

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.
C. HACKETT 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.

All communications must be accompanied by the writer's name, otherwise they will not be inserted.

Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and a sufficient postage stamp is enclosed. Manuscripts, not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the PRESBYTERIAN, is now in Western Ontario pursuing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

British American Presbyterian.

FRIDAY, SEPTEMBER 28, 1877.

THE Rev. Dr. Cochrane has received £100 from the Irish Presbyterian Church for Home Missions, and £60 for Manitoba College.

Knox College, Toronto, and the Presbyterian College, Montreal, reopen next Wednesday, the 3rd October. As far as we know, the attendance at both institutions will be large.

We learn that a meeting of the Trustees of Queen's University has been called for 2nd Oct., to take steps to fill the vacancy created by the resignation of Principal Snodgrass. We have no doubt that suitable arrangements will then be made to carry on with efficiency the Theological work of the coming Session.

EX-PRESIDENT GRANT after having enjoyed a splendid reception in Scotland, has been enthusiastically met by an immense assemblage of working-men at Newcastle. General Grant treated them to one of his brief and laconic speeches, in which he expressed the belief that America and Great Britain will long remain on terms of friendship and peace.

THE Established Church of Scotland has an inspector of Psalmody, whose duty consists in visiting churches, inspecting choirs, and giving suitable instructions to congregations in music. This is ample evidence of the thorough appreciation which this venerable Church entertains of congregational singing. Such attention on the part of the General Assembly to such a vital matter cannot but be productive of valuable results.

THE twenty-second day of November has been fixed as a day of national thanksgiving, and it is expected it will be observed throughout the entire Dominion. The *Globe* suggests that by universal consent a day should be fixed for the annual observance of thanksgiving. There is never a year but what there is something to be thankful for, and an advantage would be gained to the public by having this addition to the number of public official holidays.

THE Dunkin Act has carried in the County of Bruce by a majority of twelve hundred and three. This is now the thirteenth county which has voted successfully on the famous by-law. The prospect is therefore a good one of having the Act fairly tried on its merits. The process is thus going on of thoroughly educating the people on the great question of temperance. Meanwhile we say all success to the Gospel Temperance movement, of which Mr. Rine is recognized as the successful and effective advocate.

STANLEY again comes to light. This illustrious African traveller has accomplished a journey that entitles him to the first rank as an explorer and discoverer. The identification of the river Lualaba with the Congo is an important discovery. Stanley, however, had his little army sadly decimated by war, pestilence, accident, and desertion. His own escape is nothing short of the miraculous. Stanley will now be able to speak for himself on the great charge which has been brought against him on the subject of sacrificing human life in order to secure success. It will be remembered that we expressed the opinion long ago that there was really no course open to him but either to force his way or to sacrifice himself. We wait with breathless interest for his re-appearance before the British society and the Royal Geographical Society for a full justification of his conduct. In the meantime, it is satisfactory to know that a new highway has been opened to Equatorial Africa, and the great lake region. We regret to observe the *der* of Dr. Black, of the Lake Nyanza mission. But the re-appearance of Stanley will do much to restore confidence in such undertakings and to gain new accessions to the ranks of African Missionaries. We hope to return to this subject on an early occasion.

RELIGIOUS NEWSPAPERS.

The religious paper as such may be called an American institution. It has not hitherto been found to flourish on British soil. Amongst all our exchanges only one newspaper of this description comes to us from England, and not one from Scotland or Ireland. The *London Weekly Review* we hail as a regular visitor, and its contents are such as always to command our attention and respect. The only attempt at a religious paper in Scotland that we know of is the *British Messenger*—a monthly that owes its existence to the enterprise of the philanthropist, Peter Drummond, lately called to his reward. But the *British Messenger* is more of the nature of a series of tracts, well adapted for comforting the sick or convincing the sinner. It is not an organ of the Church. It is not a religious newspaper as we understand the term.

