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NOTES TO CORRESPONDENTS.

J.W. Thanks for your contribution. It will appear in due time.

ANONYMOUS LITERATURE has neglected to give his name. We should be happy to hear from more than a few of us with their contributions. They will come by and by.

W. C. Chicago. Thanks. Please send your address.

D.R.M. Embro. Received your note and enclosure with thanks. Differences and opposition will arise. The hideous mixtures of log-wood, &c., usually now sold as port wine is as unlike the wine at the Passover as any liquid could possibly be unlike another.

J.W. St. Thomas. Declined with thanks. We have given both sides on the instrumental music question as full a hearing as we could possibly spare and a good deal more to the opponents than the favourers of that innovation. It may be that, as J. W. says, we shall suffer pecuniarily by closing our columns for the present against further controversy on the point. If so we cannot help it. But we should have suffered, we fear, still more, had we published his yard-long communication which would have taken up nearly a page of our present issue. We are most anxious to give the Elders of our Presbyterian Churches an opportunity of expressing their views on all subjects; and let our correspondent understand that the majority of our letter writers on the organ were not ministers-but if we cannot exercise some discretion in regulating this, without being threatened with an opposition paper, we cannot help it. In that case the "other organ" must come.

REV. WM. SMART, Prescott. Sermon will appear in due time. Many thanks.

H. sends us an extract from a recent letter of the Fort Garry Correspondent of the London Advertiser in which that gentleman remarks all he said about the abuses in the management of the Presbyterian Mission on the Saskatchewan. We said nothing of his refusal to retract and apologize, of our own knowledge. All our information was derived from Rev. Mr. Moore's report, and from it we gathered that, when with Mr. M., this correspondent would neither do one thing nor another. Even on his own showing Mr. B. had very little ground to take up a resting accusation about persons against whom personally he knew nothing objectionable. It is also to be borne in mind that the statement made by those whom he adduced as authorities did not bear out his remarks. We are glad he now fully retracts his charges and declares his disbelief in what he gave currency to, but we have not room for the extract.

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TORONTO, FRIDAY, MARCH 7, 1878.

TOPICS OF THE WEEK.

President Grant has been inaugurated for his second term.

The weather during the week has for the season been exceptionally severe.

Spain seems on the verge of a bloody civil war. So much for generations of misrule and the oppression of the Inquisition.

The local Parliament has continued its sittings, but scarcely awakens more general interest than do the meetings of an ordinary County Council. It is not easy to tell which side forgets most frequently and most offensively that it is the general ideas that the people's representatives ought to be gentlemen.

The Dominion Parliament met on Wednesday. Very excited debates are expected, and, as usual, the 'ins' are quite confident they will be able to keep their places and the 'outs' are equally confident that they will hold office before many weeks or even days pass by. We shall all see in due time.

Mr. Gladstone has introduced a measure into the British Parliament to revolutionize the whole university system of Ireland. It professes to deal impartially with the subject and to be far from lending any countenance to the denominational system. Practically however it tends in that direction as it has all been prompted by the Roman Catholic hierarchy who will be satisfied with nothing but their full fledged Denominational Colleges supported at the public expense. Mr. Gladstone will not, any more than some politicians nearer home, please the Church of Rome, and get it to do his bidding without going a good deal farther in the way of concession than even he is inclined to.

THE RELIGIOUS PRESS.

We have more than once noticed the foolish and absurd idea of some who think that what are called religious newspapers ought not to meddle with the ordinary secular occurrences of the day, and ought especially to eschew the remotest reference to anything like politics.

The really religious newspaper has a very different aim from what such persons would mark out for it. When it was first started in the United States the ordinary newspaper not only ignored religious and ecclesiastical intelligence, but never allowed an opportunity to slip that could be taken advantage of in order to jeer at religious people, with their presumed cant, hypocrisy and humbug. Intently secular in all their ideas, and plans, and feelings, the whole religious side of life was not only ignored, but positively ridiculed and scorned by those who were the great agents in the distribution of news, and in the formation of opinions.

