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TO CONTRIBUTORS AND 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. Letter for this office should be addressed simply BRITISH AMERICAN PRESBYTERIAN, Box 600, Toronto, Canada. Articles not accepted will be returned, if at the time they are sent, a request is made to that effect and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with. We invite the active co-operation of friends in every section of the Dominion, in order to secure a large circulation for the BRITISH AMERICAN PRESBYTERIAN; and to promote the interests of the paper by furnishing early intelligence concerning Missionary and Presbytery news suitable for our columns.

PROSPECTUS OF THE

"British American Presbyterian."

The want of a journal devoted to the interests of the Canada Presbyterian Church—in the columns of which, at the same time the sister Presbyterian Churches of the Dominion could meet with us, as upon a common platform, for the discussion of questions in which all have a mutual interest, and for the free interchange of sentiments—has long been felt. To supply this deficiency the undersigned has been induced by the encouragement received from many kind friends—lay and clerical—to undertake the work.

Referring to be judged by what we may be able to accomplish rather than pretensions or promises of excellencies which may not be realized, our references to special features of this paper will be brief.

The "BRITISH AMERICAN PRESBYTERIAN" will contain full reports of the proceedings of Church Courts; a complete digest of Ecclesiastical Law;—home and foreign—specialy furnished by correspondents; a carefully prepared summary of the news of the day; market quotations at the principal trade centres; and able articles on Church, Religious, Literary and Social questions.

The movement for Presbyterian Union, already so auspiciously inaugurated, shall be warmly and persistently advocated, and we shall make use of all proper means likely to disarm prejudices, reconcile differences, and remove obstacles to the early consummation of so desirable a project.

In a word we shall spare no efforts to produce a paper which will be noted for the variety, purity and comprehensiveness of its contents, which will be useful to the people, an aid to the Pastor, and a welcome visitor in thousands of Presbyterian homes.

The "BRITISH AMERICAN PRESBYTERIAN" will be an Eight-page Paper, published every Thursday at \$2 00 per annum, invariably in advance; and immediately after the appearance of the first number, to Halifax, will be made; and we venture to ask, on behalf of our agents, a cordial reception from Presbyterians throughout the Dominion.

C. BLACKETT ROBINSON, Publisher and Proprietor.

British American Presbyterian.

TORONTO, FRIDAY, FEBRUARY 9, 1872.

MISSIONARY ORGANIZATIONS.

Our Supreme Court has once and again called attention to the desirableness of having organizations for missionary purposes in all our congregations. In not a few they have been introduced with most gratifying success. The plans are various. In a few instances the Deacons' Court has been put in operation, very much after the model of the Free Church, and under it the congregation has been reached in every part. In other instances, a Missionary Association has been established, by which an opportunity is afforded every month to all the members and adherents of contributing to the mission funds. In still other cases, collectors are sent round quarterly or annually to receive contributions for all the Mission Schemes. To these agencies are sometimes added the state collections, as appointed by the Assembly, for the several Schemes of the Church. In very many of churches, however, no organization exists; in some even the stated collections are not attended to, and little or nothing is done for Missions. A glance at the Financial Returns will satisfy every observer that the burden of our Mission work is most unequally distributed, and lies on a comparatively small number of our congregations. If every congregation were to do its part with even average fidelity, the results would be most encouraging. But so long as congregations are found which pay a stipend of \$1,200, and expend over \$2,000 for congregational purposes, while nothing is sent for our Church Schemes proper, and only \$6 for French Evangelization; or which pay a stipend of \$600, and send only \$44 for all the schemes; or a stipend of \$600, and only \$58 for all the schemes; or a stipend of \$1,000, and only \$40 for all the schemes (and these are taken almost at random), what can we expect? We may contrast with these, congregations with a stipend of \$1,000, and \$1,129 for the schemes; stipend \$700, and schemes \$875; stipend \$1,

400, and schemes \$750; stipend \$1,200, and schemes \$935; stipend \$2,600, schemes \$8,645.