In America, on the contrary, and in this term we include Canada, the weeklies alone that represent Churches are simply legion. Hundreds of them reach our office every week. They are of every size, and of every description. The Baptist, Methodist, Congregational and Episcopal Churches are admirably represented by their religious periodicals. The palm, however, is to be given to the Presbyterian Church. From the Southern Presbyterian Church we receive quite a number of ably conducted and tastefully written organs. There is hardly a city of any consequence belonging to the Northern Presbyterian Church in the States, but what can boast of one or more religious papers. New York sends us every week quite a number, amongst which we highly appreciate the *Evangelist*, a paper exhibiting the highest literary and editorial talent, and the *Observer, Independent, and Christian at Work*, which though strictly speaking not Presbyterian organs, are largely owned and almost entirely managed by able Presbyterian ministers. The *Interior* hails us weekly from Chicago. The far west has its *Occident*. Indeed, we cannot begin to name the Presbyterian papers of the United States.

In Canada we are glad to say that this kind of literature seems to grow and flourish abundantly. All the denominations have their religious weeklies. There are e.g. the *Christian Guardian*, the *Canadian Baptist*, the *Canadian Independent*, and *Dominion Churchman*, all of which are published in this city alone. From our own press comes the *Evangelical Churchman*, which is doing important and valiant work in the cause of Christianity in connection with the particular denomination which it represents. We always welcome to our table the *Presbyterian Witness*, of Halifax, a paper of marked ability in all its departments. It becomes us to speak in modest terms of the *BRITISH AMERICAN PRESBYTERIAN*—a weekly whose interests we have very much at heart, and which is rapidly increasing in circulation, and which is now thoroughly recognized as an organ of the Presbyterian Church in Canada. Its periodical visits are hailed by many thousands of devoted readers throughout the Dominion. From it alone our readers have an approximate notion of what we believe a Presbyterian journal ought to be. Far as we are confessedly from having reached our ideal, we are receiving every week testimony which we highly value of the kindly estimation in which the *PRESBYTERIAN* is held. It is no uncommon thing for us to give several columns of interesting news from the congregations and Sabbath schools over the land. The calls of ministers, and ordination services, the construction of new edifices, the deaths of the faithful ministers and devoted members of the Church who are being called successively to their account, the enterprise of Churches in wiping off debts, the interesting occupations of Sabbath school teachers—all find their place in these columns. Not unfrequently do we open our pages to discussions and learned criticisms, which are calculated to advance the cause of truth or to throw light upon disputed passages of Scripture. The grand movements of the Church in her vast Home Mission work, in her French Evangelization, in her Foreign Missions, are carefully recorded in these columns. Letters from missionaries at home and abroad, expositions of the International Series of Lessons, the effusions of poetical spirits amongst us, all find their appropriate place in the *PRESBYTERIAN*. This journal is always ready to welcome sermons from our own pulpit as well as the pulpit of other Churches, which exhibit those qualities of careful scholarship, of deep piety, and of fervid eloquence, which are so highly appreciated by the Canadian people. In our editorials we endeavor to comment upon passing events, upon every subject connected with the well-being of Churches, upon the progress of Christianity, upon the work of Church courts, upon everything pertaining to Sabbath schools, upon pastoral labor, upon elders and deacons, and in a word upon everything that we deem to be of practical interest and theoretical value to our large and growing constituency of readers. And nothing satisfies us more than that we are generally speaking on the right track, than to see many of these articles quoted in leading American and British journals. We do not

claim to be infallible in the discharge of Editorial duties, and our readers will always find us willing to be corrected when we are in error, or to be advised when we experience difficulty in treating the great subjects committed to our care. We only mention these things to show the lofty ideal that is ever before our mind, as journalists, and if we have succeeded in any degree in the discharge of our duties, our readers may rest assured that we will only regard this as a stimulus to higher effort, and to a still loftier ambition as the conductors of this journal.

