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Contributors and Correspondents.

ANCIENT AND MODERN LIBRARIES.

BY REV. PROP. WAIRL, M.A., OTTIWA.

It is cheering to see that in all ages man was anxious to record great deeds, glerious achievements, and historical facts, and spread and ditfuse knowledge in order to communicate them by the medium of the travellor and adventurer to all mankind. and to hand them down to posterity. As other modes of diffusing knowledge were unknown in those exceedingly remote ages, the ancients understood how to make such records safe and certain, lasting and accessible to all, by engraving them in metal, stone, brick, and tile, at highways and upon steep walls of rocky mountains, sometimes extending for many many miles. These records were engraved from immemorial ages. There they stood over four thousand years; some still stand to testify in the presence of the traveller how faithfully their inscribers have fulfilled their mission of spreading knowledge among men, and communicating to us, through the traveller, those facts which otherwise would have remained unknown. Such evidences of the desire and of the sense of duty implanted in man to impart knowledge are found all over the globe-in China from 2278 B.C., Central America, India, Egypt, Babylonia, Assyria, Arabia, and all over Europe. God's people of that time was no exception. The Jews were commanded (Deut. xxvii. 28): "Thou shalt set thee up great stones . . . and write upon them all the words of this law and set up these stones at the Mount Ebal." Joshua (viii. 82) tells us that the Jews obeyed this law. These inscriptions

From about 600 B.C., however there were real public and private libraries, of course in manuscript only, comprising The tithes constituted, indeed, a considerliterary works in various branch and that it is the constituted, indeed, a consider afraid that it is literary works in various branch and the constituted, indeed, a consider afraid that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch and that it is literary works in various branch afraid that it is literary works in various branch afraid that it is literary works in various branch afraid that it is literary works in various branch afraid that it is literary works in various branch afraid that it is literary works in various branch and the literary works in various branch

were justly styled, "The public libraries of

antiquity, consisting of books of clay," de-

claring the wonders of God and the history

Persia, Greece and Rome especially, had public and private libraries, and so had other countries. From the third century A.D., after the persecution abated, the Christians began more fully to perform their duty in collecting libraries, and in concentrating, spreading and diffusing knowledge. One of the first literary productions of a Christian library was the first church history, composed by Eusebius of Caesarea. In the middle ages, when montal progress was almost at a stand-still, and most of the libraries had already been destroyed by the crowding of the barbarcost nations into the civilized portions of Europe, numerous convents and monastries faithfully and honorably discharged their daty as guardians of those literary roles, which, having escaped the barbarian's hands, were committed to their care for the benefi: of the generations who were to live after the birth of humanism, the invention of printing and the Reformation. These convents not only preserved the copies handed to them, but also employed their monks in copying, and thus multiplying; so that if to copies of a valuable manuscript perished in the course of centuries, the eleventh was permitted to live to the age of printing, to benefit whole generations. We express our warmest thanks for these nibe deeds! From the invention of printing Europe stored up public and towns; and the convents handed over most of their valuable manuscripts to the Vatican and other Italianthbranes; of these, again, a goodly number wandered to Paris and France in consequence of the conquests of Napoleon I. We have thus far seen how, in all ages, the better class of men felt themselves conscientionsly called to concentrate and diffuse knowledge. The northern continent of America, especially the United States—though comparatively a young country, and can therefore not boast of first class libraries like old Europe—does not lack in patriotic and noble efforts, and has spent large sums of money in order to obtain the best selections and collections possible, and add them to larger collections of books. The libraries of Washington number about 800,000 volumes. The oldest library on this continent, however is that of Havary Collece—established ous nations into the civilized portions of Washington number about 800,000 volumes. The clest library on this continent, how-ever is that of Harvard Collego—established 1688—with 125,000. The northern continent numbers over one hundred libraries, most of which range from ten to twenty housand volumes. A great many of these ibraries are denominational, that is they have been bought—either at once or gradually—by this or that denomination, and placed in their theological seminaries, or in universities with which theological semi-

naries are connected.

