

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, SEE NEXT PAGE.

CLARENCE 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. A sufficient postage stamp is 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 in New in Western Ontario publishing the interests of this journal. We commend him to the best efforts of his office and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

British American Presbyterian.

FRIDAY, APRIL 20, 1877.

HOME MISSION FUND.—THE OUTLOOK.

In another column will be found the minutes of the half-yearly meeting of the Home Mission Committee, held in Toronto a fortnight ago. From these minutes we are glad to learn that the finances are in a much more satisfactory condition than at the same period last year. The following is the state of the fund on the 1st of April in each of the two years:—

	1876.	1877.
Disbursements.....	\$23,450	\$20,442
Receipts.....	10,600	25,687
	\$6,950	\$765
Claims for half year ending March 31st.....	9,000	7,333
Leaving fund in debt 1 Ap. 1877.....	\$15,950	\$8,088

From the above it will be seen that on the 1st of April the indebtedness was about \$8,000 less this year than last.

Between the 1st of April and the Assembly Meeting last year, there was

Received.....	\$8,000
Expended.....	2,000

Reducing the indebtedness by.....\$6,000

On the supposition that the result will be similar this year, the Committee will only have to report a deficit of \$2,000 to the Assembly. We trust that those congregations which have not yet contributed to this scheme for the current year will do so within the next few days. We are convinced that were they all to do so, the debt would be entirely removed.

From present indications, the total expenditure for this year's work,—not including the debt of \$9,000 at the beginning of the year—will be about \$27,000, \$4,500 less than last year. This reduction is owing almost entirely to the transfer of Manitoba College from the Home Mission to a separate fund. The total grants to supplement congregations and mission stations for the year ending 31st March, 1876, were \$19,225; and for the current year \$18,468. If to the latter are added those congregations recommended as exceptional cases to the Assembly, it will be found that the expenditure for each of the two years is about the same. At its meeting in October last the Committee aimed at a reduction in the grants of twenty-five per cent. in the aggregate. The reduction actually made was ten per cent. A few new fields with grants from the fund have been added to the list. This expenditure will be counterbalanced by the grants withdrawn from congregations that have lately become self-supporting. The number of missionaries employed by the Committee this summer is three less than last year. The increased ability of the people in Manitoba will lessen the outlay from the fund in that direction. All these things seem to indicate that the expenditure for next year will be less than that of the one just closing by fully \$2,000; in other words that \$25,000 will be sufficient to meet the liabilities of the work to which the Church is at present committed.

It must not, however, be forgotten that there are many new openings into which the Church should at once enter. Presbyteries have been deterred from beginning operations in several districts owing to the depressed state of the fund for the last two years. Cries for help are coming from the east and the west, and if the Church is to be true to her mission she must without delay respond to those appeals by furnishing additional missionaries. To meet those growing necessities of the work our people should furnish at least \$5,000 additional during the coming year. There is no Church in the Dominion that conducts its Home Missions with greater economy, not to say efficiency, than our own; and we have every confidence that our people will in future years provide the requisite funds to carry on this important department of the Church's work.

The Woodville Presbyterian congregation held their annual meeting on the 5th inst. The meeting was not very large owing to bad roads, but was very cordial, and notwithstanding the hard times the financial statement was not far behind other years. Over \$1,000 were collected for the congregation besides the sum of \$2,888, that was contributed towards their new church, making a total of nearly \$4,000 for all purposes. Not so bad for Woodville. Messrs. Duncan Campbell and John Campbell, were appointed auditors.

LIVINGSTONIA.

Cheering intelligence comes to us from the heart of Africa as to the mission which was established in 1875 upon Lake Nyassa. It will be remembered that this is a colony made up by the Established and Free Churches of Scotland. The various trades are represented in it. The idea was not merely to send out a mission composed of those who would teach and preach the Gospel, but rather to plant a town where trade and commerce would go on, where the arts would be practised, and where secular and religious education would form a marked feature. It was an excellent plan. It commended itself to the canny Scot at once. It drew out the benevolence of the two leading Churches, and it was interesting to find the Established and Free Churches, which had held aloof from each other during so many years, co-operating in this pleasant manner in order to carry out the grand missionary purposes of Dr. Livingstone, and to establish the cause of Christ in a central and favorable position in Africa. Long may the Churches of Scotland be united in such loving work, is our earnest prayer!