As evidence that we are speaking advantageously, it gives us pleasure to refer to changes in the *PRESBYTERIAN* which will soon be carried into effect. In a short time this paper will appear under a new name, that of the *Canada Presbyterian*, a title by which we hope to be long and honorably known in this land. The *PRESBYTERIAN* will be changed in shape, from the ordinary newspaper, to the book-form. It will be a quarto paper of sixteen pages. With these changes, we hope to reach a higher degree of excellence in all our departments. It is needless to speak more of these at present, but we are satisfied when the change has been made—and that will be in a very short time—our readers will acknowledge that the departure is not only new, but a most promising and hopeful one for the future. With such improvements as we promise and with those which will be made from time to time, we doubt not that our circulation will be greatly increased, and that the *Canada Presbyterian* will still more than it has done in the past prove itself worthy the confidence and support of the Presbyterian Church.

MEETING OF THE HOME MISSION COMMITTEE.

The usual half-yearly meeting of the above Committee, as will be seen by Dr. Cochrane's communication in another column, will be held next Monday, Tuesday, and Wednesday, in Knox Church Deacons' Court Room. At this meeting all the grants for supplemented congregations and mission stations will be revised. A very large amount of other business will come before the meeting, and a large and punctual attendance of members is urgently requested.

Very great care must be exercised by the Committee in making grants for the coming year, in order to keep within the probable income of the fund. We trust that at the meeting next week it will be found that many congregations that have been for years on the supplemented list, are now able to sustain ordinances themselves.

Men are urgently wanted for Manitoba. As yet the applicants are comparatively few. There is no field more desirable for our younger ministers, and we earnestly trust that the Committee may be enabled to make wise selections, and strengthen the hands of our brethren already in the field.

DOMINION ALLIANCE.

The early date at which we went to press prevented us last week from noticing a Temperance Convention held on Tuesday and Wednesday, 18th and 19th inst., in Shaftesbury Hall, in this city. There was a large attendance of leading Temperance men from all parts of the Province, and the result of their deliberations cannot fail to have an important bearing on the future progress of the aggressive movement against the liquor traffic, now so general throughout the country. The Convention was called for the purpose of endeavoring to reduce the machinery, and consequently the expense of keeping up the Prohibitory League and the Dominion Alliance, as separate organizations. Like sensible men they agreed to unite the two into one, and thus secure at less expense a thoroughly national organization, which with its branches in each Province would centralize the public opinion of the Dominion, and when sufficiently strong, crystallize it into a Prohibitory Law—the only efficient remedy for the terrible evils of Intemperance. While this is the ultimate object of the Alliance, they have wisely concluded to aid every movement, and promote every measure that leads in that direction, whether in the way of further restriction by means of Provincial legislation, or local prohibition by means of an amended *Dunkin Act*.

The most important feature arising out of the Convention's proceedings, however, was the proposal by the Executive to raise a fund of ONE HUNDRED THOUSAND DOLLARS—payable in five annual instalments. This sum may appear large, but spread as it is over a period of five years, it is but a small sum for each temperance man in the Dominion. Viewed in this light, the scheme appears to be practicable. We understand that immediate steps are to be taken to get the required amount subscribed; and we sincerely trust the effort may be crowned with abundant success. We bespeak for the movement a hearty reception from our friends throughout the country. The Presbyterian Church is thoroughly orthodox on the Temperance question, as evidenced by the repeated deliverances of her Presbyteries, Synods, and General Assemblies on this matter; and we have little doubt of her people doing their part in this national movement against the liquor traffic.

FAREWELL MEETING.

The Woman's Foreign Missionary Society held a quiet social meeting in the basement of Gould Street Church on Tuesday evening, 25th inst., to take an affectionate farewell of Mrs. Douglas, who left en route for India next morning, to join her fellow-travellers, Miss Macgregor at Quebec, and Miss Forrester at Liverpool, where they will be joined by a missionary (Rev. Mr. Scott), who will accompany them to India. Rev. J. M. King presided. After singing the hymn, "He leadeth me, O, blessed thought!" the small company seated themselves at the tea-tables, after which the hymn, "Rescue the perishing," was sung, and Professor McLaren presented Mrs. Douglas with a handsome writing-case, and through her, Miss Macgregor (who was not present), with a fine copy of Bagster's Polygot Bible, and Miss Forrester (who is in England) with a large album, which will be replenished with many photographs of Toronto friends.

