

British American Presbyterian.

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FRIDAY, JAN. 8, 1875.

S. S. TEACHERS AND SUPERINTENDENTS will confer a favour by letting us know, at as early a date as possible, the number of copies of the S. S. PRESBYTERIAN they will require for 1875, so that their orders may be in our hands before the type for the January number is distributed. Send on Postal Card at once.

TO SUBSCRIBERS

A goodly number of subscribers have paid up arrears during the past few weeks. They have our best thanks for prompt attention to our request for an early remittance. May we ask all whose subscriptions still remain unpaid to remit without delay!

On the 1st of January a great many subscriptions expire. We trust that all, or nearly all, will promptly renew; but as we do not stop the paper, unless ordered to do so, it will confer a favor and save us from loss, if parties who do not wish to continue taking the PRESBYTERIAN, would send us an intimation to that effect, on a Postal Card, a couple of weeks before their subscription expires.

CHURCH OPENING AT GRAND BEND.

The church erected this last summer at the Grand Bend, by the the Presbyterians there, was opened for public worship last Sabbath, the 27th Dec. A station has lately been organized in this part of the Township of Stephen, by the Presbyterians of Huron; and has been during the last two summers under the care of Mr. Fowlie, a Student of Knox College, who has accomplished a good work in uniting the scattered Presbyterian elements in that locality, and infusing into them an amount of zeal and energy they never exhibited before. Rev. Mr. Logie, of Rodgerville, preached morning and afternoon in a highly respectable manner to large congregations. And Mr. Fowlie, who had come up from Toronto to be present at the opening, preached to a crowded house in the evening. On the Monday evening following, a soiree was held in the church, when highly appreciated addresses were delivered by Mr. Ames, Mr. M. of Parkhill, Mr. Calean, Baptist, Mr. Fowlie and Mr. Gracey of Tuames Road. The evening was pleasant overhead, but the mild weather had swept away all the snow, and the mud was most disagreeable, notwithstanding the house was crowded to its utmost capacity, and all interested in the success of the soiree were highly pleased. A choir party from Parkhill and partly local, rendered excellent music, Miss Lennox, of Widder, presiding at the organ. The amount realized at the soiree on Sabbath and at the soiree was \$160. One of the most pleasing features of the entertainment was the statement of the building committee, showing that while the building cost \$1500, the whole was covered by a subscription list in their hands, and that they now held a balance sufficient to fence the premises.

The church is built of white brick, and is most tastefully finished outside and in. There is a neat pulpit neatly cushioned. The platform is carpeted as also the aisles; and a magnificent chandelier hangs from the ceiling. It is indeed one of the neatest country churches to be found in this section, and certainly reflects great credit on the energy and liberality of the people in that neighbourhood, as will appear when we consider that all told the Presbyterians don't number over 35 families, and most of these are in the midst of the difficulties and burdens that oppress new settlers in the back woods of Canada. Altogether your correspondent has not met anywhere with as much energy and liberality, and spirit, in the work of church building. If these people had got into their present place of worship with just the half of the cost met, everyone would have said, considering their circumstances, they had done well. We cannot therefore, hesitate to say, that having entered their fine new church without having a cent of debt on it, is in the highest degree creditable to them, and justifies us in holding them up as an example to older, larger, and wealthier congregations. G.

RELATIVE DUTIES OF PASTOR AND PEOPLE.

The pastoral relation is a very important one, and in that relationship there are duties that devolve respectively upon pastor and people. The pastor has his duties; the people have theirs. Just as there are duties arising out of the relationship between parents and children, so there are duties arising out of the relationship between pastor and people. Neither of the parties concerned can neglect the duties incumbent upon them without harm being done.

It is the duty of the pastor to preach the word. This is the first and most important duty of the Minister of the Gospel. He is to expound the Scriptures. He is to bring out of his treasury things new and old. He is to keep back nothing that will be profitable to the people; but to declare the whole counsel of God.

