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FRIDAY, OCT. 2, 1874.

## FAMILY WORSHIP AND RELIGIOUS SERVICES.

The report presented to last Assembly on the state of Religion mentions as a fact indicated by the reports of the inferior courts "that family worship is generally observed by heads of families that are members of the Church." This may be the case; we do not question that it appears so from the documents before the committee, and we would rejoice to be assured that such be the happy state of the Canada Presbyterian Church. There are doubtless some small earnest congregations where few except true faithful Christians are members, that is communicants, and such congregations will be ready to report their condition. There are other large congregations where the proportion of communicants to head's of families is very small, and in such cases the statement in the Assembly's Report may be true. But these do not represent the whole Church; and we much fear that family worship is not generally and regularly observed among our people.

When the question is put to the head of a family by the minister, both questioner and answerer feel some measure of embarrassment. The chief object of putting such a question is to direct attention to the duty in a kindly and faithful manner, and very often an opportunity is thus afforded of faithful dealing where the duty is neglected. In the circumstances an affirmative answer gives satisfaction to the pastor, and hoping the best, he adds a word of encouragement and puts that head of a family down as observing family worship. A few more questions in the same direction, however, might not be so pleasantly taken, and perhaps would very much qualify the pastor's satisfaction; for example: Have you family worship every day, or only on Sabbaths? Have you it twice a day or only once? Are the children required to be present? Do you read the Word of God regularly and in course at worship? Do you unite in the service of praise?

Now, when we consider that a large number of the baptised members of our Church, are not communicants but simply adherents, and that in the families of communicants family worship is far from universally observed, we are impressed with the conviction that in a large majority of the families of our Church God is not worshipped. The fact may be as unpalatable as it is fraught with danger and apprehension for the future, but it would be wrong and injurious to cherish false hopes in this matter. There may be improvement as compared with the past, but still there is room for further advance.

The same report brings into prominence the introduction of "continuous meetings on successive days or evenings" styled "Evangelistic Services." We give such reports of these services as are sent us with much pleasure, and have no doubt that our joy and satisfaction at what appears to be a work of grace, are shared by our readers. During the past years we have heard of such a work in Mitchell, Fallarton, Peterboro, Port Hope, Cobourg, Baltimore and Cold Springs, Woodville; and generally we are told that in the Synod of Montreal "these services have been productive of much spiritual benefit to the people as well as to the ministers engaged." We will gladly publish such accounts of similar movements during the winter as it may be judged for edification. These services, in view of the great work of Messrs. Moody and Sankey in Scotland, we cannot help acknowledging as owned of God, and perhaps just the form that religious earnestness in the present state of Christian Society, with its usages and habits, must assume. Still it is not easy to overcome our preconceived notions of how God's work should progress, and it is not to be wondered at, that the attitude of many Christians is still one of waiting to see the results. An old divine well says that so far as conversion is concerned, "the preaching of the gospel is a net to catch such fish as has not been already caught by the family net," thus giving precedence to the "nurture and admonition of the Lord" in the family. Where however the latter is

neglected, and parents fail to try to bring their children to Jesus, special services are needed; and, perhaps, occasional and abnormal settings of the gospel net, which from their very nature cannot be continuous, may be a necessity where the ordinary, normal, every day, and continuous efforts of a godly parentage are not put forth. Is there not, however, even here a two-fold danger against which it may be well to guard? First, the making family worship an impossibility by late meetings, and, secondly, the bringing of the ordinary means of grace both in church and family into disesteem, as slow in comparison to the excitement of continuous services, and inferior to them as a means of conversion.

We shall rejoice to know that by these services the cause of Christ is advanced and souls saved; and we are sure that these things being accomplished, our family altars will be rebuilt, for a revival of religion will not be confined to public meetings but will fill the dwellings of the righteous with melody and praise; and guarantee for the children of the church the inestimable blessing of family religion and parental instruction in godliness.

## TRIAL BY NEWSPAPER.

There are in our highly-civilized community various ways of trying a man who is accused of wrong-doing. The commonest and readiest tribunal is that of the tea-party, where witnesses give their evidence, amid the clatter of cups and saucers; where counsel plead over their cups "that cheer but not inebriate," and where judges sum up gravely from behind tea-urns. More formal and formidable, but not always more just, is trial by jury. And then there is trial by judge. And there is lynch justice, where the criminal is first executed, and then, as soon as convenient, tried. To all these forms and modes of dealing out justice or injustice to offenders, must be added in these days, trial by newspaper. In ordinary cases, in of fences against political party and good manners, it answers very well to try a man, sentence and execute him in the columns of a sensible, truthful and fearless newspaper. This newspaper court, with its own code of laws, its own judge, jury and witnesses, its own officers and penalties, is one of the safeguards of decency, order and public morality. There are certain offences, however, which ought hardly ever be tried, to their full length, in the public prints.

