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FRIDAY, AUGUST 20, 1875.

ALLIANCE OF PRESBYTERIAN CHURCHES.

We have been long familiar with the words "Evangelical Alliance," and men are also cognizant of the great good which that Alliance has been the means of accomplishing.

The "Evangelical Alliance" is the union of the various regiments of the King into a mighty brigade; the Presbyterian Alliance is the union of its various companies into one regiment.

The broad basis of the Presbyterian Alliance is Augustinianism in doctrine and Presbyterianism in government. We say Augustinianism in preference to Calvinism, not because there is any difference between the two systems, but because Augustine preceded Calvin, though he did not excel him in the exposition and vindication of this theology.

"This is the great scheme of doctrine," Dr. Hodge says: "known in history as the Pauline, Augustinian, or Calvinistic, taught as we believe in the Scriptures developed by Augustine, formally sanctioned by the Latin Church, adhered to by the witnesses of the truth in the Middle Ages, repudiated by the Church of Rome in the Council of Trent, revised in that Church by the Jansenists, and adopted by all the Reformers, incorporated in the creeds of the Protestant Churches of Switzerland, of the Palatinate, of France, Holland, England and Scotland, and unfolded in the standards framed by the Westminster Assembly, the common representative of Presbyterians in Europe and America. It is a historical fact that this scheme of doctrine has been the moving power in the Church; that largely to it are to be referred the intellectual vigor and spiritual life of the heroes and confessors who have been raised up in the course of ages; and that it has been the fruitful source of good works, of civil and religious liberty and of human progress."

On this doctrinal basis, the essence of which is, in the words of one of the delegates to the Alliance, "Not that man is the centre of things with the universal system revolving around him; but that the Lord Jesus Christ is as the grand central orb about which man and all other created beings, and things circle;" on this basis doctrinally as developed in the Consensus of the Reformed Confessions the Alliance is founded.

But there is another plank in the platform, to borrow the language of our politicians. There are other Churches, such as the open Communion Baptists of Mr. Spurgeon's type, the Low Church Episcopalians and the Orthodox Congregationalists, who hold the Augustinian doctrine, but who are not included in the Alliance because they are not Presbyterian in Church government. Presbyterianism is that form of rule which affirms these three propositions in regard to the government of the Church of Christ. 1. That the people have a right to a substantive part in the government of the Church. 2. That Presbyters who minister in word and doctrine, are the highest permanent officers of the Church, and all belong to the same order. 3. That the outward and

visible Church is, or should be one, in the sense that a smaller part is subject to a larger, and a larger to the whole. It is not holding one of these principles that makes a man a Presbyterian, but his holding them all.

As to this form of Church government, towards which all our Protestant Churches are gravitating, these words are notable, spoken at the London gathering by Dr. Stuart Robinson, at one time a sojourner in our own city and still remembered for the freshness and originality of his sermons here.

He found Presbyterianism everywhere in the Bible. From the time of Abraham they found that it was the elders who ruled. Moses never organized the church—great governor and lawgiver as he was—for he had to go to a Presbytery, just as Presbyterians had now, for authority. There was all throughout the Scriptures the marked distinction between the elders civil and the elders ecclesiastical. Jeremiah was put into the hole by the Presbytery, and it was so also in the time of Ezekiel, and so down to the days when a Presbyter was elected by the votes of the church, and where John was allowed to look through the door of heaven and see the twenty-four elders, twelve for the old and twelve for the new church, casting down their crowns at the feet of the Lamb. (Applause.)