Now, the difference so marked is not owing to poverty, as will at once appear when particular cases are considered; it is owing solely and simply to the methods employed. The office-bearers of the churches, and generally the minister in particular, must be held responsible for short-comings, or commended for the liberality of the people. The people require to be educated; but where an unselfish spirit is inculcated and exemplified, and where the claims of Our Lord's work are fairly and fully set before our people, we almost invariably meet with a cordial response. We may speak of the duty of giving, and waste eloquence on the great destitution of our land, and the perishing heathen, it will be all in vain unless some effective organization reach every member and adherent of the Church. To accomplish this involves labour, and requires patience; but we have in every congregation a large amount of energy unexpended, and of time unoccupied, which, under a proper organization, could be made available for working our Schemes. The chief difficulty lies in reaching our ministers and office-bearers. When such questions come before our Presbyteries and Synods, and even the Assembly, a large number of members are discovered to be absent; and of these a very large proportion are just the men who show no interest in our Mission operations, and require to be stirred up. Circulars are prepared and sent; but, without being read, they are cast away or burned. And where this apathy characterizes the minister, what must be the state of the people. We appeal earnestly to all our office-bearers:—God is setting before our Church an open door; he is liberally giving the means required to do His work; He is even, we believe, giving to our Christian people a spirit of liberality; will the ministers and office-bearers then take pains to establish some organization in each congregation, ask and encourage our youth to give themselves, and ask others to give, for the good cause, and thus give effect to the Assembly's earnest injunction, in order that all our Church Schemes may be adequately supported?

THE PRESENT GOVERNMENT AND ITS PROFESSED PRINCIPLES.

We have now in Ontario the Liberal party in power, and sometimes the Government is called Reform. As a religious journal we care comparatively little for the party, nor do we regard more the name; but we have a lively interest in the principles the Government professes, and even more in the measures it proposes, as embodying these principles. Too often it is assumed as an axiom in politics, "that men are only to be ruled in one of two ways, viz., by force or fraud," and as the former is not possible in a country like this, that our rulers must hold their place by resorting to all manner of expedients to secure a majority; hence that the wise use of Government patronage, and a judicious distribution of spoils among those who support or will support the Government of the day is not only proper, but the only possible way of ruling our people. In supporting measures proposed also, the line of argument followed by politicians in general is simply and solely that of utility and expediency, and the Right or Wrong is rarely referred to. In defending measures in like manner we rarely hear of anything beyond what law and precedent prescribe. Anything that does not transgress law is permissible, and therefore right, for a legislature; and anything that does so transgress cannot be permitted and is wrong, until the law is repealed. So also, if precedent can be quoted, either British practice or the action of former Governments in this country, in the eyes of very many the question is settled beyond question; just as if the Government of England and our own Parliament had never made a mistake, or under pressure been tempted to depart from strict justice and rectitude.

The present Government we are happy to see, repudiates all such views. They speak plainly in good old fashioned language of right and wrong, justice and equity. The words of the Premier are: "I promise you, on the faith of a word never yet broken, that . . . the new

Government will deal with your interests on the principles of justice. He told his supporters now that he never claimed a favour for his own constituency, and did not want them to claim favours for theirs, unless those claims were founded upon justice. What he desired was even-handed justice to every section of the country, regardless of the political opinions of any section." In like manner Mr. Mackenzie, with earnest simplicity, brushes aside all the cobwebs which precedent has raised, and independently raises the higher question were these precedents right? If so, we follow, not because they are precedents, but because we believe them right; if they were wrong, we fling them to the winds, because being wrong, they cannot be binding on those who are loyal to truth and right. There is a higher standard than precedent. Such utterances in high places are truly refreshing. They form a bright contrast with the sentiments to which our country has been treated for some years past. And if these latter had the effect of encouraging unrighteousness and making men ashamed of professing right principle, the former, we hope, will raise the moral tone of the community and strengthen the good. It is matter of gratitude that the men holding the highest places of trust in our Province, not only believe in right and do homage to the God of righteousness, but are not ashamed to acknowledge it amid the taunts and sneers of those who have no such faith.

But we are told, "that is all very nice; the men however are just politicians like the rest of us, and they play the honest card, because it is the winning card; in fact they are just hoodwinking the people by professions of high principle." It may be so. The portion of our people who are longing and praying for a government, no matter of what party, that loves and does righteousness, may be again doomed to disappointment. Still we shall hope for the best, and hopefully but closely watch the manner of the administration of those now in power, and how far their measures accord with their professions.