Among offences that ought hardly ever be tried, however fully reported, in the columns of the common newspaper, are criminal offences that involve grave consequences to the party accused, in character, property, or even life itself. Such cases require witnesses to give evidence on oath, and to be cross-examined by expert lawyers, watching the interests of the accused, such cases need the power of the law to force forward unwilling testimony, and the presence of the judge to keep back irrelevant testimony. The newspaper may report the trial, may, after the sentence is rendered, pass its opinion on the verdict; but in all serious cases of this kind it is far better for the press to let the courts of law do their work. The best course to follow is that suggested by the sensible man, that was town clerk of Ephesus, when Demetrius wished to try certain Christian teachers at the bar of an illegal mob. "If Demetrius (said the town-clerk) and the craftsmen that are with him, have a matter against any man, the court days are being kept (the expression meaning that the Assizes were then actually sitting in Ephesus), and there are depute let them implead one another." So would we say to the Press. For the purpose of trying such cases our Assize Courts sit, and they can do the business far better, as a general rule, than all the newspapers in the land. The Press of our day has been flattered a good deal. It has, therefore, begun to think, in its own secret thoughts, that its eye is omniscient and its arm omnipotent, and what none dares, it can do. But it is far better it should leave the trial of criminals to the courts instituted for the purpose, and confine itself to business that honestly and legitimately belongs to a functionary whose main business is to give news.

If these remarks hold true with regard to offences against the Sixth and Eighth Commandments, much more are they of force in reference to offences against the Seventh Commandment. The news papers find entrance to every room in our dwelling. It is in the merchant's office and in the minister's study. It is in the parlor, in the kitchen, in the bedroom, and in the nursery. Is it fit, therefore, is it decent, that our children, our wives, and our daughters should sit, with the editor, not only in the chair of the seer, which he too often asks them to do, but in the chair of the police-magistrate, sifting evidence and weighing facts that small rank of the put that ought not to be named among those who name the name of Christ.

It is doubtful whether such cases should even be fully reported. There is no doubt it pays well to fill columns after columns, week after week, with scandal and filth. And here is the weak side of modern jour-

nalism. With all our boasted dignity and independence, we newspapers are very generally a speculation to make money, and in order to make matters pay, we must suit our goods, when we dare to leave conscience out of court, to the love and demand of the market, on the understood principle "that they who live to please, must please to live." On this principle a case of scandal means to the newspaper that retails it out piecemeal so many thousand more copies sold, and so many dollars on the right side of the balance sheet. But viewing matters in the light of decency and good order, it would seem unwise even to report in full many cases of immorality, into the disgusting details of which our courts, with doors closed against young people and females, must enter for the ends of justice, as the dissector must encounter the stench of the carcass for the sake of science.

## CALVINISM.

Not unfrequently we find references made to Calvinistic Theology, both by friends and adversaries, in such terms as imply a wide spread belief that it has lost the power it once had, and that even where professedly held by individuals and churches it has not the thorough going character now-a-days possessed in the time of Augustine and Calvin, or even of the Synod of Dort, or the Westminster Assembly.

It may be admitted that many ministers in Calvinistic churches are not true to their ordination vows, and hold a modified view of the doctrine. Also that many who doctrinally are sound and draw from the Calvinistic system the strength of their teaching, think it more for edification in preaching to avoid theological technicalities and to give more prominence to the application than to the presentation of doctrine, to insist on spiritual life and obedience more than on the source and nature of that life, and lay stress on the subjective rather than the objective aspects of Christ's work. Further we are free to admit that the style of thinking and speaking and of analysing and illustrating truth has undergone a great change. So that in religious subjects, as in secular, men think very differently from what they were wont. But we have yet to learn that theology has changed in this respect any more than has science, philosophy, or art. Nor do we see when every other departments of thought has put on the garb of the nineteenth century, why theology alone must continue to wear the costume of Geneva in the 16th, century or the Puritans of the 17th.

Calvinism in its essential features cannot change. But as a system of doctrine, and an experience of Christianity, it must remain wherever the revealed word of God is regarded as the supreme and only rule of faith and practice. Any admixture of philosophy with revelation produces a diluted system of doctrine; and all attempts to bring the scheme of salvation within the compass of human reason so as to make it such as man will pronounce natural, not supernatural, comprehensible, rational, as they exhalt man degrade God, and contradict the teachings of scripture.