On the other hand it is the duty of the people to hear the word that is thus preached. Hearing is absolutely essential, for faith cometh by hearing, and it is not every kind of hearing that will suffice. They are to take heed how they hear. Careless hearing will not do. They are to hear with attention, with self-application, and in the exercise of faith. The minister is to be faithful in preaching the word; the people are to be faithful in hearing it. Another duty of the pastor is to be punctually in his place on the Sabbath morning. An unpunctual minister is a bad thing, and has a very injurious effect upon the congregation. But while it is the duty of the minister to be punctually in his place, it is the duty of the people also to be punctually in theirs. It has a very chilling effect upon a minister where he sees perhaps one half of the pews empty on a Sabbath morning, a great many of his people late in coming, and a great many more not there at all. If he has a good sermon prepared, it is not unlikely that he may fail in the delivery of it from this very cause. It greatly helps a minister to preach where his people are all or nearly all in their places. There can be no doubt of this. A pastor was once going the rounds visiting his people, and in the course of his visitation he met in with an old lady who thought she was of no use any more. The Lord was sparing her, but she scarcely knew why. The minister went on to tell her, that she was of a great deal of use, for she helped him to preach. She was very much surprised at this. How could she help her minister to preach? The minister then proceeded to tell her this. In the first place because she was always punctually in her pew on the Sabbath morning. And then, in the second place, said he, you are always looking right up into my face, and that helps me to preach. And in the third place, I sometimes see a silent tear trickling down your cheek, and that helps me to preach. It would be well if all our congregations were made up of just such persons as that old lady. People who would always be in their places on the Sabbath morning; people who, by their earnest attention, and by the trickling tear, would show that they were interested in the truth, and that it was making an impression upon them.

It is the duty of the pastor to pray for the people. He is to pray for them, not only in public, but in private; he is to bear them on his heart before God in the privacy of the closet; he is to wrestle with God on their behalf. But while this is so, it is no less the duty of the people to pray for their pastor, and very much of his success will depend upon their faith in this respect. People will sometimes complain of their minister's preaching. They will say sometimes, that was a very dry sermon that we heard to-day; but had they been more earnest in prayer on behalf of their minister, perhaps the sermon would not have been so dry. It is worthy of notice the importance which the Apostle Paul attaches to the prayers of the people, "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel." Eph. vi. 18-19. Apostle though he was, inspired man though he was, Paul felt that he could not preach the Gospel as it ought to be preached unless he was assisted by the prayers of the people. It was one of the pithy sayings of the illustrious Dr. Chalmers that "a house going minister makes a church going people." But it is a saying of no less truth and importance that a praying people makes a preaching minister.

It is the duty of the pastor to minister to his people of spiritual things. He is to bring to bear on them the threatenings of the Law and the powers of the Gospel. He is to lead them into the green pastures and by the still waters of God's word. On the other hand it is the duty of the people to minister to the pastor of their temporal things. He has no other means of support, and very much of his efficiency will depend on the way in which this duty is performed. This duty on the part of congregations is not always discharged as it

ought to be, and yet it is encouraging to know that there is a general improvement in this respect. Those congregations that are not doing their duty in this way may take a hint from a rebuke that was administered to a church on the other side of the line, that was in want of a pastor. The worthy people of the church referred to, wrote a prominent minister, of their body, (Presbyterian) to secure them a pastor, and then they went on to describe the qualification that they required in the man that was to be their spiritual teacher. He was to be a man of learning and ability; he was to be an eloquent preacher; he was to be kind to the young; he was to be gentlemanly in his manners, &c., &c. And then, they added, that if they got one having these qualifications, they were prepared to pay him an annual stipend of \$400. The minister with whom they corresponded wrote back to them that he thought they had better make out a call in favor of Dr. Timothy Dwight, of Heaven, for he was the only man he knew of that had the required qualifications, and besides having been so long in the spiritual world, living on angels' food, he thought perhaps he might be able to get along with four hundred dollars a year.