In consequence of the latest proceedings of parliament in reference to the Dominion Library there is reason to hope that the said library will in time the same of the said library will be the said l in time become one of the most magnifi-cent this side of the Atlantic.

FRENCH EVANGELIZATION.

BY REV. R. CAMPBELL, M.A., MONIRO AL.

It cannot be but that fresh juterest will be taken, throughout the Dominion, in the work in which the Assembly's Board of French Evangelization are engaged, owing to the light thrown upon the situation of public attairs, in this Province of Quebes, by the recent suggestive pamphlet of Sir A. T. Galt. The hopefulness of success in our present endeavours to leaven the French Canadian mind with gospel truth, rests in some measure upon those facts to which Sir Alexander has drawn attention. Jesuitical ambition is in danger of overtaxing the much endured habitants, as it has driven the people of other Roman Catholic countries at last to rid themselves of its intriguing presence. Although at present the papacy may seem more absolute in this province than it ever was before, it may be doubted whether it is really as powerful as it was in former generations. Ultramontanism can work upon the bigotry and superstition of the people, but Gallicanism appealed to their national and patriotic feelings, as well as to their religious sontiments. In former days, the French Canadians were nowice discontented with the religious institutions of their country, nor were they restless under the burdens which their religion imposed. As a rule, they were in perfect accord with their church. The priests, as Sir Alexander has pointed out, were a contented, unambitious, loval body of men. feeling their strength as a favoured church, quasi established; and as they were satisfied and happy, the people who acknowledge their teaching and authority, reflected the sentiments of their cures. The clergy having sprung mainly from the lower ranks of the people, understand the people sympathized with them and sincerely cared for thom. And newhere perhaps, was popery seveloped in circumstances more likely to make it strong in the confidence and affections of the people.

ne elsewhere. Now and then a priest might miscenduct himself, for the clergy in those days loved ease and good-living, but as a rule they were entitled to the esteem and confidence of their parishioners. But the Jesuits have changed all this; and as Protestantism has not seldom owed somewhat of its success over Roman Catholicism to the weakness of the Papal Church, to the follies and oppressions of the priesthood, and to the consequent restlessness of the people, under the excassive burdens they are called upon to bear, it seems not unlikely that the recent inroads of the hierarchy are paring the way for a great change in the sentiments the French Canadians towards their church. At all events, Lower Canada presents a hopeful field just now for ear-22, 1876.

formerly of the Mon-tot now of Troy, N.Y., Son and daughter have loism, and joined a Pres-tion in that city. Young pressed his intention of ninistry.

trea

very of the precious metals b, four thousand million allion have been produced. s had 6,000 miles of rail-0,000,000; in 1874, they b, coating \$4,222,000,000. roduct of United States 000 tons; in 1875 it was NEW YORK NOTES.

THE OUR OWN CORBS : LONDEN C]

To return once more to the Hippodrome and the success of the meetings there. To this end Mr. Sankey has contributed not a little. He has the same unbounded faith, and even more of the restfulness of nature which Mr. Moody has. He sees the hand of another in the work in which both are engaged. Both men are emotional, but we cannot say that they are impulsive. They do not work by fits and starts, but are characterized by perseverance in ne ordinary degree. They have, we believe, set their hearts upon the success of the work, and rejoice in it. And yet, perhaps, the elation which they feel is rather in an ther than in themselves. They glory in Christ; and that glory is, in their case, no make-believe. It breathes not out of the men as it had been in them, but it glows upon them, another's -not their own. You see no evidence of solf-importance or conscious efficiency. They know their work and do it. They are, we believe, gratified, and give God thanks for what he has done by them. But in a most singular way they seem more to think of themselves as workers, than of the work as their own; and the idea of credit or blame trouble them, if at all, more seldom than we imagine it would.