The meeting in London was a meeting of the representatives—about 100 in number—of upwards of twenty distinct Presbyterian Assemblies, to deliberate as to the basis and constitution of the Alliance, and to appoint the time and place of the first meeting. We cannot do better than quote the words of Dr. Thompson, Edinburgh, as he describes the character of the gathering:

He did not know that in the history of the Church there was recorded such an event as that which had taken place in it in London there that day. Upwards of twenty Presbyterian Churches, representing thousands of congregations, the representatives coming from all parts of the world, excepting only New Zealand and Australia—and the omission from that quarter could scarcely be deemed an omission, because there had really not been sufficient time to allow of a response in person from the antipodes. They had estimable and tried men here as representatives of their Presbyterian faith and principles from the United States and Canada, from all parts of the United Kingdom, from all the principal Churches on the Continent—from Italy, from Spain (the youngest of their brotherhood,) from Belgium, and from that land which has been consecrated by the centuries of martyrdom in the glorious cause of truth and liberty—from the land of the old Waldensian Church. (Applause.) In all likelihood the founders of that Church had shaken hands with one or two of the apostles. (Hear, hear.) To think that such a gathering of such men should be here today was a splendid indication of the progress which under God Presbyterianism had made through the world.

It is very clear to an observing mind that the armies of Christ and the armies of his proud and mighty adversary are closing for a desperate, and, in all likelihood, a decisive conflict. There are on both sides powers higher than men, inspiring, guiding, controlling the two hosts. The Prince of Darkness and the Prince of Peace are on the field, both unseen, but not unfelt. Like two mighty and skilful generals they seem to watch, ward, and checkmate, all the time moving onwards and drawing closer to the final onset. The spirit with which Christians should regard these things is well expressed by Dr. Duff, who thus concluded his address:

"To the eyes of sense all things may look dark and the shadows of evening may be creeping over Christendom. The sun may be setting in a red and angry glow; yet though all round the horizon the clouds may look dark and lurid, and though in their bosom may be the tempest that will burst over and engulf the nations, yet very thankful we are that our star shines through the gloom. All this and much more there may be, and will be. But what of all that? As believers in Jehovah's holy oracles, we ought not to be dismayed by the struggles and perplexities around us. Notwithstanding all the Tyndalls and all the infidels on the face of the earth, we have no doubt, and can have none. Our cry is, 'Come, come, Almighty Saviour! Come in the infinite compassion of Thy boundless benevolence! Come, Almighty Spirit of Grace, and let our hopes be brighter than ever, and such as they have never been. Let there be an end to the night so dark and starless that has been brooding over the nations, and when the gloom is thickest, and the rage of Satan the fiercest, may our hope be brightest and strongest! Then, in the dawn of millennial glory, will be seen the glorious consummation of the hopes of the prophets, and apostles, and martyrs, and confessors, who through the ages to come will speak his praise."

UPPER CANADA BIBLE SOCIETY.

A somewhat important change in the mode of conducting the business of the Upper Canada Bible Society was made on Monday, the 16th inst., by the election of the Rev. Wm. Ross as permanent travelling agent. For some five or six years past the work of agency has been conducted by a considerable number of persons in different sections of the Province, being requested to take charge of a limited number of branches and hold public meetings in those localities. This plan has been found upon the whole to work very well, but the Directors, without wishing to dispense with it, have seen fit so far to modify the arrangement by having a permanent agent

who might visit districts specially needing attention, form new branches, and be generally and at all times at the service of the Directors when required. The provisional agents will still to a great extent be needed, and it is hoped that the mingling of the two plans will work well and beneficially. A good many were anxious to have had two agents appointed, and if the permanent scheme is to have a fair chance we rather think this would have been the better plan, only if experience point in that direction another can be easily added. In the meantime we hope all will seek to cooperate with Mr. Ross in a cordial manner, so as to make his work both pleasant and successful.

THE CASE OF COLONEL BAKER.

The full report of the trial of Colonel Baker for a criminal assault upon a young lady in a railway car in England, has now come to hand. Any thing more discreditably horrible has not, we venture to say, been known for a long time. The punishment of a twelve months' imprisonment, with expulsion from the army, seems but an inadequate one for such a crime. At the same time, it is formidably severe for a man in Baker's position. It is to be hoped that the Colonel is not a fair specimen of an "English gentleman and officer."

THE TITLE REVEREND.

