

British American Presbyterian.

102 BAY STREET, TORONTO.

FOR TERMS, SEE SEVENTH PAGE.

C. BLACKETT ROBINSON
Editor and Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

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. No postage stamps are enclosed. Manuscripts not 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 pushing 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, APRIL 27, 1877.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

On Tuesday week the first Anniversary of the Woman's Foreign Missionary Society was held in Knox Church, Toronto. A large number of delegates both from this city, and other districts of the Province, all interested in missionary work, were thus drawn together. In the afternoon the ladies met in the school-room adjoining the church, and in the evening they held their first public meeting, when we are glad to say the spacious church was almost filled with those interested in the cause of missions. Dr. Topp gracefully presided. Rev. J. M. King read the report for the secretary, which showed that the receipts for the year amounted to upwards of eleven hundred dollars. The Rev. Professor Macleod spoke hopefully of the future of the society. The ladies were fortunate in having been able to secure the services of the Rev. Dr. Broadhead, a fellow-student of the Rev. Dr. Cochrane, our Home Missionary, and now a distinguished missionary in India, laboring in connection with the American Presbyterian Church. Dr. Broadhead delivered a calm but forcible address, which clearly presented to view the obstacles to be overcome as embodied in Brahminism, Buddhism and Mohammedanism, and the present condition and future prospects of the mission work in India. Dr. Cochrane followed with a powerful appeal for increased liberality on the part of the members of the Presbyterian Church in contributing to the funds of the Foreign Mission Board. The members of the Woman's Foreign Missionary Society are to be warmly congratulated on having reached the important stage of a first anniversary meeting, upon their promising exhibit in their report for the first year of their existence, and upon the success of the services held in Knox Church. They may well take courage and go forward.

The Foreign Mission work presents an eminently suitable sphere of labor to be occupied by the ladies of our churches. The society in question has for its object the supplementing of the general work in which the Assembly is engaged. Its purpose is certainly not to conflict with the interests of the Foreign Mission Board; for its members are those who either individually or conjointly with their families, are the main stay of our Church in all the departments of her work. Upon them to a large extent the General Assembly's committee depend for the means wherewith to carry on their great enterprise. The ladies are the last to forget the annual collection for Foreign Missions. Christian mothers take a special delight in interesting the minds of their children in the missionary fields. They remind the young ones of the missionary box in the Sabbath School. In most of our churches they are the collectors who laboriously visit the families contributing to the scheme, and swell the offerings of the Church by their rich gatherings. All this, be it observed, is outside of the work of the Woman's Foreign Missionary Society. It must be obvious at a glance that the ex-which the members of this association have in view is to do a work which is essential to the cause of missions, and which cannot be overtaken by the Assembly's Committee.

This work, as we have said, is intended to be a supplement to the agencies already in existence. There is much to be done for missionaries, their wives and families, that cannot be touched, or even appreciated, by the ministers and elders on the Committee. When we consider the labors of the late Mrs. Doremus of New York, our meaning will be seen at a glance. This Christian lady gave welcome and shelter in her hospitable home to missionaries and their families on their way to and from their fields of work. Her hands busily plied the needle to clothe the poor and suffering, both at home and abroad. She was the energetic centre of a noble band of workers who, Dorems like, made coats and garments both for the families of missionaries and for their converts. There are many things which skilled practical housekeepers will think of and supply, that would

never trouble the brains of the theologians who compose our Foreign Mission Boards. There are the little luxuries that enter so essentially into our comfort and happiness, of which men would never dream as required for the outfit of a missionary. They think of the medicine chest. The missionary box as it comes from the hands of the members of this society has in it all sorts of miscellaneous bottles and parcels, containing salves for wounds, liniments that are home-made, antidotes to the poisonous bites of insects, all sorts of preserves prepared by the skilled wife and mother in the secret laboratory of her kitchen, out of the way clothing deemed needless at home, but destined to be serviceable in the hands of a female missionary, and books and tracts of an instructive and heart inspiring nature.