In few things, than in the selection of Mr. Sankey as his co-worker, has Mr. Moody displayed more penetration; and yet I am not sure that his selection depended so much upon his penetration as upon his instinct. He had waited for him, and when the object presented he was equiped, and ready for his work. We could scarce. ly imagine a more unbroken harmony to exist between two men than what we im agine to exist between Moody and Sankey. Each has his own department, and they feel themselves rather parts of a whole than independent of each other. Moody is no singer, although in reply to a remark of Sankey's in the nonference, that he was afraid that it

But Sankey can speak, and that a purpling and that while, perhaps, his passion lies rather towards singing than speaking, he can, and does use speech to point the lesson of their parishioners. hanged all this; and not seldom owed iccess over Roman kness of the Papal and oppressions of to the consequent copple, under the example and oppressions of the recent chy are paring the in the sentuments dians tewards their its, Lower Canada ljust now for eartiful effort. A more in They have never postilential sceptication of this province in They have never postilential sceptication. They have never postilential sceptication of the province in the reached, without awakened, or the rinst Protestantism, w. The problem of the to solve, is how them. The easiest win the people of spel, would be first to the truth. It is at many of them of the hymns which he sings, and to expound the winch have made of the hymns which he soult the winch have men of like spirit in our definition of the hymns which he soult the winch have many thousant the province of the hymns which he sings, and has been made Cleading not a few pound the winch have made of the hymns which he sings, and has been made Clead can, and does use speech to point the lesson of the hymns which he sings, and to exfigures which are employed, they strike home to the hearts ofort addition to Mr. Sankey singing, and white power is there in it,—
Oh, to be nothing, nothing,

Only to lie at His tal out A broken and employ result For the Master's use made meet

Emptied that He might fill me As forth to His service I go Broken, that so achiedered His life through me might flow

Cno.-Oh, to be nothing, nothing, Only to lie at His feet, A broken and emptied vessel For the Master's use made meet.

And you only think of the truth intended to be conveyed, and forget that while the broken vessel is ours, and lies low at the feet of Jesus, that it is not the old heart broken, but the new heart full not the old life crushed but the new life begun-that is made meat for the Master'. use. And yet the idea of a crushed and broken life fits so well into the character of the thousands that come to listen, while it not the less suits the abandon of a true believer, and possibly it would not be so thrilling if the figure had been more cor rect. The word broken seems to roll through the deepest recesses of the hu man soul, and lingers to lead it back to Jesus.

Beyond all doubt these solos and songs of Mr. Sankey, constitute one of the chief attractions of the Hippodrome. His clear,

out the whole yast building. And the pathos with which Mr. Sankoy strikes each note, not with professional accuracy only, but with a heart full of a divine purpose, and with such artistic skill raises the full foud swell, and soft tenderness of the music, produces very astonishing effects upon au assembly so vast and mixed up, where expectancy, surprise, and sympathy bland one with the other. There is no attempt and perhaps no desire to repeat the encore of ph.ces of amusement. The sympathy is too deep and heart felt. For it is not the ripple on the surface—which ripple alone makes the noise—but a deep soul-streng that sacks to be covered up rather stirring that seeks to be covered up rather than exposed. And all the more so that the effect is produced by means so simple and unexpected, unlike the efforts put forth by places devoted to amusement. But Mr. Sankey is not a singer alone, he is a leader in the best sense of the word. He commands not only the choir but the audience too. He fells them when to sing soft, and when loud, and when he should sing alone, and in what parts the choir or the audience or both should units. And often before and during the singing of the hymn, he points out the truth which is meant to be conveyed. He is a live man—as the phrase goes here—and he keeps all around him alive also. No doubt the whole staff of singers in the choir, and especially Mr. Thatchter, contribute very much to the whole effect, but Mr. Sankey is the centre. There he sits in the front of the cabinet organ with his cabinet. organ, with his calm, kind fac, and well filled up person, the very embodiment of content and earnestness combined. Then mark the latent but not less powerful force that fills every mind when they think and feel that it is in a good cause, and for a loved Master that all is done. Now when one surveys the whole combination of forces that are at work in and around the Hippodrome, the wonder ceases because of the work done there. And yet it is just here that our highest wonder comes in, that all those forces could be combined, and harmoniously work to accomplish the end harmoniously work to accomplish the end desired. Never, perhaps, was there such unanimity of feeling drawing together all parties of whatever name and denomination called Christian; and such movements as these may contribute more to the unity of the Church of Christ than such as are get But ere we close we must not forget to