So far we have good cause to be satisfied. Whatever may be the motive and we incline meanwhile not to assent to the insinuation that mere desire to appear consistent has led them to act as they have done—they have redeemed the promises they made before election. They have proposed to amend the law so as to secure the perfect independence in members of parliament; they have renounced the power which as a government they might have possessed, by proposing that all money grants should be specifically submitted to the house before being made; they have given utterance to the sentiment of indignation which was awakened in every liberty loving citizen by the murder of poor Scott; they have courted rather than obstructed, inquiring into every charge brought against themselves, however trumpery in its character or vile and underhand in its manner. So long as this line of conduct is pursued, confirmatory as it is of the principles they profess, our Government will command the confidence of all right-minded men. And should they by that conduct alienate such a number of those who have no sympathy with their principles, as to find themselves in a minority and retire from office, if they do so without recreancy to their professed principles, still the country will have gained immensely in every respect of real importance. But such an issue we fondly hope will be averted by the strong public sentiment of the great majority of the electors of Ontario.

In all the Scriptures a premium is set on frank openness. Deceit, treachery, and all the practices that grow out of a want of candor, are in open conflict with the Word of God. When Christ was on the earth He did nothing in secret. His life was open. He was infinitely above any trickery or fraud, and in no case spoke or acted as a deceiver. Some men seem to be born to artifice. It is their nature to do things by manipulation, and by practising a kind of every-day legerdemain, they seem to glory in their wily achievements. It is all wrong. Good ends are always more easily secured by straightforwardness and honesty than by any kind of tergiversation or other management. He who lives amid coils, and nets, and traps will get caught in them some day, while he who scorns to use them will be able to trample all those of his enemies under his feet.—United Presbyterian.

HOME EVANGELIZATION IN GLASGOW.

(From the Edinburgh Presbyterian.)

Dr. Buchanan gives in a speech, lately delivered, the following items of information: First, the Commission on Religious Instruction, which met in 1866, reported that, after making the amplest allowance for the young, the aged, and the infirm, the number of persons in Glasgow attending no place of worship could not be less than 55,000, the population of the city being at that time 214,000. To meet the destitution thus revealed, the Society founded by William Collins built about twenty new churches in seven years. When the Disruption was seen approaching, that work slackened, but afterwards it commenced afresh, and within seven years after 1848 twenty additional places of worship were erected for out-let Free Church congregations. Of course by this little was done to meet the wants of people not previously supplied with ordinances, but the properly aggressive work was resumed in 1851, in connection with the Wynd Mission, which proved so successful that, "as the fruit of its labours, and by the stimulus it gave to individual and congregational efforts, it may fairly be said that twenty additional churches have been provided for the people of Glasgow." On the whole, "the collective result of all these special efforts, and of the contemporaneous efforts of other Churches has been to add not fewer than 140 places of worship to the sixty or thereabouts which existed in 1834."

These are very striking statements, but the question remains, is the accommodation now provided sufficient for the city? Dr. Buchanan answers thus: "If every sitting of every one of our 200 churches were occupied every Lord's day, there would be 70,000 persons of an age to attend worship for whom not a solitary sitting would remain. That one fact is decisive as to the formidable shortcoming there still is—I will not say between the supply and the demand, but between the supply and need—between the supply and the actual spiritual want."

In the face of this, it cannot be denied that new efforts are needed, and accordingly, the old Building Society of 1834, and of 1851, has been revived. Dr. Buchanan's proposal is to raise £20,000 in five years, and he has started with already more than £10,000 subscribed. But the chairman of the meeting was even more sanguine. He named £80,000 as the sum to be aimed at, and if the most moderate calculation is realized, that in the localities where new churches are reared, pound for pound will be provided, here is the magnificent prospect of £60,000 being expended within comparatively short time in the evangelization of the Western Metropolis. Ours, however, is only one of the churches interested. The United Presbyterian Church has also its great Church Extension Scheme, and so too, we believe, has the Established Church. We wish them all great success, and that of the highest kind. Nor can we doubt that God has a blessing in store for a place in whose well-being so many are showing a generous interest.

DR. COOKE'S CONFLICT WITH ARIANISM.