If it is somewhat different now, the religious press, and the increased influence and vitality of the different sections of the church may be thanked. Yet no one can doubt who has any knowledge of the secular press even of the present day, that religious matters, and ecclesiastical news and questions are still scarcely tolerated, or if they are, that they are treated with a careless flippancy and affected condescension and contempt, which must always be exceedingly painful and offensive to every one who is really under the influence of christianity, or attaches any importance to either its doctrines or its precepts.

It is a matter of unquestionable notoriety that while there is a considerable number of religious, respectable persons connected with the newspaper press of this continent, as well as of Europe, who are conscientiously anxious to promote the best and highest interests of the communities in which they live, yet that as a class newspaper men are not of a very high type, either morally, religiously, or educationally, and have no particular reason for putting on airs of pitying condescension and unaffected contempt for the antiquated ideas and dull talk that are retailed in the pulpit or is the usual staple among religious people. Perhaps for the number engaged in the occupation there are more broken down, dissipated, characterless adventurers with more or less of a literary turn, connected with the newspaper press of the old and new world, than in any other calling that could be mentioned. Printers with a slight debilitated tinge of literature; lawyers that have no fees but a decided liking for strong waters; preachers that have become bankrupt in character and conviction, and are ready to vote the pulpit "slow" because they have never succeeded there themselves; doctors who are convinced that Christianity is a found-out cheat and religion an idle dream; trading politicians who think that they have a "mission," and are convinced that with an "organ" they could elbow and jostle their way to at least local influence and a pretty fair income; with a goodly crowd of careless, free-living, convictionless Bohemians, who are simply free lances and ready to take any side in the discussion of public affairs that will pay them best;—such are the great majority of the secular press-men of the present day, who affect to be the great arbiters of taste, the great levellers of opinion, and the great enemies of cant, hypocrisy, and fanaticism. Of course both here and in the States religion has too much hold upon the great mass of the people to be openly ridiculed, but generally it is quietly ignored. A cattle show is of far more importance than any religious meeting. Theatres, balls, regattas, and picnics are in their chosen line; religion is not, as they are pleased to intimate with a shrug of the shoulders. There is, no doubt, not the coarse, ribald insolence towards religion and religious people that was common in past days, but there is still a great deal of the quiet jeer and the ostentatious production of the demi-semi scientific small talk, which is expected to cover all bigots with confusion, and make all men ashamed of their narrowness of view, and want of "breadth" of opinion and of liberality, sentiment and feeling. These people think it unspeakably funny to have very knowing references to the Missions to Ambueto, and regard Mark Twain as an "awfully clever fellow" when he offers for a good salary to write religious tracts for the Hottentots. Is it surprising then that in the midst of all this, persisted in so long, religious people should have begun to doubt of the wisdom of taking into their homes or encouraging by their patronage, publications that treat as of no consequence, what they have come to regard as by far the most important matters connected both with the present and the future; and which often ridicule these as foolish—nay, utterly condemn and ignore them as false?

A week or two ago a religious paper in the States, speaking of the origin of the so-called religious newspapers, and their right to discuss all matters both sacred and secular, makes the following remarks:—

"Men who complain that religious newspapers meddle with secular topics might as well complain of bread that it is not meat. The so-called religious press was started to do that exact thing. It was not intended to be religious in the sense in which a tract is religious, or a pious book is religious. The religious press was founded to give the current news of the day, with religious intelligence, and a defence of the church against her foes. The religious press grew out of the liberality of the Liberal Christians of New England. These men filled all the political offices, and controlled the newspapers. The secular press, at the opening of this century, ridiculed all the movements of the church. The Bible, the tract, the Sunday school and foreign mission work, were lampooned by the secular press, and no evangelical Christian could get the daily news without having his faith maligned. It was resolved to establish a paper that a Christian might read in his family, and have his faith respected. That the secular press has changed in fifty years only shows the power of the religious press."