The Woman's Foreign Missionary Society is specially fitted for accomplishing a great work amongst the females of such countries as India, Japan and China. In these and many other portions of the earth, the female sex is reduced to a worse condition than that of slaves. In India, as Dr. Broadhead told the meeting, the history of woman is a sad one from her birth until her death. In infancy she is liable to be cast into the river, her life being esteemed of little value. In youth she is sold into the bondage of matrimony, in regard to which her instinctive feelings are not consulted, as married she is little better than a slave in her husband's house, and as a widow, until very recently, she was handed over to the common executioner to be burned to ashes. In China the position of woman is little better than this. Except in instances of exceptional beauty she is reduced to servile bondage, and has to perform every menial office. Again in Africa we see how she is little better than the beast of burden, and liable to be stolen and made the property of others. For the amelioration of the condition of women in such countries, the Woman's Foreign Missionary Society is calculated to exercise a two-fold influence. The very name and fame of such a Society is likely to reveal to the foreign nations the high social standing of woman in Christian lands like Britain and America. This will exert an indirect influence for good. But the Society upon whose anniversary we are commemorating will also have a very direct and wholesome influence. It will send out female missionaries to work amongst the women of foreign lands, who otherwise would necessarily be shut out from the blessed Gospel of Christ. The male missionary is obliged to give up all thought of preaching to women in many lands. He can have no intercourse with them. Excluded from their Society he cannot make the attempt of imparting instruction, or appealing to their hearts and consciences. The Woman's Foreign Missionary Society can do all this. It can send out its female missionaries. These agents can have free intercourse with the native women of foreign lands. They will be admitted even to the harem. They can then preach the Gospel to their own sex. They can tell them of Jesus, and point them to the Lamb of God. Once light enters such places of darkness, the beginning of the end has come. And the day will soon dawn when countless Christian wives and mothers will be found amongst those who are now without the knowledge of the Saviour. The effect of their conversion upon the foreign fields of the Church work is inconceivable. With the salvation of the women, we may be assured of the salvation of their country.

The practical lesson that arises from these remarks is that the female members of every congregation should see to the enrolment of their names in this Society. With the membership fee of one dollar per annum, there need be no difficulty in the way of every woman in our church becoming a member. In another year we expect to see a great increase to the number of this association. With this increase the work of benevolence will rise to grander proportions. And in the far distant future it is easily conceivable that this legitimate woman's movement shall have covered the whole earth with its gracious influences.

Those who are under the necessity of using spectacles to assist their eye-sight, often meet with much difficulty in getting themselves properly fitted. Dozens are tried, one after another, and the customer is perhaps at last forced to content himself with a pair which answers the purpose but very imperfectly. Age is not always an accurate criterion; for, in eye-sight as in some other matters, many persons are older at thirty or forty than others are at fifty or sixty. The instrument invented by Messrs. Kent Brothers, which is referred to in their advertisement in another column under the name of "The Spectacle Indicator," entirely removes this difficulty. It is a single application of the eye, it at once indicates the power or weakness of the organ, expressing the degree by a number. The spectacles are marked with corresponding numbers, and thus the proper pair is at once found, and the customer suited without trouble, pain, or injury.

THE GENERAL ASSEMBLY.