distinct, powerful voice is heard through-

But ere we close we must not forget to mention the Inquiry Rooms, as a most that of the movement. There is a substantial of the movement of the movement. House, where their case will be carefully looked into, and help granted if deserving. And there too, surprising as it may be, not a few theological experts, among cer-tain lapsed classes, especially Presbyterians, who have, by their conduct departed from the faith, meet to antagonize earnesthearted workers, with their logical and somewhat metsphysical faith. Such we have met, and not naturally dishonest either, but feeling that something is wrong, they have gone there with the indefinite expectancy of finding something that might lead them back to their former position and standing. These inquiry rooms are a good place for the study of character; and I know of no place where the minister of the word can be more useiul, or where he may learn more of what may be useful to him in his work.

The result of such meetings as these is in the future. We expect some to fall away, but we expect, also, many a ripe sheaf to be gathered into the Master's garner from the efforts put forth in the Hippo-

While I write the funeral of A. T. Stewsave from death, nor can it long keep back all its hideousness; the \$10,000 worth of flowers, said to have been expended, can-not cover it; and we cannot help wishing that it might have been expended in a better cause. The sooner we begin to think of matters like this the better, and think of the living and their welfare more than of the dead and their glory.

Beyond the things already mentioned very little of importance is stirring. The Protestant part of the population are re-joicing that the Catholics have opened their batteries too soou; and more than many expected, have their candidates been The Common School question has contributed much to this end. a pity you do not take a firmer stand on question; and separate schools Canada would soon become a thing of the past. Why should not government make all equal? And if they are not satisfied with what is provided in common, then let them provide for themselves. Why support them out of the public fund?

AFTER leaving Halifax some weeks ago Father Chimquy spent some time in labour amongst French Roman Catholics in New England. He reports to the New York Witness that in the town of Putnam alone, about 100 had abjured Romanism.

What a blessing to the household is a merry, cheerful woman-one whose spirits are not affected by wet days and little dis-appointments, and whose milk of human kindness does not sour in the sunshine of human prosperity! Such a woman in the darkest hours brightens the house like a httle piece of sunshiny weather. The children go to school with a sense of something great to be achieved; her husband goes out into the world in a conqueror's spirit. No matter how he is annoyed abroad, at home he is sure to find rest.— N.Y. Christian Advocate.

The Tiverton Telegram

Editor British American Prosessionan

Dean Sin,-In common with many of the friends of the cause of Churt, I exceedingly regret that any maunderstanding should have arisen in reference to the telegram, of which your Tiverton correspondent has taken notice. I think it is right that the telegram it, elf-should be put before your readers.

It is not usual to enter into details, or to give an historical account of any public movement by this mole of communication. In the present one the telegram was sent merely to indicate the work " in progress." It was headed, "Kincardine Township-Revival" It was dated Tiverton, as the nearest telegraph station. The Presbyterian minister was actually assisted Mr. McKay, and the Presbyterian Church are both distinctly mentioned; and had the Rev. Mr. Anderson been in active co-operation his name would also have been as promi-

nently given.

Mr. McKay is the last man to ignore the work of any co-laborer; and as he cherishes for Mr. Anderson a very high respect, I am confident, that had he intended to give a history of the revival, Mr. Anderson's previous work would have been duly

Trusting that this controversy will now close, and that these brethren, both of them good and true, and honored by their common Lord in his great work, will re-joice together over the souls which the Master has given them as their "hire. ' I

am, Dear Sir, yours truly,

KENNETH M. FENWICK.

Kingston, Ont., 21st April, 1876.

Students' Missionary Society of the Presbyterian College, Montreal.