Though such a state of things as is here depicted may not now, as we have said, be found either among ourselves, the neighboring republic, or in Britain, yet a large amount of the reading supplied by newspapers is still unchristian, if not positively anti-christian, and is in its way perhaps more injurious than even that which at first made the religious newspaper a necessity and gave it its position and power.

PLAIN SPEAKING FROM THE PULPIT.

We lately read in a Scotch paper extracts from two sermons that had been delivered in the counties of Renfrew and Ayr. In the one case, the minister was preaching on "God made winter." In the course of his remarks he said:—"People give 15 for a single dinner, and a guinea a year for seven missions. They have wine on their tables at 70s. a dozen, and half a guinea against their names in the list of contributions to an hospital. They have twenty people dining at their tables on Christmas, and no poor children better taught or better clothed by their charity. They have their healths drunk in champagne and sparkling 'hock, and no blessings invoked on their heads by the orphan or the widow."

We are afraid ministers could say the same thing in Canada without going beyond the bounds of truth. If all that is spent within the Presbyterian church on strong drink were consecrated to God's service what an overflowing treasury that Church would have. And so would every other in the land.

The other minister referred to was preaching on Christian liberality, and tried to show how the Bible impressed the giving of the tenth part of a man's income to the Lord. "People," he said, "spent sixpence a week on tobacco, and a great deal of money on 'drams;' but they came for church and put a penny on the plate. And what did a penny amount to in a year. Four shillings and forpence. And often they did not give that sum because of their occasional absence."

All too true of Canada as well as Scotland; only a good many don't give even the penny. At the same time when the heart is opened the hand will not remain closed. And when there is no inward prompting to liberality it is but thankless work to seek to force open the hand, finger by finger. And be able after all to extract only the copper from shame that would not be given on principle.

ROMANISM IN GLENGARRY.

We would call attention to the efforts at present being made to establish a mission to the Roman Catholic Highland Scotch in Glengarry. We are quite sure that many throughout Ontario will be rejoiced to help in this praiseworthy undertaking so that a missionary of the right kind may speedily be settled as the pastor of the small but spirited congregation in Alexandria, so as to do evangelistic work in the district around.

CHRISTMAS IN MONTREAL.

We are assured on the best authority that the meetings in Montreal on Christmas referred to a short time ago by a correspondent were not at all held in celebration of that day. They were in all the cases simply regular congregational meetings for religious service which would have been held all the same on that evening had it not been Christmas.

Part II of "Somebody's Old Shoe" will appear in next issue.

The motive determines the quality of actions. One man may do a penurious act because he knows he shall be put to difficulties if he does not; another may do the same from mere avarice. The king of Edom offered up his son on the wall, and his abominable cruelty excited just indignation; but Abraham, having his intention offered up his son, is held forth to all generations for this act as the Father of the faithful.

Books and Periodicals.

OUR FATHER'S HOUSE, OR, THE UNWRITTEN WORD, by Rev. Daniel March, D. D. A very interesting and instructive work this, and we wish it a large number of readers throughout the country. No one can carefully peruse the beautiful pages without pleasure and profit. The edition in Morocco binding makes an elegant presentation work, and will form an appropriate ornament for a centre table.

Mr. J. Aokland, the agent for the above work, is now in the city to solicit subscriptions.

EXISTENCE AND DEITY EXPLAINED, by Robert Shaw, M. A.—The above is the pretentious title of a still more pretentious book, by an obscure man, and hawked about for sale by the compiler himself. We would advise ministers and others to be on their guard against this book. The very preface of this questionable production furnishes sufficient evidence of either dishonesty or ignorance, or both. From a review of it in the Montreal Witness of a recent date, it appears to be an attempt to galvanize the exploded Deism of the 17th and 18th centuries.