The controversy over the tombstone inscription has reached another stage by Sir Robert Phillimore, the Dean of Arches, deciding against the claim of Mr. Keets. An appeal has been made to the Privy Council, and if the wrong can be rectified in no other way, it will be accomplished by legislation. The utter folly of churchmen provoking such a discussion seems to onlookers perfectly incomprehensible. They seem determined at all hazards to pull the church down about their ears.

OBITUARY.

The late Rev. ALBERT JONES TRAYER, M.A., Pastor of the First Presbyterian Church, Brockville, died on the 5th inst., at the early age of thirty-six. He was born at Trenton, Ont., was a graduate in Arts of the University of Toronto, and in Theology of Knox College.

After a brief pastorate of about three years in Berlin, Ont., he was called to Brockville in 1870, where he laboured till his death with marked fidelity and success.

About the time of his coming thither, the town entered upon a new era of prosperity. Large accessions were gained to the population every year, and Mr. Trayer proved the right man to utilize this condition of things to the advancement of the Presbyterian cause there.

Having enjoyed unbroken health heretofore, a long life was anticipated in his case; and when in early spring of this year a mysterious malady appeared internally, it was confidently expected that he would be restored.

To that end the best medical skill in the land was employed, but in vain, as he succumbed to the disease after much suffering, and was called home a few days ago.

To himself death was no surprise, as for weeks before he looked for it, and often spoke to his wife of his decease. And while longing earnestly for recovery, that he might serve Christ longer and better, he yet welcomed death with confidence and joy, for he knew whom he had believed.

It was his dying request that his classmates and co-Presbyter, Mr. Hastie, of Prescott, who had been for the last four years so closely associated with him in private life and in public duties, should conduct the funeral services. On Friday evening following his death, these services were held in the church, and the solemnity of the occasion can never be erased from the memory of those present. In spite of a severe thunderstorm that raged all evening, the church was filled down stairs and up. Pulpit and galleries were heavily draped, which only faintly betokened the grief that weighed down the hearts of his attached flock. On the platform rested the coffin remains of this servant of the Lord, and on the coffin lay a card with this printed inscription, "Remember the words which I spake unto you while I was yet with you."

In the pulpit with the officiating minister, sat the Rev. Mr. Jones, now of the United States, the venerable old minister who baptized Mr. Trayer in childhood, and others of the family, when he labored at Trenton long years ago. He led in prayer, and gave a short address at the close of the service.

The sermon was preached by Mr. Hastie, and the closing prayer offered by Mr. Mc Kenzie, formerly of Morrisburg.

This is good evidence that not only were many of God's people edified and comforted that sad and solemn night, but that at least one soul was brought to Christ by the service.

It can be safely said, that by the death of Mr. Trayer, our church has lost one of the most efficient of her younger ministers.

Possessing great firmness and decision, he was well fitted to rule in God's house.

Kind and affable, easy of access, and a faithful visitor—he was highly esteemed as a pastor. A diligent student too, his sermons were replete with instruction. And, being a man of pleasing presence and address, the truth was conveyed to his hearers with very favourable accompaniments.

Alike in public and in private, he impressed all with the facts that his prime object was to make known Christ and the message he both sent, and he had the happiness of seeing that many heard and believed.

May the Master soon send that bereaved congregation a minister as well adapted to their future circumstances as was this departed brother to their former. And for one servant taken away may God raise up and send forth ten, so that the great harvest may be speedily gathered in over all the land.

Ministers and Churches.

THE Rev. John Gallaher was inducted into the charge of St. John's Church, Pittsburgh, on the 12th day of August. A sermon was preached by the Rev. T. S. Chambers; the newly inducted minister was addressed by Professor Williamson, and the people by Mr. J. G. Smith. A social entertainment was given by the congregation in the adjoining grove, and addresses in connection therewith were delivered by Messrs. Smith, Chambers, and Gallaher. It is to be hoped that a long and useful ministry will be the result of this settlement.

