distinctive sovereignty has "things" which we are not only required to acknowledge, but to "render" to each, in accordance with the word of God and the condition of man. In the one sovereignty "the things which be God's" are His by right, un-derived and independent, while "the things which be Cæsar's" are His by gift, and imply on his part reception and responsibility. They are His, in short, alike from God and for God, who is "King of kings and Lord of lords."

God's "things" as rights and requirements are worship, obedience, consecration, and being so, we are "to render" to Him, —worship, in spirit and in truth,—obedience, from the heart, and consecration of "body, soul and spirit." Christians then are under obligation both by the law and love of God to maintain the ordinances, honor the precepts, and engage in the worship of God, and in such a way we "render unto God the things which be God's." Again, Cæsar's "things" as right, and the requirements are, allegiance, loyalty, and tribute, and such being the case, we are to render to him, allegiance, being "subject for conscience sake,"—loyalty, "by seeking to honour the king"—tribute, by giving "tribute to whom tribute is due." As citizens then, it is our duty to obey the laws of the land in which we dwell, to honour the sovereignty under which we live, and to maintain by our wisdom and our wealth the purity and efficiency of the Government established for the furtherance and protection of the public weal. Thus to God and to Cæsar the apostolic injunction is to "render therefore to all their dues."

But further, God does not interfere with "the things which be Cæsar's," or in other words, religion neither excludes nor exempts from civil duties; on the contrary it assures us that it is sin to neglect them. A man when he becomes a saint does not cease to be a citizen either in privilege or obligation. While all the rights of the civil ruler are derived and dependent, and while God maps out for him his province and confers on him his power, he authorizes him to wield that power within that province. So long as his rule is within his proper sphere and his enactment within his own jurisdiction, his authority is then supreme, and we are under obligations alike to honor and obey. In short, as long, and in as far, as sovereigns acknowledge God in the origin of their rights and in the end of their requirements, they will thereby honour themselves, and be honoured by their subjects.

But further still, as God does not interfere with "the things which be Cæsar's," derived though they be so, much more must not Cæsar interfere with "the things which be God's." In this world we have a kingdom within a kingdom, and a sovereign subordinate to a sovereign. The province of each is distinct in its nature and definite in its design; the one is sacred, the other secular, the one sovereign rules in the inner conscience, and the other in the outward concerns of men, and so long as the latter keeps within his own sphere he is to be respected, but when he leaves it he is to be resisted. When, for instance, the civil ruler enters the sacred domain of conscience, to define doctrine and to determine discipline, to prescribe times, places, or modes of worship, and to promulgate laws in regard to the applicants for, and the administration of the sacraments; in short, whenever he seeks to make the Church which Christ purchased with his blood the purchased pampered menial of the state, in these, and all kindred cases, he he Presbyter, Prelate, or Pope, he assumes a place and usurps a power which God has neither conferred nor acknowledged, and which men should neither honour or obey, for he thereby directly interferes with the sacred rights of God, and tramples on the conscientious liberties of man. This principle has been oft acted out by man and honored by God. We see this very markedly among others, in the case of the three Hebrew heroes who amid the threats of the fiery furnace, resisted the king's commandment, and defiantly said, "we are not careful to answer thee in this matter," while they neither failed nor were faulted as subjects, yet they felt that such unwarrantable enactments were encroachments on the rights of their God, and they rightly and resolutely resisted them; so too, in the praiseworthy boldness of Peter and John, who, in reply to the threatening of the authorities declared "whether it be right in the sight of God to hearken unto you more than unto God, judge ye," and in like manner the Presbyters of England and the Presbyters of Scotland with many others besides. Following such God honoured examples they suffered even unto death for the kingdom and the crown rights of their glorious Redeemer.