Mr. Smith, Mrs. Douglas' nephew, a student of Knox College, and who himself hopes to be a missionary in India soon, returned thanks for the three ladies.

Rev. Dr. Topp, Rev. Dr. Reid, Messrs. John L. Blaikie, J. T. Boyd, Mr. Harrison, an elder in the U. P. Church of the United States, and Principal Caven, all spoke, after which a fruit service was handed round, and the meeting closed by singing the hymn, "Whosoever Heareth," etc., and prayer by Rev. J. M. Cameron, committing our three lady missionaries, their families and friends, to the care of Jehovah. Rev. David Mitchell pronounced the benediction, and Mrs. Douglas, amid deep emotion of many, received her farewell grasp of the hand from all present. The Gould Street Church basement is adorned with many motto Bible verses, and Mr. J. T. Boyd, taking the idea from a room in which Mrs. Douglas has so often worshipped with her husband, gave out Genesis xxviii. 15, as a motto verse for the occasion—and as Mrs. Douglas responded in a whisper to him—"So precious because there is a promise in it." May it be fulfilled abundantly in her case, and all who need a like promise. Mrs. Douglas takes her youngest children with her to India. The eldest boy will go to school at Peterboro, and the two girls will remain at Miss Haight's boarding-school, Jarvis Street, Toronto.

PHARISAI SCOPTICISM.

The following is an extract from a sermon preached last month by Dean Stanley in the Parish Church of Rossneath while on a visit to Scotland, as reported in the *Glasgow Herald*. The text was Luke xviii. 10: the parable of the Pharisee and the Publican. The Dean, as was natural for one of his "broad" sympathies, compared at some length the rigidly orthodox and morally correct to the Pharisee, while he was disposed to give to those less strict in doctrine and morals the benefit of the Publican. Of course, this was under the assumption that the former were proud and uncharitable, and the latter penitent and humble. He then goes on to make the following application of the parable, which is an equally just and less hackneyed one. He is evidently not prevented by the "breadth" of his views from recognizing the cant and intolerance that prevails so largely among those who in the name of advanced thought and liberality of sentiment pride themselves in their dissent from well established doctrine, and Diogenes-like, trample on the pride of orthodoxy with their own greater pride. He says:

"I have spoken down to this point as if the Pharisee were entirely confined to one class of character and the publican to another class; but we should be too much limiting the force of our Saviour's words, and we should be taking too contracted a view of human life, if we did not go yet a step farther, and remember that there is a reverse to the picture—that Christian philosophy is not one-sided; it strikes as hard on the left as it does on the right. Two men went up to the temple to pray; the one was a publican and the other was a Pharisee, but the one is a Pharisaic publican, the other is a humble Pharisee. The one, as I have already figured to you, may have wandered away from established custom and belief, but he is as proud of his misbelief or unbelief as ever the most correct of men could be of his correct belief. He looks down with supreme contempt on those who wander in the old ways, who worship as their fathers worshipped, who believe as their fathers believed. He flaunts his extravagances to and fro in season and out of season, with no regard to the feelings of those who stand by him. He thanks—I will not say he thanks God, he is too proud and vain for that—but he thanks himself, he thanks his destinies, he thanks his stars, that he is not as other men are—bigoted, narrow, cowardly, superstitious, or even as this publican. He delights that gifted intellects will no more enter the arduous task of Christian piety. He thinks that religious questions will have no more interest for thinking minds. The other stands afar off. He does not lift up so much as his eyes to the high speculations in which others dwell. He dare not leave the simple forms which he has known from childhood. He dare not give up any of the outward helps which he has received to assist him on his way towards heaven. He does not venture to open difficulties which he knows he shall not be able to close. He is content to go in ignorance of the new lights, the new researches of the age, trust