Book Reviews.

BLACKWOOD FOR JULY is an exceedingly interesting number. A paper on Canada, of a very flattering character, is an indication of how the current of opinion in the old country is going. Our country will in this way be soon better known in Britain than unfortunately it has hitherto been. The interesting series of papers entitled "The abode of Snow," is concluded.

WIDE AWAKE is a new candidate for the favour of boys and girls, and seems likely to be successful.

THE INTERNATIONAL REVIEW for September has a very interesting and discriminating notice of the writings of Charles (Tomnyson) Turner, the elder brother of the poet Laureate, and one whom Wordsworth thought the greater poet of the two. Many extracts are given from these writings, which are not so well known as they ought to be. We have room only for the following:

THE HARVEST MOON. How peacefully the broad and golden moon Comes up to gaze upon the reapers' toil! That they who own the land for many a mile, May bless her beams, and they who take the boon Of scattered ears, Oh! beautiful! how soon The dust is turned to silver without soil, Which makes the fair sheaves fairer than at noon, And guides the gleaner to his slender spoil; So, to our souls, the Lord of love and might Sends harvest hours when daylight disappears: When age and sorrow like a coming night, Darkens our field of work with doubts and fears, He times the presence of His heavenly light, To rise up softly o'er our silver hairs. The other articles are all of a very readable character.

Correspondence.

Probationer's List.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I observe in your last issue an article devoted to the defence of the Probationer's List endorsed by "Veritas Vincit." I thoroughly agree with every word of that article. I have often been tempted to come to the defence myself, but left it for an abler pen. That pen has at last appeared, and deserves the highest praise. I would add, however, that the Probationer's List is the most excellent method our church could adopt in respect of testing the suitability of her ministry, in keeping out a lot of fellows whom neither God nor nature ever intended should serve the church in the capacity of ministers. The Probationer's List is a grand ecclesiastical sieve to let the polished and useful material pass through, and keep out the thick-headed and crude—in a word, rubbishy stuff for use—and instead of adding lustre to the pulpit throne, mar and cloud its beauty. It is the winnowing fan of the church to drive the chaff back to the bench, the plow, or the axe, where God, from all eternity, decreed they should be, while the golden grain passes through to give food to the church.

I trust the church will weave her sieve more finely, as too many have already passed through, which prove they have mistaken their callings. Some get settled, but that is the end; we see no more of them. Others go wandering round for years seeking rest, but always finding none, and urge us an excuse they are not in a hurry to obtain it. I pray the church to increase the dimensions of her fan ten-fold, and the power that wields it, and blow those fellows to the four winds, where their incessant croaking will chime in with the frogs of the dense swamps of the interior, and not grate on the ears of intelligent readers.

The fact is, Mr. Editor, we never hear men who are worth anything complain of the Probationer's List; it is only those novices who have neither piety nor brains, but who are constantly clamoring for positions which they would only degrade. I have been a Probationer, Mr. Editor, and found no fault. Ex-OBRIOUS. August 14, 1875.

