

British American Presbyterian.

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British American Presbyterian.

FRIDAY, DEC. 18, 1874.

OUR S. S. PAPER.

In reply to the numerous inquiries of friends in different parts of the country, we beg to say that the first number of the "SABBATH SCHOOL PRESBYTERIAN" will be ready to mail next Monday, and parties who have asked for specimen copies may expect them immediately thereafter.

WEEK OF PRAYER.

The various branches of the Evangelical Alliance have united in issuing a call for a Week of Prayer, to commence January 8rd, 1875. The following topics are suggested as suitable for exhortation and intercession on the successive days of the meeting:—

SABBATH, January 3—Sermons: Christ, the one Prophet, Priest and King.

MONDAY, January 4—Thanksgiving and Confession: Review of the past. Prayer for grace to express gratitude, not only with the lip, but in the life.

TUESDAY, January 5—National Objects for Prayer: For kings and all in authority; for soldiers and sailors; for the rich and the poor; for prisoners and captives; for the afflicted and bereaved; for the persecuted and the oppressed.

WEDNESDAY, January 6—Home Objects for Prayer: Our children at home, in business and abroad; for tutors and guardians; for universities and colleges; for the Christian ministry; and Sabbath-schools.

THURSDAY, January 7—Foreign Objects for Prayer: The extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of harmony, sympathy and service among Christians of all lands; the subordination of international intercourse, and the increase of commerce and of science to the spread of Christ's kingdom.

FRIDAY, January 8—Missionary Objects for Prayer: For the conversion of the house of Israel; for the spread of the Gospel in heathen lands, and for the deliverance of nations from the yoke of superstition.

SATURDAY, January 9—Prayer for Religious Revival: On the Churches throughout the world, for their increase in zeal, spirituality, and devotedness; and for the clearer witness for the truth among them.

SABBATH, January 10—Sermons: The essential unity of Christ's Church, and the obligation binding on all its members, to manifest it "in the bonds of peace."

ROMAN CATHOLICISM AND POLITICS.

Archbishop Manning tells us "that from matters which had come to his knowledge, he would see that we were on the very eve of one of the very mightiest controversies the religious world had ever seen. Certainly nothing like the controversy on which they were about to enter had occurred during the last 800 years, and they must be prepared. They must have no half-hearted measures, no half-fearful, half-hearted assertions of the Sovereign Pontiff's claims; they must not fear to declare to England, and to the world through the Free Press of England, the Sovereign Pontiff's claim to infallibility, his right to temporal power, and the duty of the nations of the earth to return to their allegiance to him."

Other men who see beneath the surface do not deny that they expect a crisis, which may be more than a controversy, and in which the Papal claim may be manifested in Mr. Gladstone's language, as "a fixed purpose among the secret inspirers of Roman policy, to pursue, by the road of force upon the arrival of any favorable opportunity, the favorite project of erecting the terrestrial throne of Popedom, even if it can only be re-erected in the ashes of the city, and amid the whitening bones of the people."

What then is the occasion of this controversy? What the cause which leads to this crisis? Mr. Gladstone's pamphlet may have been the spark, which falling in England, has produced the blaze, but the material was there before. In Germany the controversy, and something stronger, has been going on for two years. Austria may at any time be involved in the strife, and it requires but little in our own country and the adjoining states, to produce a religious

epiphany of a most decided and bitter character.

The true cause of the present ominous state of affairs throughout Christendom is the offensive attitude of the Church of Rome. Even Dr. Newman asks, "why should an aggressive and insolent faction be allowed to make the heart of the just sad, whom the Lord hath not made sorrowful?" From the time when the Pontiff was shorn of his temporal power, the Curia Romana has directed all its energies to restoring him to the exalted position which he once occupied, when the western nations bowed in subjection to him. Gradually, but surely, the work has been done in a manner characteristic of the Order of Loyola which now controls the Papal Court. A bold claim is put forth which will rally the wavering; a claim of infallibility which leaves no room for discussion; of unquestioning obedience which brooks no hesitation, and which is backed up with the anathema of God's Vicar and excommunication of the faithless.