The experiment of carrying a steamer in detached pieces from England to Lake Nyassa seems to have been most successfully carried out. There is a tribe called the Makololo, comprised in part of those who served Dr. Livingstone, and such is their remembrance of the brave and kind old man, that they would do anything for Englishmen. Lieutenant Young, who had the charge of conveying the colony to their destination, says that he entrusted these men with carrying the steamer a distance of many miles, and that without European overseers, they discharged their duty so thoroughly that not a single nail or screw was wanting. There is a volume of meaning in this! It speaks well for the great missionary. It speaks well for the work of missions. Missions have in other countries been much injured by the unprincipled conduct of English traders. But Livingstone seems to live in Africa as a sort of superior god. He lives in the imagination of the people. His name is a synonym for truthfulness and honesty.

The colony has been somewhat afflicted with fever, but not to any great extent. There has been no decimating epidemic amongst them. The original number will of course be increased from time to time by new immigrants, and doubtless fresh colonies will be planted on the shores of the other lakes. The theory of Dr. Livingstone is thus being carried out, viz.: of Christianising Africa from within. The Nile we doubt not, will soon be the scene of a thriving commerce between these missionary colonies in the interior and the Mediterranean. Already the experiment has resulted beneficially in the marked reduction of the slave traffic from thousands to about twenty or thirty in the locality of Livingstonia. The disappearance of this abominable commerce will of itself be a sufficient return for the outlay connected with the colonization of Africa.

THE REV. JOSEPH COOK.

The name of Rev. Joseph Cook has become known through the lectures which he has been delivering in Boston. Mr. Cook seems in fact to have found out a new clerical office. The task he has set himself is to deliver lectures upon special topics that are destructive of the skepticism and rationalism of the age, and that are at the same time strongly affirmative of orthodox views. It is a task of course which few could pretend to do. It requires scholarship that penetrates into all the compartments of religious thought. It demands originality both as to theme and as to modes of expression. Before the audience which he commands, his preparation must be very thorough, and at the same time not of that cast iron kind, that cannot take advantage of new circumstances, and that cannot grapple with some difficulty suddenly thrown in upon the attention.

Mr. Cook must be a remarkable man to make good such an unwieldy position. He is no ordinary speaker who can on the Sabbath day, when men have leisure from their employment, crowd a large building with eager and earnest listeners. But Mr. Cook lectures on Monday at noon. He addresses at that time of day an audience of from three to four thousand persons. He does not adopt the methods of the preacher. He does not for example select a text from Scripture. The lecture again is the principal feature of the service. The devotional exercises are brief and simply introductory. The address is the essential element. The subject is rather philosophical than Scriptural. It is a topic rather than a text. At first the speaker is cool, simple, and keeps his seat. But soon the thermometer of his eloquence rises. With that he gets up from his chair, and pours forth a rich stream of learned discourse, eloquent in expression, logical in form, most convincing to the intellect and moving to the heart. Mr. Cook is evidently a rare phenomenon. He is a comet rather than a star. He has not only his own orbit to move in, but his orbit is different from that of every other person.

It is evident that great changes are taking place in the religious world. That there is a special place and office for a man like Mr. Cook is evident. The experiment having been made, others of like nature will doubtless rise upon the ecclesiastical firmament. By and by we may expect to have a special order of preachers—a sort of professorship that has to meet the wants of that large floating class of the learned and leisurely who require a special instruction of their own.

A man like Mr. Cook would be of great value in every great centre of population. One of the felt wants from which the hard-working clergy suffer, is that they are constantly pumping themselves dry to slake the thirst of their people, without any refreshing streams of instruction coming to themselves. They are always preaching to others, without ever being preached to themselves. Perhaps we shall have by-and-by in every city a Joseph Cook, who will lecture the clergy on Monday, the day on which they are most receptive, and thus replenish the stores, from which such serious drains were made on the Sunday previous. We often wonder how our clergy get along without being preached to themselves. We have heard many of them complaining that while constantly ministering to others, they are never ministered unto themselves. Some such service as the kind we have hinted at we could conceive of as answering a very important purpose.

THE BIBLE IN INDIA.