CANADA PRESBYTERIAN CHURCH PULPIT; 2nd Series, James Campbell & Son, Toronto, 1878.—We are pleased to notice that the success of the previous volume of the Canada Presbyterian Pulpit has encouraged the enterprising publishers to issue a second series. We hope that the present volume will secure, as it deserves, quite as extensive a sale as its predecessor. It is made up not of sermons but of somewhat longer and more labored treatises on such important subjects as "Spirit or Form," "the Worship of God," by Rev. Wm. McKenzie, of Almonte; "The Gospel of the Kingdom," by Rev. J. M. Gibson, Montreal; "Standards of our Church," by the Rev. Professor Cavan; "The Atonement," by the Rev. David Inglis, Brooklyn; "Baptism—its uses, mode, subjects and duties," by Rev. Professor Gregg, &c., &c. From this it will be seen that it is a volume that ought to be possessed and studied in every Presbyterian family in the country. The getting up of the volume, we need not add, is in the usual handsome style characteristic of all the Messrs. Campbell's issues.

Ministers and Churches.

The Rev. David Watson, M. A., of Beaverton, lectured with much acceptance in the Canada Presbyterian Church, Cannington, on Thursday of last week. His subject was "Astronomy."

The managers of Presbyterian Church, Pine River, have just let the contract for building a manse, which is to be finished on 1st July, when the congregation expect to have a settled pastor.

The Lindsay Post says:—A special meeting of the congregation of Knox Church was held on Tuesday evening for the purpose of extending a call to the Rev. G. Burnfield, B. A., Cookestown, Simcoe County. Rev. Mr. Scott, of Cambridge, acted as Moderator, and the meeting ended in a hearty and unanimous call to Mr. Burnfield.

A very successful soiree was held in the Kirkton Presbyterian Church on Monday of last week, there being nearly 700 people present. The char was well filled by the Rev. H. Gracey, pastor, and appropriate speeches were delivered by Messrs. Stringfellow, Findley, Pike and Goldsmith.

The wife of the Rev. Dr. Burns was a few days ago presented with a very elegant and costly (Mason and Hamlin's) Parlour Organ, by a number of the members of Cote St. Church, Montreal. The gift was accompanied by a letter expressing the kindest feelings to herself and husband.

We have been requested to intimate that the Synod of Toronto, of the Canada Presbyterian Church, will (D.V.) meet in Gould Street Church, Toronto, on Monday, the 31st March, at half-past seven o'clock, P. M., and will be opened with a sermon by the retiring Moderator, the Rev. R. H. Thornton, D. D. On Tuesday evening a Conference on the State of Religion will be held, to be opened by the Rev. W. Donald, of Port Hope.

A few friends belonging to Cote St. Church, Montreal, interested in the students of the Montreal Presbyterian College, recently presented each of them with a copy of the Third Edition of Dr. Burns' Life. Forty-three copies were distributed in this way. Will not some friends of Dr. Burns and Knox College "go and do likewise" to the Young Men of that Institution with which he was so long connected.

A large party of the members of the Presbyterian Church, Alnwick, paid a visit to their pastor, the Rev. Wm. MacWilliam, M. A., on the evening of Friday last. In the course of the evening James Campbell, Esq., Senior Elder, in the name of the congregation, read a very cordial address to the minister, and presented him, in addition to other valuable gifts, with the sum of Sixty Dollars. Such expressions of good will are creditable to the people, and must be encouraging to the minister.

The Rev. W. Coulliard, on leaving the congregations of St. Louis de Gonzague and Valleyfield to go to his new field of labor in the congregation at Gananoque, was presented by the first-named with an address expressing their regret in parting with him after so many years of successful labor and faithful oversight; commending him to the care of the Divine Master, and praying that his labors in the new field to which Providence had called him might be attended with continued success. Along with the address he received a parting gift amounting to \$75; also from a few friends in connection with the Valleyfield congregation he received the sum of \$60. Such gifts were designed to express the esteem and affection of a flock over which Mr. C. has had the oversight for over twelve years.