Prohibition.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I have seen an article in the PRESBYTERIAN of last week, head "Prohibition," and signed "A Minister." It seems that "Minister" was invited to attend the Ontario Prohibitory League meeting. Well, he says that he cannot attend, and if he did he could not take a part in their deliberations, and still he wishes the League God's speed. To me, sir, it is like saying "Depart in peace, be ye warmed and clothed and filled," notwithstanding give them nothing. But "Minister" admits that he is extreme, and tells his brethren to judge him according to his words. Well, I suppose he means the ministers, as they are always charitable, but not being one of them permit me to say that I consider "Minister" not only extreme, but absurd in his remarks. Supposing that "Minister" goes to his people and cries God's speed to you, God's speed to you, without putting any other effort forth, how many would he convert or be the means of converting? It would be with him as Rev. Dr. Storrs says in reference to manuscript preaching, he would not convert a mouse. Neither will temperance people accomplish Prohibition by crying God's speed to it. They must work and plead, and agitate day and night, and get the public mind educated to the necessity of having a Prohibitory liquor law passed for the Dominion. And in order to accomplish this we want the ministers to work, and not to be afraid of the Government Inspector if they do have a bottle in the cellar for their aristocratic members. Seek first the kingdom of heaven and His righteousness, and reclaim fallen humanity if possible, and be not too much troubled about your castles. The foxes had holes, the birds of the air had nests, but the Son of Man had not where to lay his head thereon. I see, sir, that some of the ministers do not believe in total abstinence as anything belonging to them. They will not do any sacrifice for their weak brothers; but we are happy to know that we have ministers in the Church who are not afraid of the Inspector, such as the brave Wallis, the Straith, the Topps, the Robbs, and a large number of ministers who are praying day and night for a Prohibitory liquor law. But it is true that some office bearers are in the liquor traffic, and subscribe liberally to the minister's salary, and soft words and no action suits them. Better pat them on the back and let them go. But it is time that the Church was awaking out of her sleep, and putting on her beautiful garment, and shaking herself from the dust, and from the blood of their fellows. LAYMAN.

Gratis Preaching.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I am a poor man and a poor preacher, who, though not entirely dependent upon what money I get from occasional preaching, and so far looking to that source to supplement a very scanty income. I find, however, that ministers and congregations too often ask me to preach for them, and then pay me with thanks, sometimes with not even that. A minister takes a holiday, or goes to assist at a sacrament, or attends the Assembly, and I am asked to take his place, without any hint that it is simply a friendly turn I am doing. Looking on it as an appointment I agree, and very often have on that account to refuse some other appointment that would be honestly paid for. In due course the work is done, and I get thanks, with the friendly hope added that it may not be long before I preach there again. Over and over have I been deprived of a ten or twelve dollar appointment in this way, and one does not like in so many words to demand the usual fee. It seems shabby, however, to make a poor preacher contribute eight or ten dollars to the funds of churches that have no claim upon him, or to the convenience and holiday-making of ministers he scarcely knows. To ask a preacher to supply for a Sabbath, is tantamount to asking him for a subscription, for it calls him off, if he complies, from supplying for those who would gladly pay, and feel obliged at the same time. I am, Yours truly, A. PRACHEE.

Presbytery of Saugeen.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—As your two correspondents, namely, "Inquirer," in your issue of 6th Aug., and "C. P." in your issue of 13th Aug., appear to be both a little perplexed, if not annoyed, at the fact that the Presbytery of Saugeen "expressed their regret at the want of an extract minute of Assembly relating to their formation as a Presbytery." Perhaps a few remarks from a lay member of that Presbytery, on his own responsibility, may not come amiss in reply, especially to "C. P." He says, "The General Assembly organized no Presbyteries—but organized the Synods—and instructed those Synods to meet in certain places, with a view to constitute their respective Presbyteries, and to define the boundaries thereof. Well, the Synod of Toronto and Kingston met in St. Paul's Church, Montreal, and (inter alia) constituted the Presbytery of Saugeen, assigning it certain boundaries, and appointing the first meeting thereof to be held at Mount Forest, on the second Tuesday of July, with Dr. Boil as Moderator." This far your correspondent is all right. I had the honor of being at that meeting of Synod, and can pronounce him correct. But when he immediately adds, "At said meeting (our first meeting of Presbytery), the extract minute of Synod was read, and that was enough." He thus speaks without the book, for that was hardly done as he puts it, nor was it quite enough, at least, it was not allowed to be so; there was an accompanying document also read, which did not tally with this action of Synod, neither did the roll tally well with either. By that accompanying document (if my memory serves me right), and more especially by statements made by some, we were led to understand that the Synod of Hamilton and London had, in some unexplained way, entered the territory of our Synod, and had carried off three of our ministers with their charges, namely, Rev. Mr. Moffat, and Dr. Bell of Walkerton;