The five points come up whenever the system is assailed, but they are unseen except when controversy calls them forth—ordinary preaching should not be controversial, and it is a great mistake to suppose that there is no Calvinism when the tone of speaking or writing is not controversial. The truth is, that every genuine expression of thanks for unmerited grace recognises God's free choice and fore knowledge; every joyous feeling of assurance implies the joyous purpose of predestinating love; every earnest prayer for conversion is founded on a conviction of helpless depravity on the part of the sinner, and invincibility of the saving operations of God, any satisfying view of reconciliation with God requires an atonement complete alike in its imputation and application which must be definite. Calvinism puts God on the throne, and declares that His will is done; done voluntarily by free agents, over whom he exercises sovereign control, even in their sins. Calvinism veils its face before the black cloud behind which the great King sits and adoringly behoves what He proclaims from out the darkness. It finds a mystery declared, it accepts that mystery of godliness and worships. It is not stumbled because God's thoughts transcend man's, but owns that it must be so; and for things beyond the ken of human reason is satisfied to take God's word, nor sits in judgement on Him, proudly replying against our Maker.

Calvinism is not of Calvin, though it bears his honoured name. He in post reformation times first gave it systematic development, but every revival of religion and every controversy from the time when the Apostle Paul found it necessary to write the ninth chapter of Romans to the present day, that had reference to the sinful nature of man, the purposes of the most High, or the mystery of Regeneration, tended to bring into prominence one point or other of this closely interdependent system of Divine truth which is revealed in

scripture. They are right, who, asserting that the system of doctrine is not fully developed in the Gospels, (though the germ of every tenet is found there,) call it Pauline, because the great Apostle of the Gentiles first gave it full expression; Augustinian, because in the 4th century the Bishop of Hippo maintained it against the heretics of his day; Calvinistic, because the great Genevan Reformer set it forth as a bulwark against Papal error in the 16th century; Westminster, because a famous Assembly in the following century embodied it in a Confession of Faith intended for the Three Kingdoms of England, Scotland and Ireland. We, however, revere and hold the system, not as from any man, but as contained in the word of God that liveth and abideth forever.

## TOPICS OF THE WEEK

The Rev. Donald Frazer, D. D., of London, preached to a very large congregation in Cote Street Presbyterian Church, Montreal—his former charge when in Canada.

The resignation of Hon. W. Ross, Minister of Militia, has been accepted. He left Ottawa for Nova Scotia on Monday. His successor, Mr Vail, was expected on Tuesday.

A congregation of the Reformed Episcopal Church has been organized in this city under the name of Christ Church. Churchwardens and vestrymen have been chosen, and it is contemplated to build a house of worship. The Rev. Mason Gallagher has gone to Brantford in response to a call from some discontented Episcopalians, and will afterwards go to Barrie, where his presence is also desired.

The libel suit against the Kincaid Review by the Hon. George Brown, to recover damages for the malicious libel published by that paper against his private character, resulted in a verdict for the plaintiff for \$100 and costs. Mr Brown's counsel stated that his client's object was not to recover money, but to vindicate his character. The defence offered no evidence whatever to establish the truth of the gross mis-statements published, and the jury brought in a unanimous verdict of guilty. Several similar suits are to follow.

## HOME MISSIONS—LAKE SUPERIOR.

## LETTER TO THE CONVENT.

Rev. W. Cochrane,

DEAR SIR,—I should have written you before now, but that I wished to be able to report some progress and that I had written a short letter to the BRITISH AMERICAN PRESBYTERIAN, shortly after my arrival, which you would see.

Our attendance at both stations is much the same as last year, and on the whole the population is not much if any larger. We expect however a large increase next season, as actual work on the C. P. R. will then be begun. They are building a school house at Fort William, a short distance up the river, which we are to use as a church. It will be much more comfortable, than meeting in one of the store-rooms of the H. B. Co., as we have been hitherto doing, and in fact without it, we would have no place to hold service in at Fort William in winter.

At P. A. Landing the people have subscribed \$600 towards the erection of a church. Probably \$500 of that will be paid sometime. On the strength of that, with what has been already collected, and the promises of kind friends, we have advtised for tenders; and expect to have the frame set up and enclosed this fall. The size of the building is to be 28 x 48, 14 feet from sill to plate, and roof half gothic. It is to have a belfry, entrance portico, and vestry. When finished it is intended to seat two hundred, and will probably cost considerably over \$2,000. Times are very dull here just now, and little prospect of work for the winter. This will render it difficult, both to collect for building a church, or to pay the missionary.

Might not some of the older and wealthier congregations give us a Sabbath collection our position and necessity being explained to them the Sabbath previous? It is my intention next summer to visit some of the towns in the western part of Ontario for the purpose of raising funds, and I hope the Committee will grant me permission, but we need something done this fall or early in the winter.

I humbly ask you to bring the matter before the committee, and as the Lake Superior Missionaries are in a measure shut out from the rest of the world during winter, I hope we may have some tangible proofs of the Committee's and the Church's interest in us. We need also something more. We need your prayers. Satan hath entrenched himself very strongly in this place, and only divine power can cast him out. Notwithstanding the attacks of scientific men on the power of Prayer, we have not yet lost confidence in it. Yours very truly,

D. McKENZIE.

Prince Arthur's Landing, Sept. 22, 1874.

