

## British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE.  
C. SLACKITT 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 stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

### OUR GENERAL AGENT.

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

## British American Presbyterian. FRIDAY, OCTOBER 18, 1876.

AN immense choir, in connection with the Evangelistic work in Ontario, has been organized by Geo. L. Stebbins, of Boston, who will assist Mr. Sankey.

EVERY paper that comes to us from the States, whether religious or secular, speaks hopefully of the present revival in business. The Centennial is of itself setting money as well as people in circulation. We trust to hear good tidings from our own merchants and farmers as to the result of the fall trade and the harvest.

On the eve of his return to College, Mr. Scott, who has been labouring in East Ancestor and Barton during the past summer, was presented, by the teachers and pupils of the Sunday-school and the members of his Bible class, with a handsome Bible, writing desk, and album, together with an address concluded in terms of strong regard.

ALARMING fears are evidently entertained by the various powers and peoples of Europe as to the war now being waged in the East. It is earnestly to be hoped that the winter, which will necessarily cause a longer armistice than the temporary one which was so easily broken through, will give time to mature measures that shall secure the termination of war-like movements.

On the sixth page our readers will find a detailed account of the interesting proceedings at the laying of the foundation stone of the Central Presbyterian Church in this city; and on the seventh page we give a pretty full report of the opening of Knox College. Rev. Professor Gregg's suggestive lecture is well worth, and we are sure will command, an attentive perusal.

We notice with interest the Sabbath School Convention which has been held at Stirling, Scotland. The adoption of the term, Convention is significant. But a Pullman car has gone the round of the lines in Scotland, and it is evident that a good many things which we in Canada have learned to prize, are being adopted in the mother country, in spite of national prejudice and red tape.

THE *Interior*, of Chicago, in a late number admitted a rather stingy article into its columns on pastoral vacations. The paper in question was down upon them as a nuisance, but we judge the editors of this excellent cotemporary would not endorse the article, having expressed themselves so frequently in favour of such holidays, and having admitted so many columns of readable matter containing descriptions of clerical furloughs. We are in hopes of seeing a suitable editorial in the *Interior* on the subject.

ROTEKSA, the capital of Bute, seems to be making great progress. Her population is rapidly increasing. Her streets are being improved and extended. The outlook is most encouraging. Amongst other things, a museum has been instituted in this ancient city, which comprises every thing of interest connected with the town and the island. Natural History, Geology, Zoology, and other departments are admirably represented and illustrated. Here is an educational institution of itself of the highest importance. It would be well if every city and county in our Dominion had such a museum. It would prove a storehouse of unfailing interest.

THE death of Lord Ardmillan at a ripe age is announced. Before reaching the bench he was known as Mr. Crauford, W.S. He was at one time sheriff of Perth, in Scotland, and he occupied successively various public offices. He was distinguished as a zealous and conscientious Free Church man. He went out at the disruption with Rev. Dr. Candlish, and gave freely of his money and influence to the building up of Free St. George's, and to the consolidation and extension of the Christian religion. As a judge, Lord Ardmillan was highly respected; while as an elder of Dr. Candlish's congregation, he was well beloved both by pastor and people.

## EVANGELISTIC WORK IN CHICAGO.

It is gratifying to learn that the distinguished Evangelists, Messrs. Moody and Sankey, have made a most successful commencement of their work in Chicago. They began their operations on Sabbath week in the Tabernacle, which has been specially prepared for the purpose. This building is said to accommodate some seven or eight thousand people. The first service was appointed to commence at eight o'clock in the morning, but long before that hour the place was completely filled. In the afternoon there was an overflow meeting composed of the hundreds who failed to get admission into the main building. It is remarkable, besides, that while the Evangelists were favoured with such monster audiences, the churches of the city were fuller than usual. It shows there is no rivalry in this evangelistic work. It is meant to be a blessing to the churches, and that it will prove itself as much so in Chicago as it did in New York and Philadelphia, will be seen before many days have passed.

The expressed intention of Mr. Moody is to build up the already existing congregations, and for this object he and many others are greatly needed. There is in the city of Chicago a vast population of careless, infidel, worldly, and vicious people who attend no church, and are very far from giving heed to religious matters. Such an enterprise as that of the evangelists is calculated to do much good amongst these classes. There is, undoubtedly, a large number of earnest Christians, who are already members of churches, and are in regular attendance upon the ministrations of the evangelists. But even these, if they go thither for excitement or through curiosity, will be rendered more active and devoted in their church relations; while it may be reasonably expected that they will not an important part in singing the well-known psalms and hymns of praise, and in giving earnest heed to the preaching of the Word of God. They will have a reflex influence upon the crowds, to whom the singing of praise is a novelty, and upon whose ears the preaching will fall as something altogether strange. But deducting these, and even allowing them to be numerically larger than we believe they are, there remains in the audiences of the evangelists a very large element of wicked and non-church-going people. From these the churches will be filled. This is what is needed to rouse the ignorant and careless, and when this is done the servants of the Lord have performed a noble work in the interests of all the denominations.