It had been well for the world's weal had

Cæsar always known and kept his own place. There, his sphere is wide enough and his power is great enough, and when he has the wisdom to wield the axe, within the limits of the other, then all is right, he is honoured and his subjects bettered, but when he steps beyond he errs, and as to be resisted, for no man is bound to render unto Cæsar the things which be God's. Also, for humanity that such tyranny has so often existed, with all its attendant miseries, for we have heard the assumption that more oppression has resulted from state interference with religion than from all other sources besides. Oh, the cruel wrongs committed by such unhalloved usurpers and the woful agonies endured by those who suffered for conscience sake, when

"The standard of Zion, All bloody and torn among the heathen was lying;" And when, there was, as another of our own poets sadly sings:

"Many a babe left fatherless, And many a widow mourning."

Ah, yes, while there are hearths and homes, sacred by the prayers and tears of suffering saints, there are also spots away amid midland and mountain, hallowed by the blood and honoured by the graves of the martyrs; men, who, with the love of God in their heart and the vision of God in their eye, rather than render unto Cæsar the things which be God's, rather than yield up to the usurper their God-given birthright, would willingly drench the heather or the scaffold with their dearest heart's blood. Let us honour such men with the honour they deserve, for in honouring them we honour ourselves. And while we honour their memory let us imitate their example in their ardent love for truth and liberty, and show ourselves as worthy sons of such noble sires, by the inheriting and exhibiting that sturdy independence and stern resolve that can never see the right either ignored or endangered without coming boldly forward, at whatever peril, to defend and to defend it.

Ministers and Churches.

(We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.)

The Rev. G. Smellie was recently presented with a handsome set of silver mounted harness, by a number of young men of Melville congregation.

The enlargement of Charles Street Presbyterian Church is now going on—the congregation meanwhile worshipping in the commodious Sabbath-school room adjoining.

Rev. Dr. Ross, the esteemed minister of Cooke's Church, in this city, will, D.V., leave for Britain immediately after the meeting of the General Assembly at Halifax. As one of the Canadian delegates he will be present at the Presbyterian Council.

The congregations of High Bluff and Portage Creek, Manitoba, have extended a unanimous call to the Rev. John McNabb of Beaverton. The Presbytery of Manitoba sustained the call and instructed the clerk to forward it to the Presbytery of Lindsay.

On the evening of Friday, of last week, the Charles Street Church Mission Band gave another musical and literary entertainment at the residence of Mr. M. Gibb. It was a very successful social gathering, fully equal to previous meetings of the same character; and the proceeds amounted to \$11.

The sacramental services of the Barrie congregation were held on Sabbath the 5th inst. The Rev. John Leiper (pastor loci) officiating. The sermons both in the morning and evening were listened to by large congregations. About 240 communicated, of which sixty were new members; twenty-seven by confession, and thirty-three by certificate.

Rev. Dr. COCHRANE, on Sabbath the 18th inst., preached two eloquent and impressive sermons to large congregations in his own church. It was the fifteenth anniversary of the Reverend Dr.'s induction to the pastorate of Zion Church, Brantford. During the morning service he referred in fitting terms to the many changes which had taken place in the membership, and in the condition of the church since he had first taken his place in the pulpit, lovingly and earnestly appealing to all, in view of the many breaches which death had made in the ranks, to listen to the Gospel-call ere it was too late.

Knox College Student's Missionary Society.

The following additional sums of money have been received by the Treasurer: Per A. F. McKenzie, Pricessville, \$3.45; Pinkerton, \$2.25; total—\$5.90. Per Rev. A. Gilray, Bible Class College-st., \$7; Sabbath School, \$10.50; total—\$17.50. Rev. Prof. Gregg, \$8; Rev. Mr. and Mrs. King, \$7; Mrs. Skinner, \$1; friends through Mrs. Caven, \$15; per Rev. H. H. McPherson, Nassagaweya and Campbellville, \$20; per J. Wilkie, Guelph, \$1; A. Nicol, student, \$2; Miss McCulloch, Toronto, \$20; Mrs. Sharp, West Oaledon, \$8; Hamilton Collegiate Institute, \$17.25; per D. Findlay, North Hastings, \$22. The total revenue of the Society for the past year is as follows: From the Society's fields, \$632.78; from other sources, \$789.08; total—\$1,421.86.—D. BEATTIE, Treasurer.