ing in God and doing his duty in that state of life to which God has called him, and yet I say unto you that this man may go down to his home more free, more enlightened than the other. No bigotry is more exclusive than the bigotry of superficial unbelief; no intolerance is more stiff than that of men who profess to make indifference their only creed; no uncharitableness is equal to theirs who can make no allowance for the weakness, the inconsistencies, the follies of the narrow-minded or half-educated man who in other respects may be greatly their superior. And on the other hand, we may look far and wide before we find any one more ready to enter into the feelings of their opponents, more just, more loving, or more generous in the hour of need and persecution than the blameless, gentle character that has stood aloof from controversy, and known enough of his own failings to make allowance for the failings of others."

CHURCH EXTENSION VS. CHURCH EXTINCTION.—V.

The Lord's command to Moses regarding Israel when they stood on the shore of the Red Sea, was "Go forward." Christ's marching orders to his servants to the end of the world are, "Preach the Gospel to every creature." Either of these should be our motto as a Church. We should know no retreat. As it is we let all our stragglers perish; nay, we grant no relief to whole detachments, if they are unable to fight their own way through all obstacles. The policy pursued allows of any amount of shrinkage. Let me give a few samples of this drying up process:

1. Double charges as already indicated in my first article ought to be divided. If no action is taken, either the minister becomes a victim to his sense of duty, or the congregations dwindle towards extinction. I could give several cases of each.

2. When the late union took place it was deemed advisable to merge into one, two contiguous weak congregations. This was generally effected by both ministers resigning their charges, and the people agreeing on a new man. The Goderich case is a magnificent exception. It did credit to the heads and hearts of both ministers and people when they agreed on the formation of a collegiate charge. From this as a centre they seem to be fostering Stations around. But I know one union congregation that is no larger than either of the two congregations formerly was. There may be several in this predicament. Christ sent out his disciples in pairs, and if collegiate charges had been made the nursing mothers of outlying Stations, would not the cause have been thereby greatly advanced?

3. If a minister is not very popular among his flock, and he sees that there is no chance of his salary being increased, and he needs an increase, he either looks out for another field of labor, or he considers the Mission Field around him, for a convenient station that will yield him \$100 or more a year. Should the Presbytery allow this to be done, on a mistaken principle of economy, then the Mission Field shrivels up into a mere appendage to the charge, and in a few years he drops the whole when it is ready to perish. I can lay my finger on several such cases.

4. Supposing a congregation in a town is pretty well-to-do, and the minister and people are mutually satisfied, they are apt to overlook the aggressive claims of the Kingdom of Christ. The waifs in the lowest strata of society are passed by, the few scattered sheep in the villages or country around are choked off, because no one cares for their souls. The best mode of doing this work would be for such a church to secure an assistant to their minister and let him organize a Mission wherever there is any material, and nurse the same till it is capable of providing for itself. We have not a few so circumstanced, and had they the true missionary spirit they would break out on the right hand and on the left. Service of this kind is twice blessed. For want of the formation and fostering of offshoots many a congregation has been and is being lost unto us. The figure of the Banyan tree multiplying itself is the true idea of a spreading Church.

5. Mission Fields. It is very undesirable that any Station should be longer than two weeks without service. Many go four weeks and some months without. Our cause cannot possibly live so circumstanced among other competing interests. The most needy should be best helped, and wherever there is a field let the people know that they will not suffer spiritually for lack of material assistance.

6. In new fields we should never wait till we are asked, or act on the political economy principle, the "demand regulates the supply." We should ask, are they unoccupied? or is there work for us to do in them? then let us enter and take possession in the name of the Lord, and teach the outlying community the more excellent way to everlasting life.

Every congregation should have its own Home Mission Association vigorously worked, and every other association should be considered as simply of secondary interest. The funds needed for the efficient working of the Home Mission scheme are vastly in excess of anything yet reached. Lord convince us that the investments deposited with Thee bring the highest per cent., that Thy treasury may be full. MADOC.