Were this claim powerless it would not be made, but it has power, and Germany and Switzerland feel that in self-defence they must act. When the ex-premier of England calls attention to the possible political complications which the claim may produce, he is assailed on every hand, and the replies and criticisms thus evoked only prove that the danger he points out is a real danger, for in case of a question as between allegiance to Pius IX and to Victoria arising, the Catholic community would be divided. The truly Jesuitical and evasive answer of the Archbishop proves all that any Protestant cares to assert. He says "the civil allegiance of no man is unlimited; and therefore the civil allegiance of all men who believe in God, or are governed by conscience, is in that sense divided." What is the meaning of this? that men are to be subject to the powers that be? by no means! but that if a man's idea of God, or the dictates of his conscience, teach him that he ought not to obey the civil government, he is not bound to do so. Now, add to this, that the Roman Catholic is required to acknowledge the Pope's decree as the voice of God, and to obey unconditionally; and that liberty of conscience is a doctrine condemned, a privilege he may not exercise, and it follows conclusively that when the Pope declares such a law null, and orders the faithful not to regard it, the authority of Victoria falls to the ground. Roman Catholics may be found in time to come, as many of them have been in the past, better than their creed, but the claim of unconditional obedience on the part of the Pope, with the right to say how far the sphere of obedience extends, and of supremacy within the sphere thus fixed by himself, leaves them without alternative, holding "their civil loyalty and duty at the mercy of another."

We have no wish to deprive Roman Catholics of equal rights. As citizens we do not wish to know their religious views, but it is unfortunate that the system under which they are bound hand and foot, will not rest without forcing beneath its dominating control every nation and government of the world. Popery cannot from its very nature cease to be aggressive in its relation to the rights of men and the political concerns of nations.

We cannot escape the controversy in our Dominion. It is on us. Some perhaps may think that by favoring the Roman Catholic community, giving them separate schools, electing some members of Parliament because they are Roman Catholics, i. e., granting the political franchise to a sect as such, we shall overcome their hostility and make them fellow-citizens in the best sense of the word. But this is a mistake. Do them justice, full justice, but no more. The liberal party here will find themselves where Mr. Gladstone found himself after every effort to do them justice, and a little more—left in the lurch and sacrificed politically because they will not grant something more. Nor will the system of Popery ever let politics alone until the Government has signed a concordat, that no law shall be binding unless it has the sanction of the Vicar of God who sits in Rome. We say with Archbishop Manning, no half measures will do; we must be a Protestant nation or we shall be a Roman Catholic one. While Protestantism is in the ascendant, the two hostile systems may co-exist side by side, but they can never coalesce, and wherever Popery has the power it will carry into practical effect the full claim of supremacy by force where necessary, and the subjugation of every individual citizen as well as of the nation, by the unconditional surrender of the rights of private judgment, conscience and intelligence, to the Pontiff of the Seven Hills.

We have reason to know that Dr. Fraser's letters are perused with much interest by our readers. Another column will be found a most interesting one, written the day before the Dr. left San Francisco. He sailed on the 1st inst. Many prayers will go up for the safe arrival of himself and family at the far distant Island which is to be the scene of his missionary labors.

MR. VARLEY'S METHOD— ANOTHER EXAMPLE.

IV.