PENANCE AND FORGIVENESS OF SINS.

Popery is a skillfully woven tissue of lies, interwoven with truths. There is not a doctrine of Christianity which you do not find in Popish doctrine, but you find it so obscured, perverted, and travestied, that for all purposes it is false doctrine. Truths, as presented in the Romish system are really untruths. The Arch-Bishop of Toronto is reported, the other Sabbath, to have said:—"Since the fall of Adam, Remission of Sins has been a great question, for, alas! fallen and sinful man requires forgiveness for his transgressions. Sin was remitted, and the sinner reconciled to God, by true and sincere repentance; for without sincere repentance no sin ever was or ever can be remitted." How like the truth is that statement! It does not enunciate explicitly that sin is forgiven for Christ's sake, and in that way alone; but the reverend prelate would at once say, of course the Church believes that as well as Protestants.

But let us look at that truth in the Romish setting, and we shall see 1. That according to Popish doctrine, sin is forgiven without true repentance. 2. That it is forgiven on other accounts than Christ's merits. 3. That it is forgiven authoritatively by the Church, and not by God, and consequently that the doctrine of the forgiveness of sins by God for Christ's sake alone is not taught by the Church of Rome. The doctrine of Scripture is made void by Popish teaching. What, then, is repentance? By repentance we mean turning from sin to God with full purpose of and endeavor after new obedience. Not so with the Roman Catholic. In the Douay Bible the word *Metanoia*, and its cognate verb, which we translate repentance and repent, are generally translated "penance," and do "penance," *eg* Luke iii. 8; xv. 7; xvii. 3; xvi. 30; Acts, viii. 22; Heb. vi. 1. In the two last quoted passages the translation is all but unintelligible. "Do penance from this thy wickedness," and "penance from dead works." In other passages even Popish perversity can not twist the truth, and we have the word repentance given. "God hath to the Gentiles given repentance unto life. Acts viii. 22." "If, at any time, God give them repentance to know the truth. 2 Tim. ii. 25." "He formed no place for repentance, although with tears he had sought it." Heb. xii. 17, and in Acts v. 31 "This Prince and Saviour God hath exalted with his right hand to give penitence to Israel, and the omission of sins." It thus seems that the same thing, when spoken of as the gift of God, is repentance, or penitence, but when the act of man is penance. This was probably the intention of the vulgate version, with whom "penitentia agiti" meant rather perform a spiritual act of penitence or contention, than the outward act now commonly understood by penance.

The word repentance does occur elsewhere, (Luke xxi. 29) though not as a translation of the above mentioned Greek word, but of another, *Metameleia*, which properly means a change of purpose or conduct. In 2 Cor. vii. 10, the vulgate renders "repentance not to be repented of," repentance which is false. So far for the use of the word repentance in the Douay Bible, it means 1. As man's act, penance. 2. As God's gift, true sorrow or penitence. 3. A change of mind or conduct.

The Arch-bishop tells us:—"Repentance for sin may be considered under two heads; perfect contrition, and imperfect, called attrition. Perfect contrition is an act of sorrow, intense, proceeding from a principle of love, animated with humble hope in God, and thus of itself reconciles the sinner to God as in the case of David. Contrition of itself does not remit sin; it is a sorrow for sin, but not sufficiently intense to obtain forgiveness." Here we note that contri-

tion "of itself reconciles," but attrition does not do so without something else. The merits of Jesus, as a Redeemer, may be acknowledged in word, but the meritorious ground of reconciliation is not those, but contrition or attrition along with something else. What that supplement is is thus stated:—"Imperfect contrition must be supplemented by penitential works, as well as by alms.