It would give us pleasure to see such an enterprise inaugurated in our own city. While we are a church-going people, and our congregations and ecclesiastical buildings are being increased in a most gratifying manner, there is still a large class of our people who care for none of these things. The Y.M.C. Association is doing much to overtake the work that is needed. But we want some movement similar to that which invariably follows the labors of Moody and Sankey, to rouse the slothful and careless, and compel them to come in. While, as our readers will see, we regard the work of the evangelists in Chicago as peculiarly valuable, yet as these men are not ubiquitous, and cannot be with us and at their post elsewhere at one and the same time, is there not something to be done now, and with earnest purpose, for the bringing in of the ungodly and wicked to the Christian fold? There is room and to spare in many of our churches, and yet they do not come in. Invitations are freely given, and still they pay no heed! A work of benevolence is always going on in their behalf, in times of their sickness and poverty, and yet it is only one here and there that remembers such services to the extent of coming into the sanctuary. What is to be done? Pastors are over-burdened already with their work. We believe that the members of churches could do much in this matter. Were laymen going forth to the by-ways and hedges, and telling the "good news" to the people, in their own earnest and common sense methods, they would largely aid in thronging our churches with those who most need the Word of God.

It is interesting to notice how a work like that of the evangelists once begun, is destined to attain larger and larger proportions. From creating a great centre of religious influence in Chicago, they are preparing to have such services carried on in every town and city within a very large area of the great west. We do not need this so much with our organized churches in every place, but in the west such an undertaking is really much required. In these western cities and towns a great deal of infidelity and carelessness prevails, and we hope to hear ere long of these new communities being roused, and of churches taking the place of low theatres, and of Sabbath Schools superseding saloons and other dens of vice and iniquity.

We have two very readable missionary reports for which we shall try to make room next issue.

## AFTER-RESULTS OF UNION.

These are beautifully exemplified at this moment by the Presbyterian Church in England. It was only in the course of last summer, that the branch of the United Presbyterian Church in England, and the English Presbyterian Church resolved themselves into one body. This consolidation of interests seems to have been most complete in itself. Already large and enthusiastic meetings have been held in London, Newcastle, and other great cities, in commemoration of the event. It is also evidently in contemplation that similar demonstrations be given in other centres of influence. The conclusion, therefore, to which the interested on-looker must arrive is, that with the incorporation of these two powerful denominations, which took place in June, there was only the commencement of a union work which would manifest itself more and more throughout all the land.

That our brethren in England realize the full meaning of the event which brought them together and made them one, is evident, when we consider the object of these great district meetings. It is the purpose of the Presbyterian Church to follow the example of the Church in the United States, by raising a fund of a million dollars, as a memorial of the happy union which has been consummated. There is no doubt that by thus taking advantage of the tidal wave of enthusiasm, which has overflowed the Presbyterian community in England, the laudable end in view will in due time be more than accomplished. The Presbyterian Church in the United States was successful beyond measure in raising its memorial fund. When the Assembly was holding its sessions in Pittsburg, for the very purpose of declaring the union accomplished, upon which all the Presbyteries had previously voted, we think it was the Rev. Dr. Hall, of New York, who proposed that a million dollars should be raised as a thank-offering to the Lord. Some one, whose name is unknown, and who probably will never be discovered on this side of time, shouted, "Let it be five millions." It proved one of those timely words that lead to instantaneous action. It was the inspiration of the movement. But it seized at once the whole Assembly, and there and then it was resolved to raise this vast sum. To the honour of our Christian brethren in the States, the result was found to reach several millions beyond the estimated amount. The Assembly's action was thoroughly endorsed by the people, and the Presbyterian Church of the States has now to record with much gratitude to God, that by means of their memorial fund debts, that were hanging like millstones around the necks of congregations, were wiped off; that many new churches were built in necessitous localities; that buildings were repaired, and additions made to them to a surprising extent; and that burdens which had long oppressed the Home and Foreign Missionary work of the Church were either removed or greatly lessened. This was one of the after-results of union in the United States. When we turn on the other hand to England, and contemplate her growing and flourishing Presbyterian Church, the wealth and influence of its members, and that glowing enthusiasm, which is characteristic of the Presbyterians of the old country, we cannot for a moment doubt as to the result of the present movement. Whether this will exceed the expectations of that Church, we cannot say. Certainly we do not for a moment think that the amount will fall short of the million. It will be for us to watch with interest the progress of this memorial fund. It will be with sincere pleasure, we trust, to be able in due time to report the successful accomplishment of the object, and it will then be our gratifying duty to congratulate the sister church upon the bright prospects before her of increased vitality and usefulness in the important field which God has assigned her.