We would combine in one view the statement of Mr. Varley on 1 Pet. ii. 24, on three occasions, first, in giving an account of the conversion of his daughter, a girl of thirteen, at the close of one of the earliest meetings, then in personal dealing with over 100 young people after their first mass meeting in Shaftesbury Hall, and again in an example of the way to deal with inquirers. We select this passage because Mr. Varley believes it to be one of the passages most blessed to the conversion of hundreds. On the third occasion he said we must believe what God says, and because he says it. We must seek light as to God's will, and the way of salvation from God's Word, for faith cometh by hearing, and hearing by the Word of God. Some seek light from within instead of from without some encompass themselves with the sparks of their own kindling, (Is. 60, 11.) If he carried sparks about in the sunlight they would say there is light enough in the sun. He should not tell the inquirer to seek peace, but to seek Christ; peace belongs to the Christian. Paul saw a light above the brightness of the sun when he was converted. We have no natural light superior to that of the sun; and Paul was convinced that it was not a natural light, but the glory of the Lord that appeared to him. It was Christ, the Light of the World, that he saw. If he was shut up in a dark room only give him a crow-bar, and he would soon let light in, for there was plenty of light without. So there is plenty of light in Christ, the Sun of Righteousness, if we will only let his light shine into our darkened understandings. The object of all preaching and personal dealing with souls, is to bring this about. In dealing personally with individuals, we come closer to them and are more likely to be successful. If he could deal personally with souls all the time, he would not care to preach again; if he had the love of Christ for 600 souls on the platform, and not enough to seek the conversion of one little child when off it, this would be hollow pretence. We must follow up public preaching by dealing personally with sinners, seeking to awaken the careless to a right sense of their danger, to follow up the impressions made on the minds of those awakened, to remove hindrances in their way, and to take them by the hand and lead them to Christ. An illustration which he often employed was this: what would be thought of a physician who should lecture in any community on disease and medicine, but never seek to apply his knowledge to the actual care of the persons diseased? Either that he had no faith in his own prescription, or that he was very heartless. So if we merely preach Christ in the pulpit, but never speak personally to sinners, seeking to lead them to Christ, we fail to discharge properly our duty, and need not wonder that our labours are not greatly blessed. We must deal personally with individuals after public preaching, and in various ways.

Mr. Varley's daughter told him that she felt anxious to be a Christian, and to have her sins forgiven. He took her into his study, and lifted up his heart in earnest prayer for the guidance and aid of the Holy Spirit in dealing with her as he does in all cases, when seeking to lead persons to Christ. Then he asked her to read 1 Pet. ii. 24, "Who His own self bare our sins in his own body on the tree," &c. He asked her who is spoken of here? She replied, Christ. If he should tell her that he himself saved a man from drowning, would she think that any one had helped him? No, certainly. Then, our salvation is only, wholly Christ's work, yet many put their faith in the room of Christ's work. A lady once said to him, "Oh, that she had strong faith!" He said he was glad she had not for she must not trust in her faith, but only in Christ. If a man was suffering from poverty and he received the gift of \$500 from some kind friend, and instead of thinking of the gift, he should look at his hand that received the gift and say, Oh, what a splendid hand! what would be thought of him.

Others say I don't feel enough; that is putting their feeling or brokenness of heart in the room of Christ. Here we are told Christ "bears our sins." He then asked his daughter, did she believe that meant her sins? After some hesitation she replied, I suppose it must be so, for the Bible says so. Where did he hear that? "In His own body on the tree." Then he pressed his hand on her shoulder saying, thus our sins pressed as a heavy load on Christ. Do you believe that means the transfer-ence of your sins to Christ? Yes, because God says so. Suppose a man is in a felon's cell, and he says, "I do feel that my life is going to be spared, and that merely upon feeling without any authority;" but suppose he could have a reprieve, would it not be much better than his feelings? Yet, a parchment is a cold thing compared with the feelings; but notwithstanding, all would prefer a reprieve. If your sins have been

laid on Christ, and He has borne them, where are they now? On the Lord Jesus Christ. So then the work of salvation from beginning to end is of the Lord? Yes, evidently. What purpose had Christ in view in bearing our sins? "That we being dead to sin should live unto righteousness." Have we then died to sin with Christ? Yes. Has Christ died for your sins? Yes. Have you also to die for your sins? No. You know God says you can never die if you believe in Jesus, John xi. 24, 25, "Whosoever liveth and believeth in Me shall never die."

