

British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, SEE FOURTH PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage is enclosed. Manuscripts not so accompanied will not be returned, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the Dominion, is now in Western Ontario, promoting the interests of this journal. We commend him to the best efforts of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

British American Presbyterian. FRIDAY, NOVEMBER 17, 1876.

THE Centennial Exhibition at Philadelphia was duly closed with becoming ceremonies on Friday, the 10th instant. President Grant was present and took an active part in these closing services. When we consider the superhuman exertions which led to the successful completion of the exhibition, and the rich and varied treasures which have been brought together from all the ends of the earth, there was an element of sadness mingling with these ceremonies. On the other hand, what cause for thanksgiving that an undertaking so vast and magnificent had been brought to a happy termination! The great Republic is to be congratulated upon this exhibition. From the beginning it has been under good management. It was made too national to allow politicians to take a hold of it and run it. It has been conducted admirably throughout. It also presents a noble example for nations not to celebrate great national events by explosive demonstrations, but by worthy competitions in the arts and sciences, and in all that contributes to Christian civilization. The position which Canada has occupied at this exhibition; the evidence she has furnished of progress in education, in agriculture, in manufactures, in the useful arts and fine arts, in discovery and invention, in commerce and religion; the prizes which have fallen to her share, and been such a substantial recognition of her merits; all this furnishes matter to be proud of. But the best fruits of the exhibition have yet to appear. We are doubtless on the threshold of another lengthened period of commercial activity and prosperity. The Dominion of Canada and the United States understand and appreciate one another better to-day than they ever did before. There will be competitions between them, but these will subserve the highest good of both countries. They will not only live in peace, but exhibit that mutual regard and confidence which is the true basis of commercial competition and intercourse.

THE Rev. Doctors Reid and Topp, at last meeting of Toronto Presbytery, honoured themselves by seeking to do honor to their esteemed brother, the Rev. James Mitchell, late minister at Esquew and Milton. The rev. gentleman through ill-health was sometime since compelled to retire from the active duties of the ministry. His people would have done anything to retain Mr. Mitchell's services. They were ready to grant him a long respite from labour, and to pay the expenses of a trip to the old country in hopes of his recuperation. But they could not shake the conviction of Mr. Mitchell that it was his duty to resign and allow his people to have the benefit of a regular pastor. Mr. Mitchell accordingly did resign, thus severing the tie which held him to an attached people, in order that he might not prove in any sense a burden or a hindrance to the cause. The rev. gentleman returned to the old country and remained some time. But he has come back to the land of his adoption comparatively in good health and ready to do anything within his power for the church and cause he has so much at heart. The purpose of the motion made by Dr. Reid, and ably seconded by Dr. Topp, and carried unanimously in the Presbytery, was to place Mr. Mitchell's name on the honored list of retired ministers, and thus secure for him the pension which he so well deserves. It is pleasant to have to record such acts of kindly recognition of faithful and valuable service. They show that while a minister of religion is removed from the category of money-making men, he will ever be honoured for his fidelity and zeal. In our view, this is the greatest honour which can be conferred upon a minister, to be thus cared for by his church. This is true riches, and it is at the same time, an incentive for all ministers to be faithful in the discharge of their duties, fearing nothing for the future, and trusting all to the kind providence which makes our infirmities and sicknesses and misfortunes work together for good.

OUR MISSIONARY SCHEMES.

Apart from our Theological Institutions there are three great missionary schemes connected with our church—the Home, the Foreign, and the French—each deserving the warmest sympathy and the large-hearted liberality of our people.

Opinions vary as to the relative importance of these, some regarding the Home Missions as of primary importance in the present circumstances of the church in this country; others looking upon Foreign Missions as not secondary to any, while very many believe French Evangelization to be the great work of the age, so far as the Presbyterian Church in Canada is concerned. Without discussing here the relative position of these schemes, all will agree with us in regarding each of them as of very great importance.

The extension of the Church and of the principles of Presbyterianism among the English speaking people in the destitute and more recently settled districts of our country, depends largely, under God, on the vigour with which our Home Mission operations are prosecuted. The proclamation of the Gospel of mercy among the barbarous and semi-barbarous tribes of the earth—the work entrusted to our Foreign Mission Committee—is a duty which no church loyal to its King and Head can afford to neglect; while with the prosperity and success of our French Evangelization scheme are closely linked, not only the highest interests of upwards of a million of our French Canadian fellow-subjects, but also the civil and religious liberty of the inhabitants of the Province of Quebec, and even of the whole Dominion.