It is also pleasing to notice that, as an after result of union, there has been a decided improvement in the matter of voluntary offerings. This church, strange to say, stands first and foremost, with reference to the average stipend given to her clergy. She has reached the satisfactory point of declaring the sum of £200 sterling, as the standard salary of her ministers. This exceeds the average of the Free Church, and also of the United Presbyterian denomination in Scotland. And this is all the more wonderful, when we reflect that the Sustentation Fund of the one, and the Appropriation Fund of the other, have been marked by such success as to command the admiration of the Christian world. We have every reason to believe that the standard of ministerial salary now reached, is but the beginning of the end, and that a church which can in so speedy a time, accomplish so much, will have her future history marked by many advancing stages in this direction. It is probable that the clerical stipend in England will be somewhat better proportioned to the salaries and fortunes made in business and other professions, than it is with us. But we rather comment upon it as one of the after-fruits of a union, which in other respects has proved so successful and complete.

The United Church in England has a great work before her. That noble country is her inheritance. She has already a population, of which Presbyterians constitute no mean element. The Presbyterian polity will be found after trial, congenial to the spirit of the English nation. What was wanted to secure success, was the unification of Presbyterian interests. That is now accomplished. The Presbyterian Church in England can boast of a massive presence. The principles and government of our denomination are embodied in a church, which, without inordinate pretension, can claim the title of the National Presbyterian Church of England. That it will go forward and accomplish still nobler results, no one can doubt. Churches will soon dot the whole land, and then with her full equipment of educated and earnest ministers, with her vast benevolence, with the growing intelligence of her members, she will do a work for God on the Home and Foreign fields, which, with the missionary efforts of sister churches, will help on the time when the kingdoms of this earth will become the kingdoms of our Lord and of his Christ.

## MODERN CHRISTIANITY A CIVILIZED HEATHENISM.\*

A capital book of its kind, characterized by ability, power, and plain speaking, yet defective in the highest sense. The writer seems to be in earnest, if possible, to meet the objections which an acute avowed heathen brings against Christianity, on account of the flagrant inconsistency which exists between Christianity as professed in the Church of England, and as practised by fashionable Christians and the established clergy. As, however, he is in utter ignorance of the doctrine of justification by faith alone, and other cognate doctrines, or advisedly passes them by as not Christianity, he is under the necessity of vindicating Christianity on the lower, and, as we believe, untenable ground of sacramentalism, and salvation by the church and good works. Christianity is either a human philosophy, or a religion supernaturally revealed. If the former, then Christ is a myth, and Christian doctrine a superstition. While then a heathen may admit that it is the best philosophy the world has ever seen, and has so far been suited to advancing civilization, still, as other philosophers and superstitions have given place to something better, so must Christianity be superseded by a new philosophy suited to advancing civilization. Such philosophy is just heathenism, not Christianity. If, on the other hand, Christianity is supernatural, and Christ is what the Bible declares, it is manifest that the fashionable religious world of England are not Christians, for they do not believe the doctrines or practice the duties which the Christianity of the Bible requires. This unreality of modern fashionable Christianity is to the heathen an argument against it, and he says in effect, if I saw Christ living in His people, a reality, I would have such a personal witness to the truth that I would be compelled to believe; as it is, I am constrained to regard Christianity as a superstition that has lost its power. Professed Christians live according to common sense, and in worldly principles just as an educated heathen does, not according to the Bible; and I conclude that what we see of progress and culture in England is not the result of anything supernatural, but purely consequent upon scientific and philosophic achievements.

To meet this it is conceded that while Christianity, as laid down by Christ, requires renunciation of the world and is not generally practised, it is attained in a few cases of devoted holy living. An instance of what the writer regards as a holy life is given, and the effect of such a life is vividly and effectively shown. But here we meet the grand misconception of true Christianity. The *beau ideal* of the Christian, in the writer's opinion, is a ritualistic enthusiast, who expends his fortune in building a fine church, in helping the poor; who, separated from the activities of modern life, spends his time in ascetic practices and offensive attacks upon the vices and follies of men, so as to make himself hated by all, and especially by the rich and fashionable among men who treat him as a mad-man. This character is called Christ-like. The religion which the writer admires is belief without questions of mysteries, and abject submission to and compliance with the prayer-book standard of worship and morality; an entire separation from the world and its comforts and enterprises; a habitual effort to merit the blessedness of heaven by acts of worship, costly gifts and sacrifices, and beneficent deeds, and to escape from the misery of hell by contrition and the use of sacraments. Such a religion can never make its possessor sure that he will be forgiven, and makes all depend on his personal self-righteousness. No wonder that with such an idea the Christian apologist finds himself no match for the heathen. He is on heathen ground, for the ritualist