"BY WHOM STRIPES YE WERE HEALED." Mr. Varley said he had seen these words give light, liberty and life to the dead. Mark the terms, "By whose stripes ye were, not, ye will be "healed." It is already done; a perfect cure is accomplished. "Do you believe my dear child, that you are healed?" She hesitated for some time and then said, "I suppose it must be so, for God says so."

You do not believe it because you feel it? No; but because God says so. We do not believe because we feel, but because it is God's word; that is far more reliable, more worthy of confidence than our feelings; they are liable to deceive us, but God cannot do so. Is then the ground of our faith that God says it? Yes, it must be so. How then are you healed? "By whose stripes ye were healed," by Christ's atonement in our room. Then if we are healed the Holy Spirit will dwell in us; He never dwells in any till they are born again. "In whom after that ye believed, ye were sealed with that Holy Spirit of promise." The work of the Spirit in regeneration is complete at once; but in sanctification it is an unfinished work; it goes on through life if not forever. There is a great distinction between Christ as our Saviour and Christ as our life. The beginning of this life in Christ is in regeneration; for unless we are born again we can have no fellowship with Christ. Turn now to John iii. 36, and read "he that believeth on the Son hath everlasting life," &c. Have you believed on Christ? Yes. Then have you not everlasting life? Yes, it must be so because God says it. What is it? It is the possession of Christ as your Saviour and portion, not merely to live forever.

In John v. 11, 12, eternal life is spoken of as the possession of Christ "this is the record that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life," v. 13, "These things have I written unto you that believe on the name of the Son of God, THAT YE MAY KNOW THAT YE HAVE ETERNAL LIFE." They now prayed earnestly together, his daughter from that time became a follower of Jesus, a humble gentle Christian, very loving towards her parents and kind to all, and showing by her whole spirit and conduct that she had passed from death to life. Mr. Varley said never teach your children to be good as many do, i. e., self-righteous; but teach them to believe in Christ. His son once told him a lie, he did not chastize him, but with tears asked him why he told that lie. His heart yearned over his son, for he knew that his tendency to sin came from himself, and he prayed that God would teach him how to deal with him. His son scarcely knew that he had been guilty of sin, and was deeply moved when shown the evil of his conduct. He pleaded that he might get a new heart, and he was converted, and is now a Christian. He has got a situation on a vessel, and is gone on a voyage to India. He has no fear for his children now that they have given their hearts to Jesus. He will take care of them and teach them and lead them in the right way as they always look to Him for divine light and guidance. Don't let your children be ten years old till you lead them to Jesus they can believe on Christ and receive Him as their Lord when very young. If Christ be not in them the devil will be in them. A lady in England, once said to a Bishop, she would not speak about these things to her children till they were fifteen or sixteen, "then, replied he, if you don't seek to get Christ in their hearts, the devil will dwell there without your permission."

Some think that Mr. Varley represents faith as merely INTELLECTUAL, and does not set forth the need of the Spirit's work, and also of the fruits of faith, holy affections and conduct. We believe however, that Mr. Varley holds orthodox views on the necessity of regeneration as the work of the Holy Spirit, and the need of His divine aid in order to our exercising faith in Christ. And he most distinctly states the necessity of a holy life, and the exercise of all Christian graces, as the result and evidence of an interest in Christ; or of the possession of a faith which works by love, purifies the heart, and overcomes the world. The truth seems to be that he takes up one point at a time and states it strongly, without guarding it, as most ministers are wont to do. Thus at one time he teaches the duty of taking God at His word without waiting for feeling. And not true sorrow for sin the result of faith in Christ? (Zech. xii. 10;) but if we once truly trust in Christ we will have feeling. At Mitchell's, during the great work there last spring, one of our ministers told a young woman, who said she had no deep sense of the evil of sin, to believe in

Christ and she would get feeling; she did so, and owned afterwards that now she felt deeply. The great and good Adolphus Monod says that this is the method of our Lord; that He strongly states a truth without guarding it lest it should be misunderstood, and then declares its accomplishment at another time. At all events it is now important to set forth emphatically the duty of all the unconverted at once to believe in Christ. This indeed seems to be the essential truth, if we would win the world for Christ, and roll back the incoming tide of infidelity—Popery and other errors—and lay the nations as trophies at Immanuel's feet. Dr. Blaikie of Edinburgh, in his article on the present Revival in Scotland, observes that the cases recorded in the New Testament show that they believed at once without any long process of law-work.