(From the Watchword)

There is no finer chapter in modern Church History than that which records Dr. Cooke's splendid and triumphant conflict with Arianism; and Dr. Porter has done great justice to it. We only regret that the limits of the space at our disposal will not allow us to dwell upon it at such length as we would desire. There is nothing in all Dr. Cooke's long, consistent, and grand career, more exemplary, instructive, and encouraging than the story of how he set himself, as a young man, and almost single-handed, to uproot this deadly heresy from the Synod of Ulster, and continued at the work with amazing perseverance, moral courage, and Christian wisdom and prudence, till the Great Head of the Church, whose glory he vindicated, crowned his labours with the most triumphant and complete success. Till the end of time, a faithful minority, however small, may well brave all manner of calumny, and quietly take all invidious and insulting designations, as "bigots," "narrow-minded men," "enemies of comprehension, union, peace," and the whole vocabulary of vituperation, so long as they can point to Henry Cooke, in his patience, faithfulness, persevering laboriousness, triumphant victory, and abounding reward. It has become fashionable in these days to scorn a "minority;" and the timid, the vacillating, the indolent, and all who are unwilling to bear the cross, are alarmed to have it said that they are in the "minority." Such a spirit is opposed to the very genius of personal Christianity, and traitorous to the great Protestant Reformation of the Churches. The record of the greatest epochs in the history of the Church is a record of the fidelity, the labours, the sufferings, the ultimate triumph of minorities. God has done great things for Scotland by minorities, and His hand and power have frequently been seen in

his preventing majorities from "overwhelming" them. Happy they who can keep the numerical in its own place, and assign to the moral and the scriptural the transcendent power which are their due! At a very early period Henry Cooke learned this lesson; and it was the one grand secret of the wonderful influence he wielded. He began his career in a miserable minority, with even orthodox friends alarmed by his energy, and shrinking in moral cowardice from giving him their support; but he never blenched nor paused till he had swept the pettilent heresy of Arianism wholly from the precincts of the Presbyterian Church in Ireland.

SIGNING OF THE CONFESSIO N OF FAITH.

(From the Watchword.)

There has been a most characteristic discussion on the above subject in the United Presbyterian Presbytery of Glasgow. The subject was appropriately introduced by Dr. Joseph Brown; and the motion, which was unanimously carried, was as follows:—"That the practice of asking a minister, after being ordained or admitted to the Presbytery, if he is willing to sign the Confession of Faith and the Formula, be discontinued."

From information I have received, it may be the case, although it seems a very startling statement, that hardly any of the ministers of the United Presbyterian Church have signed the Confession of Faith. They are merely asked at ordination if they are willing to sign it when required to do so. And if the views of the Glasgow United Presbyterian Presbytery are to become dominant, even this very inadequate provision is to be abolished. It is quite plain that when the Union is completed, the terms of subscription will be as "free and easy" as any one could wish them to be.

This state of matters contrasts strangely with the condition of the Church of Scotland even in the dark days of Moderatism. Of Principal Robertson, long the leader of the Moderate party, and while still in the zenith of his power and influence, it is stated as one reason for his retiring from all public business, that he was "urged and teased with a scheme for abolishing subscription to the Confession of Faith and Formula, which he was resolved to resist in every form."

The history of dissent in Scotland is becoming every day more painful. Ambitious men have abused, and still are abusing it, for the most unworthy purposes. In little more than seventy years after the Erskines and their brethren left the Established Church, their descendants had so completely departed from their original principles that they changed their Formula, and deposed the noble M'Crie and his associates for saying they had done so; and in less than thirty years the very determined opposition of the minority within her pale, who were entrenched within the Constitution of the Church—a Constitution which has been placed in the Court of Session in the Cardross case by the hands of the very men who are now maintaining that she has no Constitution—ready to satisfy production whenever it is called for. I trust that steps will be taken to make this fact known to the rising generation of our Church, that all attempts made to change her constitution may for the time to come be successfully resisted, as they have been in the times past.

That declension is more rapid in dissenting than in Established Churches is an inference which history fully confirms.

ADVICE TO WRITERS.

Omit the beginning of your essay. Most of writers, not used to the press, imagine that a newspaper article is only on argument and conclusion. Not at all. The argument is all that is wanted. That is, state your case, say your say, and stop. Do not take time and space to get into the subject, and more to get out of it, but come to it instantly, and stop when you are done.

Dr. Griffin used to say that he could put the five volumes of the Bible Commentary into one volume, and not lose an idea worth retaining. We believe he could have done it. And so could we.

Be short. The time is short, the world is very fast now, and readers of newspapers do not want long articles. Pack your thoughts into short words, short sentences and short essays. If you never do a great thing, never do a long thing.

Come to the point. If you have no point, lay down the pen, and do something else, rather than write. It is not every one who can write for edification, and you may not be one who can.

Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do.—New York Observer.

It cannot be too deeply impressed upon the mind that application is the price to be paid for mental acquisitions, and that it is as absurd to expect them without it, as to hope for a harvest where we have not sown the seed.