If it is difficult to introduce the Bible and its religion among savage tribes, still more arduous is the task of introducing them among what are usually called half-civilized nations such as the Hindoos and Chinese. And the higher the civilization—as long as it is based upon a false belief—the greater the difficulty. These nations have an education and a literature of their own. Of these they are proud, and to these they cling with the utmost tenacity. But every civilization which is not based upon, and accompanied by, the Bible and its religion must give way before the higher civilization, or go on to speedy ruin. Where are the empires of Babylon, Egypt, Greece and Rome? Unlike these, a nation or an empire whose civilization flows directly from the Bible, carries within it the germ of stability and permanence. On this rests our hope for the continuance and prosperity of modern Christian nations. Our good Queen showed that she well understood this principle when, in answer to the Eastern prince who sent to enquire wherein the strength and stability of her empire lay, she sent him a Bible. And on this ground, we venture to say that Lord Macaulay's pseudo-prophetic vision of a forthcoming civilized New Zealand sitting on a dilapidated arch of London bridge and sketching the ruins of St. Paul's, with groups of savage natives gazing at him in ignorant wonder, will never be realized.

For India's own sake as well as for the sake of Christianity—for the sake of its permanence as a nation—for the sake of its prosperity as one of the most important parts of the British Empire—we are glad to find that the Bible is now gaining a better footing there than it ever had before, and at various points penetrating the dead wall of Hindoo superstition and bigotry. Rev. J. Fraser Campbell, missionary of the Presbyterian Church in Canada to India, has favored us with the "Fifty-fifth Annual Report of the Madras Auxiliary Bible Society," and the "Fifty-seventh Annual Report of the Madras Religious Tract and Book Society." From the former of these reports we learn that during the year (1875), 87,045 copies of the Bible, or of parts of it, have been sold at the society's depots and by its colporteurs. These were in various languages: English, Tamil, Telugu, Canarese, Malayalam, and Hindustani—the largest number (26,112) in Tamil. In the course of the year the colporteurs travelled 65,473 miles, visited 10,796 towns and villages, and 207,720 houses, communicating more or less of Christian truth, orally or in print, to vast numbers of persons with whom they came in contact. The following extracts from some of their journals will be interesting:—

"Vellore, 11th Oct.—A person came to me and asked, 'Are you not the same man that once came to Ahtoor when the collector was there and distributed such books?' When I replied that such might have been the case, he said, 'I bought a copy from you, and in it mention is made of one called Christ. I want to know what kind of person he is, and what he did.' I conversed with him on the subject and spent the night under his roof. A young man came to me and said, 'These books are very good. Since reading them I feel some change in me.' Some of the listeners mocked him, but others said that they too would read the books, and bought a few copies."

"Ehpoor, 4th Feb.—A Brahmin pointed out to me several passages to prove that Christ was only a man. In reply I quoted several passages to prove that Christ is God. He then went away quietly."

"Banyas, 6th March.—A certain man observed: 'I used to read the books you gave me during the nights when at leisure, on account of which my neighbors began to mock me. I have finished the portion.

I have a doubt as to how Christ could save us when He, while young, was required to flee from the wrath of Herod.' I answered him suitably, and sold him a copy of the Gospel according to Luke."

"Soomarubatty, 24th June.—Visited forty houses. The people said: 'Europeans brought this religion with them when they came here, and you, having adopted their faith, advise us to follow your example.' In reply I told them that Christianity had its origin in Asia and not in Europe."

"Dindivanur, 20th Oct.—Rev. Mr. Martyn and I visited sixty houses. When we exhorted them to purchase, I was asked by one of them, 'what wisdom was and its source, and how it was to be obtained and understood.' My reply was, that wisdom sprang from the holy God, the Creator of the Universe, and that from Him spring holy things, and that he gives it to whom he pleases. The Scriptures say that the fear of the Lord is the beginning of wisdom, and those who wish to obtain it should fear the Lord and obey His commandments. After some more conversation, I sold him some portions of the Scriptures."

"Pulcor, 16th Oct.—I saw a schoolmaster and explained to him the benefit to be derived from introducing the Scriptures in his school. After a long conversation, he bought eight books."