The time of meeting of the General Assembly being now near at hand, it may not be out of place to call attention to one or two points that deserve notice. As the Assembly is this year a representative body, consisting of only one fourth of the ministers on the rolls of Presbyteries with an equal number of acting elders, it is very important that each Presbytery should be fully represented. The Draft Act, adopted *ad interim*, provides for the election of Commissioners at any meeting prior to the Assembly meeting in room of those who having been previously appointed are unable to attend. Commissioners, therefore, who from any cause cannot be present at Halifax, should without delay notify the Clerk of their Presbytery so that others may be appointed in their stead. It is to be regretted that there is not provision made for the payment of all the Commissioners' expenses, as, owing to the great distance, especially of those in Western Ontario, many who otherwise might have been present may be deterred from attending the meeting. As Commissioners represent not their congregations but Presbyteries, it is unreasonable to expect that their expenses should be borne by their individual congregations. This subject is one deserving attention on the part of the Assembly. We are glad to observe that a change has been made in regard to the Committee on Bills and Ordinances. Formerly this Committee appointed its own Chairman. Now, however, the Clerks of Assembly are joint Conveners of it. Seeing that the Assembly has three Clerks we think that one of these might with advantage be appointed Clerk of this Committee, so that hereafter only the Clerks of Assembly and the Moderator and ex-Moderator should occupy seats on the platform. We have often thought that the platform of the Assembly has been too common to all and sundry, and that it would be more seemly were it occupied simply by the officers of the Court and any others invited thereto by the Moderator, such as deputies from other churches, etc. A very decided improvement has been effected in regard to the docket of business, which is now to be printed for the information of members. This we hope will likewise contain the names of all Committees appointed by the Assembly to consider the various reports, etc., brought before the Court. Hitherto many have not known that they were on certain Committees, while from the method adopted of calling meetings of Committees others have been prevented attending because of their ignorance of the time of meeting. This whole matter of the appointment of Committees is a somewhat difficult one to deal with, yet we feel convinced that complaints and grievances would be much less numerous were some systematic plan of electing these adopted. A glance at the minutes of last Assembly shows that a few of the same men were upon almost every one of the more important committees struck. The responsibility, not to speak of the labor, devolving upon the Moderator is too great when the matter is left entirely in his hands. Were the committee to nominate the Standing Committees of the Church appointed at the first seditum of the Assembly, and the matter of nominating all committees left in their hands, we feel confident that the business of the Assembly would be better attended to, and the interests of the Church thereby advanced. The appointment of this committee—to nominate standing committees, etc.—is a very important matter. The work devolving upon it is one requiring great care and discrimination, and by no means an easy one successfully to perform. That mistakes will occur here is evident from last year's minutes, where it will be seen that several of the same persons were on many of the standing committees of the Church, some of which met at the same time, thus rendering it practically impossible for all the members to be present. The Home Mission Committee, for example, should by the action of the Assembly consist of forty-five members,—thirty in the Western Section, and fifteen in the Eastern,—and yet the Committee as struck comprised fifty-four members,—thirty-three in the Western and twenty-one in the Eastern Sections. Of those in the Western Section no less than five were from the Presbytery of Toronto and four from the Presbytery of Hamilton.

We believe that in the best interests of the Church and its various schemes the committee to strike the standing Committees should consist of one member from each Presbytery duly appointed by the Presbytery at its last regular meeting immediately preceding the meeting of Assembly. In this way the interest in the Church's work would be greatly extended, and every Presbytery be likely to have its due share of representatives on the more important Standing Committees.

There are other matters in connection with the approaching meeting of Assembly to which we shall refer in a future issue.

Maxico raises ten times as much coffee as she did six years ago.

Book Reviews.

THE STARKING: A Scotch Story. By the late Norman Macleod, D.D. Toronto: Belford Bros. 1877.

In this book Dr. Macleod's literary powers, his wit, and his humor, have full play. It has been more extensively read than any of his other productions, with the exception, perhaps, of "Wee Davie." Its delineation of Scotch character and its imitations of Scotch talk are not easily matched:

"'Begging your honour's pardon, sir,' said Dick, 'the best Christians over I knowed were in the array—men who would do their duty to their king, their country, and their God.' 'You have known such?' I asked, breaking into the conversation, to turn it aside from what threatened to be a dispute. 'I have sir! There's one Adam Mercer, in this very parish, an elder of the Church—I'm a Dissenter myself, on principle, for I consider—' 'Go on Dick, about Mercer; never mind your church principles.' 'Well sir, as I was saying—though mind you, I'm not ashamed of being a Dissenter, and I houp, a Christian too—Adam was our serjeant; and a worlther man never shouldered a bayonet. He was nae great speaker, and was quiet as his gun when piled; but when he shot, he shot! that did he, short and pithy—a crack, and right into the argument. He was weel respectit, for he was just and mercoful—never bothered the men, and never picked out faults, but covered them; never preached, but could give an advice in two or three words that gripped firm about the heart, and took the breath frae ye. He was extraordinary brave! If there was any work to do by ordinar', up to leading a forlorn hope, Adam was sure to be on't; and them that kent him even better than I did then, said that he never got courage frae brandy, but, as they assured me, though ye'll maybe no' believe it, his preparation was a prayer! I canna tell hoo they fan' this out, for Adam was unco quiet; but they say a drummer catohed him on his knees afore he mounted the ladder wi' Oaneh at the siege o' Badsjoz, and that Adam tell him no' to say a word about it, but yet to tak his advice, and aye to seek God's help mair than man's!'"

The book is well and handsomely bound, but it is worthy of being better printed. We hope this defect will be remedied in the next edition.