We regard every one of the three schemes, then, of very great importance, and we have no sympathy whatever with those who would seek to belittle any of them. Instead of being antagonistic, the success of one is bound up with the prosperity of them all. To our mind there is nothing Christ-like in the feeling of envy or jealousy to which expression is sometimes given when one of these departments of the church's work seems to centre around it greater interest, or to draw out greater liberality, because of marked success.

Every member of our church should rejoice in the prosperity of the Lord's work in connection with any of our missionary operations. The growth of our Home Missions during the past ten years has been very marked. The increase in our staff of Foreign Missionaries is a subject of devout gratitude to God, while the rapid expansion of our French Evangelization scheme is a matter of joy and thankfulness to all our people who truly love the Saviour.

In looking back upon the way God has led us in the past, there is reason indeed for gratitude on the part of the Church, but there is no room for Ephraim envying Judah, or Judah vexing Ephraim. Let the success vouchsafed in the past encourage us to go hopefully forward, and inspire us with renewed determination to labour more earnestly, to pray more fervently, and to contribute more liberally in the future for the advancement of the cause of the Redeemer in each of the several departments of the Church's work. It is true that the expansion of the work necessitates increased contributions, but there is wealth enough in our church, tenfold over, to fill the treasuries of our various schemes. The estimated income required for missionary operations (in the western section of the church) during the current year is as follows:—

Home Missions (not including deficit).....	\$33,500
Foreign Missions (proportion of Western Section).....	23,500
French Evangelization (including building of new churches).....	32,000
Total.....	\$89,000

In this estimate we have not included the debt of the Home Mission Fund in June last, because this amount has been allocated by order of the Assembly among the various Presbyteries, and we trust is already all forthcoming. Nor have we included under French Evangelization the debt of \$20,000 on Russell Hall, \$10,000 of which we observe has been paid from the Hall bequest. We have given simply the estimated expenditure of each scheme for work, etc., during the current year. This total of \$89,000 divided among the 65,000 communicants in the Western Section of the church, represents an average contribution of only \$1.37 per member for these three great schemes combined; or an average of 51 cents per member for Home Missions, 36 cents per member for Foreign Missions, and 50 cents per member for French Evangelization.

We would particularly direct attention to the fact that this amount is considerably in excess of the expenditure of last year, (about thirty per cent.), and will require correspondingly increased contributions from our congregations during the current one. However desirable it may be that our wealthy men should contribute large sums, it must be borne in mind that past experience does not warrant the

Church in reckoning much on this, and for the increased amount required this year, dependence must mainly be placed on increased contributions from our people generally.

We earnestly trust that these will be forthcoming, so that when the Assembly meets next June in Halifax, our respective Mission Committees will be able to report, not only that all necessities have been paid in full, but that there is a fair balance on hand to begin the work of the following year. If every minister of the Church will but faithfully bring the claims of these schemes before his people, we have no fears concerning the result.

COLLEGE REVENUES.

At the last meeting of the Presbytery of Toronto, the Rev. Alex. Topp, D.D., on behalf of the College Board, stated that Knox College requires an annual revenue of \$11,000, and Queen's College, Kingston, the sum of \$2,400. These amounts have to be made up by the congregations in the Western Section of the country. Dr. Topp remarked that to meet this indebtedness, every congregation would require to give—to give largely and liberally; and to secure this desirable result, the matter would be brought before the Presbyteries which are immediately interested in these colleges. It is to be hoped that this canvass will be successful to the extent indicated, and thus relieve these institutions of the incubus that will otherwise rest upon them.

We trust we are not going too far in predicting that this call will meet with a hearty response. The Presbyterian community of this country are too justly proud of their theological halls to allow these to suffer from too straitened revenues. Knox College takes foremost rank among the many institutions of learning in this city. The building is a noble one, in every respect worthy of Toronto, in which there are so many splendid structures devoted to education and religion, and also worthy of the purpose for which it was erected. That purpose is to give a suitable preparation to candidates for the ministry. In this view Knox College is to be much appreciated because of her excellent staff of professors, who are scholars and apt to teach, and warmly attached sons of the church which they are privileged to serve. The large number of able and earnest ministers, now doing valuable service in our churches and on the Home and Foreign Mission fields, who were educated at Knox College, is a sufficient testimony to the excellence of that institution. On the other hand, Queen's College is to be held in the highest esteem for the work of training she has accomplished in the past, and for the many and special advantages she presents to young men seeking entrance into the Gospel ministry, and for the admirable staff of professors under whose teaching the work of training goes on. To both these colleges the Presbyterian Church, to a large extent, looks for her supply of ministers, and as they have in this respect done valuable service in the past, they may reasonably be expected to accomplish much more in the future. The Presbyterian community appreciate an educated ministry too highly to allow either of their colleges to suffer for want of funds.