Hence the need of penance and alms. They are required to give additional weight to the sorrow for sin, which is "not sufficiently intense," so that it may have as much merit as perfect contrition, and thus reconcile the sinner to God. This is in strict harmony with the Canon of the Council of Trent. "Whosoever shall affirm that the entire punishment is always remitted by God, together with the fault, and, therefore, that penitents need no other satisfaction than faith whereby they apprehend Christ, who has made satisfaction for them, let him be accursed." And this is a denial of the perfection of Christ's satisfaction, and an assertion of the meritorious character of penance and alms, as a satisfaction for sin. It makes void the righteousness of God by faith.

In the early church, public penance was required for notorious sinners. This was purely disciplinary. At a later period, instead of public confession, private or auricular confession was introduced, and private penance was substituted for public. Thenceforward all secret, as well as public sin, was confessed to the priest, and such penance as he saw fit was inflicted on the penitent. One step further and penance was received for a pecuniary compensation. A sinner could buy an indulgence; that is, he could purchase exemption from penance, by paying to the priest money which might be expended in good works and alms, and thus secure for the rich sinner the necessary merit to supplement his contrition, but poor sinners had to suffer. This was found to be a traffic that brought gain to the priesthood, and it was extended till, by payment of money to be expended in good works, the souls of friends who were doing penance in purgatory, could be exempted to a greater or less degree.

But a distinction is drawn between the *reatus culpae*, or the guilt of fault, and the *reatus poenae*, or the guilt of punishment. The former, we are told, refers to eternal death, the latter, to temporary punishment, either in this life or in purgatory. It is this latter alone to which penance and indulgence belong, so that a man who is saved from eternal death, still requires to be delivered from temporal punishment, and this is done by penance. It is here that the priesthood comes in. The church sets up "a tribunal for the forgiveness of sins." On the tribunal sits the priest, before him bow the penitent, and confesses. The penance is prescribed in the shape of bodily torture, labour, fasting, good works, prayers, or money. When that penance is rendered the satisfaction is complete, and the priest grants absolution. Then the penitent is absolved from eternal death, and from the temporal punishment to which the penance prescribed refers. Who has forgiven? Not God, but the priest. To whom was the confession made? Not to God, but the priest. Who is satisfied? Not God, but the priest. What is the ground of satisfaction? Not Jesus' merits, but attrition and penance offered to God by the sinner. It is vain to say, "through the merits of Christ." He is honored by the lip, but wholly ignored in the act. Here is the essence of Popery. Man has no access to God. The priest comes between. The soul is shut out by human mountains and ecclesiastical figurants from all direct fellowship with the Father, and Jesus Christ His Son. Thus the salvation of souls is imperilled, and the ignorant devotee is held in bondage. And even then a doubt remains, for the "sentence may not have been rightly pronounced," or the sinner "may fail to have true sorrows," in which case, also, compassion and penance are in vain; so at least says the Archbishop: "Heaven ratifies the sentence of earth when rightly pronounced; but if the sinner fail to have true sorrow for his sins, or is not truthful in his confession, and deceives the confessor, or refuses to make satisfaction for his sins, though the priest pronounced absolution, that, alas, is not recorded in heaven—the culprit is guilty of sacrilege.

The anniversary of the Pakenham C. P. Church Sabbath School was held on Monday evening, 21st ult. All the different parts of the comprehensive programme were well carried out. The singing, led and accompanied on the church organ by Mrs. Dickson, was very creditable, especially in view of the short time devoted to practicing for it. Short addresses were delivered by Rev. John W. von Jas. Carwell, Alex. McLaren, and the Rev. J. Stewart, pastor. On opening the missionary boxes, the amount of the yearly collections was found to be over \$37, which amount was divided between the Formosa Mission, Bible Society, and the French Canadian Evangelical Sem. Socy.

Book Notices.

PRESBYTERIAN YEAR BOOK AND ALMANAC, for the Dominion, Edited by Rev. Jas. Cameron, Chatsworth, Toronto: James Campbell & Son.