"Mannarkudy, 12th April.—When I was speaking to the people in the street, a certain man said to the audience: 'This is a bad book; why do you listen?' Another asked him 'Is it bad to hear? Do not we give ear to the stories in the Paranas?' The former then said: 'These men, by their preaching, have converted two Brahmins.' The other replied: 'The very fact that a Brahmin has joined their religion proves that it is good.' The objector then went away saying 'What do I care? You do as you like.'"

From the report of the Madras Religious Tract and Book Society we learn that, since the establishment of the Society in 1818, no year had been so prosperous as that to which the report refers, and which closed on 30th Sept., 1875. The number of distinct publications during the year was 144, of which sixty-four were in Tamil, twenty in Telugu, nine in Malayalam, and fifty-one in English. The number of publications printed for the first time was seventy-eight. Perhaps it would be interesting to our readers to see the titles of some of the books and tracts published by this Society in Tamil and other languages:—"The Story of Ruth;" "The Olive Tree;" "The Ark;" "Educate Your Children;" "The Siberian Leper;" "The Wolf and the Lamb;" "The One Mediator;" "The Bridge of Salvation;" "Jesus, Justice, Sinner;" "Idolatry, a Child's Play;" "Essence of Christian Doctrine;" "The Great Physician;" "Do You Pray?" "How to Cure an Enemy;" "A Man that Sold Himself," etc. Our interest in the natives of this vast empire is, if possible, intensified by the fact that they are now to us, not foreigners, but fellow-citizens; and we hope the day is not very far distant, whether we see it or not, when India will form, not only a part of the British Empire, but also a part of Christendom.

LEGAL ASPECTS OF THE MACDONELL CASE.

MR. EDITOR.—I wish to direct the attention of your contributor, *Union*, and your readers to a few facts, and to ask in view of them if the article in your issue of the 13th inst. is a true statement of the case.

1. The reference was for judgment. "The whole matter" was "referred to the General Assembly with the request that that venerable court would finally issue it." (See minutes of Assembly, page 38.) Is that to "issue a pronouncement of a *fama clamosa*" and no more?

2. The decision of the Assembly (Min., page 41) is based, not on the sermon preached months before, nor on the statements sent up from the Presbytery with the reference, but on "statements laid before this Assembly," in which Mr. Macdonell "has declared that he does not hold the doctrine of everlasting punishment in the sense held by this church," etc.—and these statements are declared by the Assembly to be unsatisfactory.

3. Most of the resolutions offered during the debate, and nearly all the speeches, either explicitly or implicitly, gave prominence to these statements as the ground on which the decision should be based.

4. No dissent from that decision was taken for the reason that the statements of Mr. Macdonell before the Assembly had been made the ground of decision, instead of the alleged offences concerning which pronouncement was being made by the Presbytery when the appeal was taken and the reference made. On the contrary, the dissent of Principal Snodgrass rests on this reason: "Because Mr. Macdonell has this evening fully and clearly stated his views to the Assembly" (Min., page 42.)

5. The report of Committee, which, being adopted, become the ultimate judgment of the Assembly, contains the following words: Mr. Macdonell "respectfully referred them (the committee) to the statement made on Thursday evening before the Assembly, as clearly defining his position, and stated that the report of that statement which was published in the *Daily Mail* of the 16th inst. is substantially correct." (Min., page 53.)

6. The first reason of dissent from the

resolution adopting the report, is an allegation, that "the committee, in considering the position of Mr. Macdonell, do not appear to have attached due weight to the full statement of his views submitted by himself to the Assembly on the evening of Thursday last" (Min., page 54.)

From the above it is evident that after having sustained the reference and heard Mr. Macdonell's statement (a statement which led the representatives of the Presbytery to withdraw what they had said in support of the reference), the Assembly proceeded to deal with Mr. Macdonell's statement made in its presence, and not with the matter referred to them. Hence the offense, if there be one, whether "flagrant" or not, consists in stating publicly, i.e., publishing in presence of the Synodical Court certain views, and expressing doubt as to certain doctrines, in a way which the Assembly declares to be unsatisfactory, in as much as "the doctrine of the eternity or endless duration of the future punishment of the wicked, as taught in the confession of faith, is a doctrine of Scripture which every minister of this Church must hold and teach."

Hence it seems to follow that the "summary process" of which *Union* speaks may constitutionally be taken by the Assembly, as the case is one of "offence in its own presence."