Soirees in connection with the congregations of Carleton and Alton (Pastor, Rev. W. P. Walker) C. P. Church, were held on the evenings of January 29th and February 11th. The churches were beautifully adorned with evergreens and artistic mottoes; choirs from Lyndur and Caledonia discoursed sacred and secular music, assisted by Mr. J. Smith, M. Hope. Addresses were delivered by the Revs. Messrs. Black and Wilson, Caledonia, J. B. Muir, Galt, J. F. Dickie, Berlin, D. D. McLeod, Ancaster, and J. Young, Alton. J. Hymal, Esq., M.P., and the Rev. W. P. Walker, pastor, acted respectively as chairmen. The object of both soirees was to get funds to repair the respective churches. The sum total amounted to rich \$180. The meetings were at once pleasant, interesting, instructive, and profitable.

SURPRISE PARTY AND PRESENTATION.

On Wednesday evening, a large number of the adherents of the Presbyterian Church in this village proceeded to the residence of their pastor, the Rev. J. W. Mitchell. Their errand soon became apparent when Mr. Mitchell was called into their presence and the following address read by Mr. Donnelly, on behalf of the congregation. Rev. J. W. Mitchell.

DEAR PASTOR.—We have come to spend a pleasant evening with you. It is not the first that we have so spent, and we trust it will not be the last. On such occasions as the present, we have learned your character, observed your social qualities, experienced your kindness, and appreciated your interest in our welfare. But your labours for our good in the social circle, are not the only ones which have called forth our approbation. We have long since felt the power of those performed in the pulpit, the prayer meeting, the Sabbath school and the Bible class. Under your ministry our congregation has grown numerous and strong. Undertakings that seemed too formidable for us five or six years ago are quite easy of accomplishment now; schemes which we dare hardly consider then, are now being successfully carried out. Our position among the other congregations of the Presbytery has become much more respectable; our contributions to the schemes of the church, much larger. In short, we have prospered; and to your labors, under the guidance and blessing of Almighty God, we must attribute nearly all of this prosperity. We may have been slow at times to appreciate your efforts; our indifference may have clouded your sky; but we can assure you that you have always possessed our good will, our love, and our esteem. That you may often be reminded of this, and that you may have some tangible proof that the feelings expressed by us this evening are genuine, we ask you to accept this Tea Service, accompanied by our prayers, that you may long live to enjoy from it what our ladies apply term "a soothing cup."

Signed by Mrs. McPhail, Mrs. D. McINTYRE, Mrs. R. W. CURRIE, Mrs. A. DENT, On behalf of the Congregation.

Manse, Mitchell, Feb. 19th, 1878. Mr. Mitchell was completely taken by surprise and feelingly replied in substance as follows.

MY DEAR FRIENDS, You have taken me by surprise. Had I known what you intended I might have been prepared to express my sense of your kindness more to my own satisfaction. Without time to collect my thoughts I must content myself with saying that I accept with pleasure your handsome gift. It is valuable in itself but doubly valuable to me as the expression of your confidence and esteem. I only regret that my efforts in the various departments of ministerial duty which you mention have not been more worthy of the estimate which you have formed of them. In the discharge of the various duties of my office I have fallen far short of the standard which I sought to attain called, as I have been since I became your pastor, to pass through seasons of personal trial and sorrow, I fear that burdened with my own cares and absorbed in my sorrows I have often forgotten my duty to you or been rendered unable to perform it efficiently. Yet during these years I have been cheered by your sympathy and sustained by the knowledge that my labours among you have not been entirely in vain. God has graciously vouchsafed evidences of His presence in revealing Himself to some, and making Himself and His ways better known to others. These tokens of Divine favour I prize above all other evidences of prosperity and I accept this valuable present which you now make me a pledge of your sympathy with me in the desire and prayer that God will open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it. The gift is an elegant Silver Tray and Tea Service, purchased by Mr. Thos. McDonald from Robert Wilson & Co., Toronto, and valued at \$115.00.