The members of the Society t under many thanks for the following contributions recoived by the Treasurer up to date :-

Fields occupied by the Society .- East Hawkesbury, per J. McKenzie, \$164.00; Desert, per J. Allan, B.A., \$183.31; L. Amable, Yo.k River, and Egan Farm, per D. L. McCrae, \$64; L. Amable, per W. D. Russell, \$14 80; Tuanet and the Ridge, per

D. L. McCrae, \$64; L. Amable, per W. D. Russell, \$14 80; Thanet and the Ridge, per G. D. McKay, \$53.25; Thanet and the Ridge, per J. McCregor, \$4 South Ridge, per J. McCregor, \$4 South Rev. Dec. R. Mol. blue, \$60.10, \$40.25; Male Barrier, \$4 South Rev. Dec. R. Mol. blue, \$60.10, \$40.25; Male Barrier, \$4 South Rev. Barrier, \$40.25; R. McLeed, \$4.34; Rev. Barrier, \$40.25; McKenzie, \$40.25; Montreal, per W. D. Russell, \$10; Osgoods, \$4 Sutherland, \$40.25; Covey Hill, per M. H. Scott, \$4; Madoe, per G. D. McKay, \$3; Mr. Sutherland, Belleville, per G. D. McKay, \$3; Mr. Sutherland, Belleville, per G. D. McKay, \$1; Rev. W. J. Dey, M.A., \$9encerville, \$10; Kenyon, per F. McLennan, \$16.20; Indian Lands, per F. McLennan, \$11.15; Roxboro, per Miss C. Davidson, \$2.65; Spencerville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 10; Dunnville, per Rev. W. J. Dey, M.A., \$8 25; Indian Lands, per Rev. W. J. Dey, M.A., \$2.10; Montreal, \$2.25; Stellarton, per Rev. E. D. Pelletier, \$18.50; Quebec, per R. Hughes, \$42; Ottawa, per W. Shearer and A. Andersou, \$55; 32; Stellarton, per Rev. E. D. Felicher, \$18.50; Quebec, per R. Hughes, \$42; Otta-wa, per W. Shearer and A. Auderson, \$55; Kemptville, per N. McPhee, \$5.30; West Winchester, per N. McPhee, \$5.40; Morris-burg, par N. McPhee, \$5.42; Morodfe, per C. E. Amaron, \$10.36; Pembroke, per Rev. D. McRae, \$6; Belleville, St. John's Presbyterian Church, per Dr. Rafus Holden, \$25; Cornwan, per J. R. McLeol, \$20; Oote St. Church Missionary Society, Montreal, \$60; Erskine Church Missionary Society, Mon-Missionary Society, Montreal, \$18.50. J. A. Anderson, Treasurer S. M. S.

Pres. College, Montreal, April 19, 1876.

Presbyterianism in Halifax,

The winter session of the Pres'yterian Theological Hali was brought to a close, last evening, by the usual services in Chalmer's church. The building was filled by a Burns presided and opened the meeting by praise and prayer. Rev. Prot. Currie read the report of the Hall for the term just closed, which showed an increase in the attendance of this session over las. The number of students graduating was three; the number in attendance during the term was fifteen. The reports of Rev. Professors McKnight and Pollock were also presented. The students then sang Psalm CXL. in the Hebrew language. Rev. L. G. McNeil, of Mailland, presented the claims of the hall to the support of the denomination, in a masterly and exhaustive manner. Dr. Waters, of St. John, delivered an earnest and able address on the subject of more young men for the ministry. Rev. D. McRae, from St. John (a native of Lictou, N. S.), advocated the building of a new hall and the founding of a better library. His addiess was very interestine, and presented some fine ideas for public consideration. As a purely commercial undertaking, a smaable building would not cost over \$20,000, and would ensure the expenditure of at least \$10,000 annually in this city. R.v. John Campbell addressed the students. He pointed out their dis-couragements and encouragements, and gave much practical advice. A short speech by Rev. Mr. Cameron of St. John closed the programme, when, after singing the doxology, Rev. Prof. Ross, Principal of Dalhousie College, pronounced the bene-diction. A collection was taken in aid of the library .- Thursday's Oitizen.