Presbytery of Simcoe.

A regular meeting of this Presbytery was held at Barrie on Dec. 1st. Twelve ministers and three elders were present. Numerous items of business were disposed of, though not many of general interest. A call from the congregation of Dunrobin and Nottawa was brought out in favour of Mr. R. S. Burnett, Probationer, and was sustained. Mr. Burnett being present, the call was put into his hands and accepted by him; arrangements were consequently made for his ordination and induction. Services to be held at Nottawa village, Wednesday, Sept. 16, at 3 p.m. Mr. Rodgers to preside, Mr. A. McConnell to preach, Mr. W. Fraser to address the ministers, Mr. Cameron the people in Gaelic, and Mr. Knowles in English. Leave being granted by the General Assembly, Mr. Robt. J. Beatty was received as a probationer of the Canada Presbyterian Church. Mr. Rodgers, Convener of the Home Mission Committee, presented a report exhibiting the work done by the missionaries during the summer, and the present state of mission stations. The report which was full and carefully prepared, elicited the hearty thanks of the Presbytery for the diligence of the committee, especially the convener. It was resolved to advertise for the service of a missionary for the group of stations connected with Penetanguishene, at a salary of six hundred dollars. Guthrie church and Shanty Bay were recognized as vacant congregations to be supplied with services of probationers, with a view to the settlement of a minister. Mr. S. Acheson, student, was appointed to labour at Jay and Medonte Mission Stations during the holidays.

ROBT. MOODIE, Pres. Clerk.

Ministers and Churches.

THE Rev. Dr. Nisbet, of the New North Established Church, Edinburgh, died recently, aged 60 years. Dr. Nisbet's removal leaves only four ministers now in office in the Established Church in Edinburgh, who were ordained previous to the Disruption.

We are pleased to learn that the Rev. J. K. Smith, of Halifax, will be shortly re-inducted into his old pastorate in Galt. As an evidence of the respect and esteem entertained for that gentleman in the Maritime province, we copy the following from the Halifax Presbyterian Witness:—Rev. J. K. Smith has intimated to the Session of Fort Massey Church, that a call is coming from his old congregation, at Galt, Ontario, and that considering the peculiar condition of that congregation, he will in all probability accept this call. The matter will go before the Presbytery of Halifax, and should the Presbytery give its consent, Mr. Smith will proceed to Galt probably within four or five weeks. We very deeply regret Mr. Smith's decision. He has been here for two years, and his ministry has been most active and useful, and his influence for good has been widely felt beyond the limits of his own congregation. He will leave Halifax, if leave he must, with the good wishes and high esteem of the whole community. Though we regret his intended departure we cannot but acknowledge the force of his motives. The Galt congregation is the largest in Canada. It has been quite unable to agree upon a Pastor during the past two years; and there appeared to be no immediate prospect of success in securing a pastor. The whole congregation were not only unanimous but eager and enthusiastic in recalling Mr. Smith. He was bound to them by the strongest ties,—hundreds and hundreds of them being his spiritual children. We do not wonder then that he feels constrained to respond to their call,—however much we regret it. Besides, a change from Nova Scotia to Ontario does not seem so formidable a matter now that we are all one country, and are about to be one church.

PANCAKE.—To one quart sour milk add one teaspoonful saleratus, one-half ditto salt, one cupful corn meal, and enough short to make a not very thick batter. Bake on griddle.

TO REMOVE PAINT STAINS FROM GLASS.—It frequently happens that painters splash the plate or other glass windows when they are painting the sills. When this is the case, melt some soda in very hot water, and wash them with it, using a soft flannel. It will entirely remove the paint.