I have no reason to expect that such action will be called for, and I hope for a more happy termination of this case; but seeing that the two last numbers of your paper have contained articles calculated to prejudice the case, I have felt it only right to direct attention to the facts, so that your readers may not be misled. I do not know who *Union* is, but I am yours, etc.,

JOHN LAING.

Dundas, Ont., April 14th, 1877.
Meeting of Home Mission Committee.
Western Section.

At Toronto, and within the Deacons' Court Room of Knox Church thereon, on Monday, the 2nd day of April, 1877, at seven o'clock in the evening, the Home Mission Committee of the Presbyterian Church in Canada—Western Section—met, and was constituted with prayer. Rev. W. Cochrane D.D., Convener; Rev. Robert H. Warden, Secretary. The Committee continued in session till ten o'clock p.m., on Tuesday, 3rd April. The following members were present:—Dr. Cochrane, Dr. Proutfoot, Rev. Prof. McLaure, Rev. Messrs. J. McTavish, R. Torrance, R. Hamilton, J. Laing, J. M. King, D. J. Macdonell, J. Carmichael, (King), P. Wright, W. Donald, Arch. Brown, Joseph White, T. G. Smith, F. McCreigh, J. S. Burnett, R. Rodgers, J. L. Murray, A. Tolmie, H. Crozier, G. Bruce, and R. H. Warden, ministers; and Messrs. H. Young, T. W. Taylor, and T. McCreigh, elders. Messrs. R. Dewar, J. Little, and W. Walker were invited to sit with the Committee as corresponding members.

CLAIMS FOR THE PAST HALF YEAR.
The claims of the representative Presbyteries for services rendered in Supplemental Congregations and Mission Stations during the past six months were carefully considered, and the following sums were ordered to be paid:

Presbytery of Quebec.....	\$300 00
" " Montreal.....	298 50
" " Glenora.....	12 00
" " Brockville.....	430 00
" " Kingston.....	800 50
" " Peterboro.....	398 50
" " Whitby.....	448 50
" " Lindsay.....	275 50
" " Baronsburg.....	535 50
" " Owen Sound.....	457 00
" " Saugeen.....	105 00
" " Guelph.....	91 00
" " Hamilton.....	378 00
" " Paris.....	87 50
" " London.....	87 50
" " Chatham.....	328 00
" " Stratford.....	50 00
" " Bruce.....	200 00
" " Huron.....	163 00
Total.....	\$7332 96

N. B.—These are the NETT sums due on 1st April, 1877, including retrospective grants, special claims, etc., passed at this meeting, particulars of which are here given:

Presbytery of Quebec.—Winslow: Claim for \$50. Disallowed. Claim for travelling expenses, \$14. Allowed.

Presbytery of Montreal.—Arundel and De Salaberry: Special claim for \$4 per Sab. for past six months. Allowed.—East End, Montreal: Claim of \$3 per Sab. for past six months. Allowed.

Presbytery of Ottawa.—Nepean: Claim of \$50 for past six months. Allowed.—Admaston: Claim of \$50 for past six months. Allowed.—Claim of \$5 travelling expense. Allowed.

Presbytery of Kingston.—Oandon and Sheffield: Claim of \$75. Disallowed.—Claim of \$43 for travelling and exploring expenses. Allowed.

Presbytery of Toronto.—Mono E. and St. Andrew's Church, Caledon: Special claim of \$37.50. Allowed.—Sutton: Special claim of \$25. Allowed.

Presbytery of Saugeen.—S. L. Ther and Little Toronto: Claim of \$37.50. Granted \$50.

NEW APPLICATIONS, CHANGES IN THE GRANTS, &c.

Presbytery of Quebec.—Richmond Mills: Removed from list of Supplemental Congregations: Windsor Mills: do.—Winslow: do.—Danville: Granted \$200 per annum, from 1st October, 1876.—Scotstown: Transferred to list of Supplemental Congregations, with grant of \$150 per an.—Hampden: Transferred to list of Supplemental Congregations with grant of \$100 per an. Conditional on settlement.—Valcartier: Put on list of Mission Stations, with grant of \$3 per Sabbath.—Metis: Grant withdrawn, the requirements of the Committee in October last not having been complied with.