L'Amable Church.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Will you kindly acknowledge in your journal the following contributions to L'Amable Church? Four hundred and fifty-five dollars wanted yet:—

J. R., Belleville, \$1; per Jane, G. Ward-roppe, Teeswater, \$10; per Jennie, G. Bryson, \$10; per Rev. J. Becket (proceeds of lecture at Florence) \$6; Beaubarnos Sabbath School, \$5; J. Grant, Summerstown, \$1; W. Darling, Montreal, \$4; J. Hodgson, Montreal, \$5; John Watson, Montreal, \$5; Wm. Henry, Montreal, \$2; R. C. Wilson, Montreal, \$1; John McKinnon, Montreal, \$1; John Rankin, Montreal, \$5; Hugh Brodie, Montreal, \$5; J. H. Mcneely, Montreal, \$2; W. Kinloch, Montreal, \$4; Jas. Walker, Montreal, \$2; A. B. Stewart, Montreal, \$5; J. A. Matheson, Montreal, \$1; Chas. Wilson, Montreal, 50 cents; Mr. McKeddie, Montreal, \$1; B. Anderson, Montreal, \$5; Jas. Benny, Montreal, \$5; R. Jillyman, Montreal, \$2; D. J. Green-shields, Montreal, \$10; John Eeroix, Montreal, \$1; F. Robertson, Montreal, \$1; N. J. McGillivray, Montreal, \$4; W. Drysdale, Montreal, \$5; D. McKenzie, Montreal, \$1; John Anderson, Montreal, \$5; Jas. Aiken, Montreal, \$5; J. Russell, Montreal, \$5; Sir Hugh Allan, Montreal, \$5; Andrew Alcu, Montreal, \$5; A. W. Oatlie & Co., Montreal, \$2; W. Angus, Montreal, \$5; John Watson & Co., Montreal, \$2; J. Robertson, Montreal, \$1; W. and F. Currie, Montreal, \$2; Hugh McLennan, Montreal, \$5; Edward McKay, Montreal, \$10; Mrs. Miller, Montreal, \$5; Mrs. Redpath, Montreal, \$10; Mr. Tasker, Montreal, \$4; anonymous friends, Montreal, \$22, promised in definite sums, \$45. Total subscribed, \$245.50.

CHAS. MCKILLOP.

Presbyterian College, Montreal.

Union Asked to Explain.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—In your issue of the 18th inst., there was an article by "Union," warning the approaching General Assembly of the danger of violating "the law of the Church in dispensing of the case of the Rev. D. J. Macdonell. Since "Union" knows the law so well, he would confer a great favour on myself and others, if through your columns, he would be so good as to inform us what are the terms of procedure in cases of discipline that have the force of law. Who enacted them, when enacted, and where are they to be seen? I never saw them, nor do I believe that they exist. I hope "Union" will enlighten me on the subject.—truly yours,

NESCUS.

The "Globe" and Principal Tulloch.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—In the *Globe* of April 12th, there appeared in an editorial, a most unwarrantable reference to the very Rev. Principal Tulloch and his "friends and admirers," classing them with Mr. Matthew Arnold, and accusing them of having "no very distinct religious beliefs," and "dealing in mere negations." Knowing, from my acquaintance with Principal Tulloch's writings, how utterly unjust such an accusation was, so far as he was concerned, I sent to the *Globe* a letter of which I subjoin a copy as nearly verbatim as I can give from memory, quoting passages from Principal Tulloch's own writings, which sufficiently refute such a charge. As it is more than a week since my letter was sent, and it has not yet appeared in the *Globe*, I conclude that that journal, with a fairness of which I leave your readers to judge, does not intend to publish a letter which would show conclusively the incorrectness of its own

rash statement, and also the injustice of a reference to Principal Tulloch by Prof. Smith of Aberdeen, in an address to his students, which the *Globe* published in its issue of the 18th inst. The quotation from Principal Tulloch on the authority of the Bible will show that he takes as strong ground on that subject as could be taken by any man, and that Prof. Smith's remarks must have been founded on an entire misconstruction of Principal Tulloch's meaning. I am the more desirous that justice should be done to the Principal of St. Andrews' University on this occasion, because I have repeatedly seen him classed with men with whom he has as little in common as with Matthew Arnold, simply because he belongs to the more liberal branch of the Presbyterian Church. But surely we do neither the Presbyterian body nor the Church of Christ any good by grossly misrepresenting the Christian faith of those who are among its most distinguished ornaments. There are some people, unfortunately, who in their zeal for what they hold as "orthodoxy" of opinion, forget the practical Christianity of the golden rule and the Old Testament summary of what God requires of man; the first essential of which is to "do justly." The following is my letter to the *Globe*:

To the Editor of the *Globe*:

SIR.—I have read with very great surprise the following sentences in an editorial on "Liberal Religious Thought," in your issue of to-day:—"Mr. Matthew Arnold and Principal Tulloch, with their friends and admirers, have no very distinct religious beliefs of any kind that we have been able to make out. They deal in mere negations," etc.

Now I quite admit that Mr. Matthew Arnold's opinions are vague enough; but that you should never have been able to make out that Principal Tulloch has any "distinct religious beliefs"—betrays, I fear, a lack of acquaintance with his "beliefs" which, I think, is your misfortune. I will not dwell on your sweeping assertion which takes in all his "friends and admirers," including many of the most excellent ministers, not only of his own, but of other denominations. But, as some reparation for the injustice done to one of the most distinguished ministers of the Presbyterian Church, I have to request your publication of the following extracts from works of Principal Tulloch which happened to be close at hand while I read your article. I think that you will find that they contain as "distinct religious beliefs" as any you could yourself enumerate, on some of the leading points of Christian belief. The first is taken from one of his earlier, the second from one of his latest works:

"The Bible must be acknowledged as not only co-ordinate with reason, but as forming in all points of religious truth, the ultimate determining authority. For as whatever may be alleged to have been the case with the early Christians, there can be no genuine Christian doctrine or sentiment apart from the Bible. It and it alone, under God, is the source of divine wisdom and divine life. Through whatever intermediate channel these may flow, they here centre, and are hence derived. Here we have the voice of God speaking with authority to the human mind. It is, not indeed, any arbitrary and unreasoning authority we recognize in Scripture. The Bible, on the contrary, must be regarded as an eminently living and reasonable source of Divine Truth. There must be such a source recognized somewhere; and it is evidently of the most vital consequence where it is adjudged to, whether in the more common intellectual sense or in the so-called intuitions or dictates of our higher spiritual being, or in the divine intuitions perpetuated through abiding presence of the Spirit of Christ in the Church, or, finally, in the word of God in Scripture. There is no safe authority for man, we believe, except the last; and if even it is liable to be abused, it is yet the least liable of any. It is a fountain-head of divine truth, ever welling forth afresh under whatever corruptions may overlay it. It is a symbol of sacred meaning, which, never changing itself, may yet ever be read anew, under richer lights, and yield a deeper significance to the reader. Infallible itself, it lays no restraint on the freest inquiry. It indeed, alters no more than the great symbol of nature; but just as we are ever finding, under the light of common sense, a more glorious meaning in the latter, so, under the light of an advancing and wiser criticism, may we reach a more harmonious and perfect meaning in the former.

"Nothing can be simpler or more comprehensive than our Lord's teaching. He knew what was in man. He knew, moreover, what was in God towards man as a living power of love, who had sent Him forth 'to seek and save the lost'; and beyond these great facts, of a fallen life to be restored, and of a higher life of divine love and sacrifice, willing and able to restore and purify this fallen life, our Lord seldom traversed. Unceasingly He proclaimed the reality of a spiritual life in man, however obscured by sin, and the reality of a divine life above him which had never forsaken him nor left him to perish in his sin. He held forth the need of man, and the grace and sacrifice of God on behalf of man. And within this double order of spiritual facts His teachings may be said to circulate. He dealt, in other words, with the great ideas of God and the soul, which can alone live in Him, however it may have sunk away from Him. These were to Him the realities of all life and all religion.

"There is that in the Gospel which addresses all hearts in which spiritual thoughtfulness and life have not entirely died out. Look over a vast audience; travel to distant lands; communicate with your fellow-creatures anywhere, and you feel that you can reach them, and for the most part touch them by the story of the Gospel, by the fact of a Father in heaven, and of a Saviour sent from heaven, 'that whosoever believeth in Him should not perish, but have eternal life.'

The following, relating to the work of the Holy Spirit, should have immediately followed the previous extract.

"And while we strive to master the resources of Christian science, may we not forget that the Spirit which alone can make