We directed attention to the early appearance of this work two or three weeks ago. A neat volume of nearly one hundred and thirty pages is now before us, and is creditable alike to editor and publisher. Mr. Cameron has done his work—considering the short time at his disposal—in a most satisfactory manner; and the result is a most useful compilation of Presbyterian statistics; "Sketches of the origin and progress of some of our leading Presbyterian Congregations; a glimpse of the branches of the Presbyterian family in other parts of the world; obituaries of Presbyterian Ministers in Canada deceased during the past ecclesiastical year; together with short articles on Presbyterian topics of practical interest, such as Presbyterian Literature in the Dominion, Pastoral Sustentation Fund, Mission Work, and Ecumenical Council of Presbyterian Churches."

We trust the YEAR BOOK may have an extensive sale, and that the Publishers may be abundantly encouraged to make their venture a permanent publication, and increasingly interesting and useful, year by year. The price is only 25 cents.

MARCY SCIOPTICON MANUAL. Fifth Edition. Revised. 180 pp. With Appendix of 64 pp., containing a Classified, Priced, and Illustrated Catalogue of Magic Lanterns, Pictures, and Apparatus. Price 50 cents. Published by L. J. Marcy, 1840 Chestnut Street, Philadelphia, Pa.

This is a hand-book of magic lantern exhibitions in their various forms. The author is well qualified for this work, as he is a practical optician, a maker and dealer in lantern slides, and the patentee of the *Sciopticon*, which is a compact and powerful form of the lantern. The Manual is a well written, clearly illustrated, neatly printed, and readable book. It first sets forth the fundamental principles of cameras, lenses, and light. It then describes in detail the structure, capacities, and management of the Sciopticon. The preparation and coloring of slides, which is a most interesting and beautiful art, is also fully explained, followed by chapters on chemical experiments, such as those by which Tyndall and others so delight their audiences; on novelties in lantern working; on home-made slides, which are greatly to be desired for many uses; and finally on the lime light, as applied to all sorts of lantern experiments and exhibitions. Those who use any form of lantern, whether for home entertainment, for secular or for Sunday-school work, or for general exhibitions, will find this Manual a most valuable help. To those using the Sciopticon it is especially useful.

CHALLENGE'S DIMM PILGRIM'S PROGRESS.

Encouraged by the great success of his other Dime Standard Books, Mr. Howard Challenge, the well-known Philadelphia publisher, is about to issue this grand work in two parts, at ten cents each. Next to the Bible, this work has the largest sale of any book in our language, and at this surprisingly low price, every family will want it.

VICK'S FLORAL GUIDE FOR 1875

Published by James Vick, Rochester, New York, has been received, and is a beautifully illustrated manual that lovers of flowers will find useful and suggestive on a great variety of subjects relating to horticulture.

SCRIBNER'S MAGAZINE FOR JANUARY

Is especially choice in its illustrated articles, "Travels in South America;" "The canons of the Colorado;" and Jules Verne's "Mysterious Island." Dr. Holland starts off on his new serial, "The Story of Seven Oaks," with felicitous effect; Mr. Steadman contributes a fine "Song;" and the entire number is bright and sparkling.

ST. NICHOLAS FOR JANUARY.

Nothing could be better than *St. Nicholas* for January. It is filled to overflowing with good things for children, especially suited to Christmas, and with things that are good at all seasons of the year. If we undertook to praise it as it deserves, we should exhaust all our vocabulary of encomiastic phrases.

It is observable that the first promise is made to the poor in spirit, to *beggars* in spirit, for that is the proper signification of the Greek word; that is, such as have a spiritual sense of their own extreme emptiness, baseness, and misery, and are willing to receive life and pardon upon mere gift and free favor of God, as the poorest beggar receives an alms.—*John Biacco, 1855.*

Without Christ crucified in her pulpit, a church is little better than a chamber of the ground, a dead carcass, a well without water, a barren fig-tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a light-house without fire, a stumbling-block to weak believers, a comfort to infidels, a hot-bed for formalism, a try to the devil, and an offence to God.