It would be well for the church at the earliest moment to take necessary steps to secure a full and adequate endowment for her colleges. This is quite within reach, if the people were once roused to an active interest in the cause, and if the Presbyteries would enter upon the work with earnest enthusiasm. If a sufficient endowment were once raised, it would greatly relieve our congregations, and tend to set them free to contribute as largely as possible to the various schemes of the church. While it was well said in the Presbytery by Dr. Reid, that the colleges were entitled to the most liberal support, as furnishing the men whom the Home and Foreign Missions wish to employ, and that the duty of contributing to these colleges should rank alongside that of giving to the Home or Foreign Missions; yet, inasmuch as the amount required for the colleges is a well-known and defined sum, and as the mission work is ever making greater demands upon the benevolence of the church, it would be better to make permanent provision for the colleges by endowment. When we consider the immense sums which, we may say, of their own accord flow annually into the treasury of Princeton, when we think of the special chairs which have recently been created in the Scottish Universities by private benevolence, we do not see why our wealthy merchants, or why our well-to-do congregations, should not at once raise such a sum as would amply meet the wants of our Theological Colleges. And as a great deal has been done in the Mother Country for the Universities by legacies, might we not reasonably expect that wealthy members when forecasting in their minds the disposal they are to make of their money, might devote a corner of their will to the Colleges of the Presbyterian Church in Canada.

YOUNG MEN'S SABBATH

Last Sabbath was observed throughout the world as a day of special religious exercises in connection with Young Men's Christian Associations. It is interesting to think of the mind of Evangelical Christendom being turned to this important theme at almost one and the same moment. This is evidently the order of things we have to look for now-a-days. In England a Sabbath is not apart for the Hospital collection. In the United States there is a day for prayer for schools and colleges. Now we have the Young Men's Sabbath, bringing with it rare opportunities for preachers to urge the lessons of the hour and of Scripture upon those whom it is desirable to reach and influence. There is a reason to believe that services appropriate to the day were held in a large majority of the churches. It is difficult to conceive of the direct effect of last Sabbath. How many hearts it may have touched, how many wavering minds have been confirmed, how many have been turned from the service of Satan to the service of God, it is impossible to say. That valuable results which have sprung from the observance of the day cannot for a moment be over-estimated. Young men have reason to feel that they are not overlooked by the churches. They see that ministers of religion are their warmest friends. They learn that as the Gospel tells us "Jesus beholding a certain young man, loved him," so the Saviour loves all young men, and is deeply interested in their welfare. How touching the thought that Jesus Christ was himself a young man, that at the early age of a little over thirty he finished that work which is in our midst as good heaven, and that during his ministry he surrounded himself with young men as his disciples and apostles. Was not Saul but a young man, when as yet he was breathing out threatenings and slaughter against the Christians, and when the heavenly light struck him to the ground, and the voice from the cloud was heard saying, "Saul, Saul, why persecutest thou me?" The call of so many young men during the ministry of Jesus Christ shows that these are very precious in the eyes of the Redeemer. He came to save them. He would have them work in his vineyard. He loves to see them fighting the good fight of faith.

Last Sabbath appeals to young men. It tells them of the blessedness of a religious life. It shows how much better it is for themselves to be Christians than to be prodigals and seekers of wealth, or like the young man in the Gospel departing sorrowfully from the presence of the Master because of his great possessions. Young men will find that there is no manliness away from the service of Jesus Christ, that there is no honor away from religion, that there is no satisfaction without living upon the Bread of Life. And what an influence young men may become in advancing the cause of Christianity. Like Andrew they may go and tell a brother of Jesus. They may teach in the Sabbath school. They may warn a companion against the intoxicating cup, against sinful pleasures, or being carried away by the allurements of the world. Are not young men the stability of our homes? Are they not the ornaments of society? They are necessary to the Church.

The fidelity of the pulpit is to be commended for presenting before young men the terrible consequences of sinful indulgence. What a number who are the premature occupants of the tomb because of vice and crime! Let our young men think on the nobility of the service of Christ? By becoming His grateful followers now, they are preparing for a glorious eternity, should they in youth be called away hence. But should they be spared to old age, what a beautiful spectacle will they present, with the heavenly light in the eye and a holy calm resting upon their countenances, waiting for the time when they will be called up higher, and to renew their youth like the eagles!