\*MODERN CHRISTIANITY A CIVILIZED HEATHENISM, By the author of the "Fight in Dame Westergate School." Boston: Wm. F. Gill & Co., 157 Washington Street.

in All Saints who prostrates himself in agony before the altar and the crucifix trying to commend himself to God by his own deeds of obedience, and trembling for fear that he may not succeed, is in principle a heathen as much as the devotee in the heathen temple, and does not understand the first principles of Christian doctrine.

How different would be the Christian argument in the hands of one who knows the grace of God and free forgiveness, and acceptance by faith alone; who realizes the outcome of faith in love, joy, peace, and holy living; who knows the true functions of the church as ministerial only, while salvation is by God; who regards religion as doing every thing as to the Lord, not meritorious services rendered or acts of worship performed; and who, no longer trembling under the bondage of fear of hell, and already consciously free from condemnation, looks up to God as a father with holy confidence and humble love.

Still, we like the book on the whole. The boldness and irreverence of the language, at times almost blasphemous, shock the reader; but it aids greatly the unapprising exposure of the falseness of fashionable religion, and the presentation of the effect which the realities of the Christian religion should have on those who profess it. We have also an argument of great force for consistent living, as a personal witness for Christ, which is, and ever will be, felt irresistibly by candid men. All the characters drawn are exaggerations; but real exaggerations, inasmuch as they are the ideal which many entertain of Christ and Christians, as well as of heathens who knew not God in Christ. The latter are too often regarded far more favourably than they deserve, while the common ideal of the former comes utterly short of what Christ was, and of what his people should aim at being. The work is worth perusing as a contribution towards the elucidation of the pressing religious questions of our day: "Is Christ a real person, and is Christianity true?"

## Ministers and Churches.

REV. James Douglas, left this (Wednesday) morning, en route for India. He will sail from Quebec next Saturday per *Moravian*, and he carries with him the best wishes and earnest prayers of thousands for his safety and great usefulness in the distant field of labor to which in the Providence of God he has been called.

On the evening of Wednesday, the 27th ult., a social meeting was held in the Presbyterian Church Eden Mills. The choir was ably filled by Mr. James Auld, and tea and cakes in abundance were supplied by the lady members and friends of the congregation; and speeches, music, readings, and recitations, filled up the evening's entertainment, and all present appeared to enjoy themselves most heartily. The proceeds of the evening amounted to \$16.50, which are devoted to the Knox College Students' Missionary Society. Before the meeting broke up, Mr. John Wilkie, one of the Knox College students who has been stationed at Eden Mills for the last six months, was presented with an address, accompanied with a purse containing upwards of \$40. Mr. Wilkie replied in suitable terms.

On Wednesday, the 4th inst., the members of the congregation of the First Presbyterian Church of St. Catharines, presented Mr. Joseph Henderson, manager of the Bank of Toronto, with a copy of "Bagater's commentary, wholly Biblical." The time chosen for the presentation was that of the quarterly Missionary Meeting of the congregation, and at the close of the services, the Rev. G. Bruce, called upon Mr. Henderson, and in the name of the congregation, presented him with this work above named. In doing this he spoke of the deep sense the congregation had of the loss they were about to sustain in the removal of Mr. and Mrs. Henderson from among them. He referred to the warm interest which Mr. Henderson had ever taken in every department of Christian work, whether in connection with the congregation, or in other directions, and stated that this, together with other features of a similar nature, made the duty of bidding them good bye an exceedingly painful one, and concluded by commending them to the guidance and blessing of God in their new sphere of labour. Mr. Henderson, although entirely taken by surprise, replied in his usual peculiarly happy manner, thanking the congregation for the kindness they had ever shown to himself and Mrs. Henderson, and especially for the present expression so unexpected, and, as he thought, unmerited. Mr. McCalla and Mr. Beadle having spoken briefly, the services were closed. The testimonial is a work consisting of three large volumes beautifully bound in morocco, and is a suitable mark of esteem for one whose life in Christian and social intercourse has been so warm and actively disinterested. Mr. Henderson goes to Coburg to take charge of the Toronto Bank there, and carries with him the best wishes of his many friends.—Con.