## ASSEMBLY'S FOREIGN MISSION.

The following letter has been received from Miss Fairweather, one of the Assembly's Female Missionaries to India. It is written from Mynpoori, a town, and mission station of the American Presbyterian Church, between Lucknow and Delhi, about 75 miles from Lucknow and 100 from Delhi. Should not the members of our Churches urge our Church Courts and Committees to call for men of faith, and of self-denial, and of devotedness to give themselves to the great work which these opened doors are making patent to American and European Christians.

"You will no doubt be somewhat surprised to learn our change of residence. It came very unexpectedly on us. As you know we took up our abode with Dr. and Mrs. Broadhead at Allahabad, and most likely would have been there still if Mrs. Broadhead had remained in India, but she was preparing to return home in March, and the house was to be broken up. None of the other mission families had the necessary accommodation for us in their houses. The authorities concluded to send us to Morar, to be with the Rev. Dr. Warren, one of the oldest and most accomplished missionaries in the North-West. The Rev. Mr. Holcomb, of Allahabad, was appointed to accompany us and see us settled in our new home. You will see the necessity of Mr. H. going with us when I tell you that after a day and night's travel we were landed in Agwa, and had then to make a stage journey of over 80 miles into the interior of a native state, where plundering is the chief source of livelihood among the border tribes. Poor Dr. Warren was robbed on his way just four months before,—both money and clothing were stolen. The English Resident entered a bill against the Rajah for damages, but he has not seen anything of it yet. They did not ask us anything about it, but appointed Mr. Holcomb to accompany us. The Rev. Mr. Alexander was then in charge of Mynpoori. Mrs. Alexander fell suddenly ill, and was ordered home at once by her physicians. Dr. Broadhead was then appointed to Mynpoori, Mrs. B. having gone some little time before. On arriving he found the work more than he could accomplish, for he still conducts the native press at Allahabad. Accordingly, with the approval of the mission, he sent for us to come and relieve him at Mynpoori. There are eight girls' schools here, besides a Native Normal, all of which have been given up to us. We liked Morar very much, but for one thing, it was so expensive; we could scarcely live on our salaries. This was owing I suppose to the great distance from a railway station. All the goods had to be carted on ox-teams all the way from Agra, and the expense was enormous. The American Mission has given us a house free of expense, and the use of one horse and gari. The other horse will have to be supplied by ourselves. We have our own gari. Dr. Warren is looking out for a cheap horse for us at the great sale of Cavalary and Artillery horses which takes place every few months at Morar. I don't anticipate anything very expensive; nothing perhaps over 60 or 80 rupees, (a rupee is worth about two shillings sterling), which would buy a very poor horse indeed in America.

We were very much distressed to see how the travelling expenses mounted up; but it was inevitable. We came alone to Wynpoori, though it was a great risk; but we could make ourselves understood by the natives, and so ventured, as Dr. Warren was ill at the time."—T. L. SEC.

Brantford, Sept., 26th, 1874.

Y. W. C. Association, Montreal.

A Young Women's Christian Association has been formed in Montreal, which, although only a few months in existence, has already been a source of much good. The object of the Association is, according to its Constitution, "to attend to the temporal, moral and religious welfare of young women who are dependant upon their own exertions for support." Young women who come to Montreal in search of employment are met by members of the Association, who arrange for their boarding-houses, consult and advise with them as to employment, and continue to take an interest in them as long as they remain in Montreal. The headquarters of the Association are at 47 Metcalfe Street, and have been furnished almost entirely by private donations from friends interested in the work. Besides rooms for the transaction of business, there are comfortable parlours, supplied with books, magazines, &c., to which all Protestant young women residing in Montreal have access, by bringing an introduction, and to which all such are cordially invited at any time. In the same building are also a few rooms, where board can be had if desired. The Association has also under its supervision a room where domestic servants are accommodated till a suitable place is provided for them.

Pastors are requested to furnish young women who purpose coming to Montreal with a note of introduction to a minister of the denomination to which they belong. Such should also be advised to go direct to the Rooms of the Association, at 47 Metcalfe Street. The Secretary or any of the Directresses will be happy to furnish any other information.—Com.

The remit on the union of the Canada Presbyterian Church, the Church of Scotland, and the Church of the Lower Provinces has been unanimously adopted by the congregation of Zion Church, Brantford.

The congregation of North Easthope, in connection with the Church of Scotland, have purchased the residence of Mr. Collin half a mile west of Shakespeare village, and are busy repairing it for a manse for the Rev. Mr. Cameron.