THE United Presbyterian Church of Scotland devotes about one-tenth of its total yearly contributions to the cause of foreign missions. The amount set apart for this purpose has been increased from \$70,000 in 1856 to \$205,000 in 1876. The Free Church of Scotland raises yearly nearly \$300,000 for foreign missions, with which it sustains twenty-eight ordained European missionaries, and a total Christian agency of 278. In the native churches connected with its mission there are 2,887 communicants. There are 150 institutions and schools, and 6,056 male and 1,306 female scholars, receiving instruction in English and in their native tongues; 1,956 male and 1,984 female scholars receiving instruction in their native tongues alone; making a total of 11,308 under Christian instruction. The Church of Scotland and other Presbyterian bodies will probably increase Scotland's annual contributions for foreign missions to seven or eight hundred thousand dollars.

We would invite the attention of our readers to the advertisement in another column of the Dominion Organ Company, a young branch of our manufacturing industries, and deserving of a share of support.

THE EARLY CLOSING MOVEMENT.

During the International Convention of Young Men's Christian Associations, which honoured our city in July last with their presence, there was a conference held in the interests of the Early Closing Movement which promised at the time to be fruitful of valuable results. This was attended by a large number of our leading merchants, and by influential members of the convention. Mr. Williams, of London, the founder of Y. M. C. Associations, and a prominent leader of the Early Closing Movement in England, addressed the conference in telling and congratulatory words on the prospect of shorter hours for business in Toronto. He narrated the difficulties which had to be met before the Early Closing Movement took a deep hold upon the English people. Those he stated had been entirely overcome. The movement was popular now. As a matter of practical interest neither master nor servant wished to go back to the old state of things. This gentleman earnestly commended the movement, and spoke hopefully of Canada more than out-doing the Old Country in the matter of Early Closing. These words were warmly taken up by the meeting. A vote of thanks was passed to the speaker. It was resolved on the part of the dry-goods retail merchants that they should henceforth close at seven o'clock every evening, except Saturday, and on that night at ten o'clock. Everything promised well for the future, and for some months the covenant, was observed by all parties, both in its spirit and its letter.

But no sooner had we begun to congratulate the Dry Goods' trade on the easy victory gained, than rumors were published of several prominent parties breaking through their engagements. These we are sorry to learn are too well founded. Several gentlemen who were at first very forward in the movement are now deliberately keeping open beyond the time specified, and unless some new turn in affairs takes place, Early Closing will have collapsed, leaving only a few miserable recollections of its short-lived prosperity. Nor can we leave the matter here. It should be clearly made known what the reason is for so suddenly violating a solemn bond. To be sure it is stated in a loose and general way that those who have held out till now have sustained serious loss in consequence, that the smaller shop-keepers, who we presume never really intended to keep to the early hours, are running away with the custom, and that it is not for the convenience of the public generally that stores should be closed earlier than formerly. Even if a case on these premises could be made out successfully, we question whether merchants are not paying dear for keeping open. Then, is it becoming in them to play false to their obligation, on any such grounds as these? They must have expected beforehand to suffer, it might be a little, in the interests of a noble cause. And then they might have relied on the growth of public opinion in their favor, and on the formation of new habits on the part of customers. A large portion of the community are deeply interested in the movement. Influential ladies are everywhere identifying themselves with it. A sentiment would soon have grown up amongst the working classes in its favor, because while they may be slow to fall in with new ideas, they are ever ready to follow the example of those who are socially above them. Indeed, we hope to see the day when ladies will make it a matter of conscience to deal in stores where early closing is faithfully carried out. Already, along with many others, we make it a point in our purchasing not to countenance those who are faithless to the movement; and it may be that merchants will yet have reason to regret the backward step towards later hours, which they have taken so rashly and with such little conscience. Again, as to loss in business through closing early, we do not believe it is appreciable to any extent. No one has furnished a satisfactory statement on this point. The thing is asserted, but that will not satisfy any intelligent person. Loss through early closing must be proved, and proved in such a way as to convince us that we are not yet ripe for the movement. It is rather our opinion that merchants have gained by the earlier hours during a period so providentially dull.

But the gain lies in other directions than that of making money. In our view, if necessity it be, it is a deplorable necessity that compels merchants to leave their families before rising time, to attend closely upon business all day, and to neglect their meals and their health, and to return home merely for a few hours sleep. There is no life in that, and what a contrast between such a barbarous condition of things, and the pure enjoyments which are experienced by those who are the masters of their business, and will not have their business to act as a despot towards them. To get home at timely hours, and after the cares of the day, enjoy the cheerful supper with all the household, to spend an hour with some delightful book, to have a welcome seat at the fireside for a valued friend, to be able to attend the church