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The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue A comparison of these two shows decided progress, the articles in the latter boing shorter, pithier, and more readable for children than in the former. The paper is doned, and both printing and illustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desides.

The paper is good, and supplies a great desider atum-mong the young. It should cortainly meet with a wide circulation.—Her. Win. Ross, Kirkhill.

Specimen copies will be sent to any address.

C. BLACKETT ROBINSON.

P.O. Drawer 2484, Toronto, Ont.

British American Bresbyteriau. FRIDAY, MAY 21, 1875.

PLYMOUTHISM.

We do not use the above title in any offensive sense, but to designate a system and a class of Christians who have separated themselves from all the Churches, and lay claim to be in nearer accord with the principles and practices of the Apostolic Age, while they reject all Church or ganizations and a Christian ministry distinct from the brotherhood of believers. Our attention has been called to a little tract entitled "The Literature and Mission of the so-called Plymouth Brethren," or an attempt at a "just estimate of their testimony to the revealed truth of God," by the Rev. Wm. Reid. M.A., Edinburgh, Scot land, editor of the British Herald, author of the "Blood of Jesus," etc., etc. Mr. Reid states that this tract is a chapter introductory to a work which he proposes, containing an examination of the writings of "Brethren," in order to vindicate their claim to the apostolic simplicity, purity, and perfectness of Christianity, and their general correctness of doctrine and life.

We have read the tract with great care,

and are satisfied that Mr. Reid has very

full acquaintance with the writings of the leading Brethren, and is most favourably disposed towards them. Very few Presbyterian ministers will be able to command the time necessary for the voluminous writings of Messrs. Darby, Kelly, Smith, etc., as Mr. Reid recommends, nor are we sure that it would be very profitable reading. Other men besides Brethren have been engaged in preaching the Gospel, and in the good fight against Popery and Rationalism, and very naturally Presbyt rians prefer the writings of men in their own or other Churches to those of men who attack the Churches as well as Popery and Rationslism. We have nothing to say against the excellent tracts and larger books published by the Brethren, but we confess to a preference for others on the same subjects. Nor do we think it by any means necessary to inform ourselves on all the opinions of the Brethren before we may speak of cerin aspects of the movement which meet us in our ordinary Church work. When Brethren condemn our practices, they should not complain if they are judged in turn, nor claim for themselves exemption from the same judgment which they so fully bestow on all who will not come out from organized Churches and follow Mr. Darby, etc. By all means let candour. charity, liberality, forbearance, be exercised but let it not be all on one side, as though the Brethren and Mr. Reid alone are right, and the Churches are corrupting the Word of God. M. Reid is quite right in claiming for some of the Brethren learning and ability, as well as carnest piety and indefatigable zeal. But are they the only Ohristians that have these gifts and graces? Nay, d.d they not obtain their superior learning in the Churches? and is it not a fact that Plymouthism is mainly recruited "by drafts of the most spiritual, intelligent conscientious, decided, and devoted Christians from all the Churches?' Mr. Reid acknowledges this. And institutions which produce such Christians, and retain far more such than they loze, are not to be condemned as unspiritual worldly organizations. Nay, we are bold to say the Brethren would not long exist if the churches did not prepare for them by godly nurture the men and women whose passing over to Plymouthism they hail with such triumph. It ill becomes the Bretizen to rail against the churches in which they were first taught the know-

ledge of God. That the Evangelical move.

inconnected, has been raightly for good, no one will deny; that the Gospel has been presented with power in one or two salient particulars, and in such a way as to be a reaction against the cold formalism and rifusium which has been Liventably common, e admit. But the Evangelical movement is far wider than Plymouthsm, and more of those who disown that system than of those who advocate it, have been honoured of God by preaching the Gospel. It is simply ridiculous to claim, as Mr. Reid does, for Plymouthism the merit of being the centre from which all modern ovengelism emanates. Because some good men in the churches have mot with, and studied the Biblo in company with, and prayed with Brothren, does it follow that all the light came from the latter. There cannot be a doubt this earnest Christian fellowship will be blessed to all concerned, and the Brothren have thus done good to others, but they have received good also. In like manner their meetings may have been useful to others, but have no meetings but their own been blessed to them? Mr. Moody and others may have learned something from the Brethren, but other influences quite as powerful have had their effect on that remarkable man, and probably he has done as much or perhaps more in the direction of the Plymouth movement so far as it is evangelical, than the Brethren have done for him.

We shall rejoice in the good Plymouthism may effect, as we acknowledge what it has done. This, however, will not make us blind or indifferent to what we regard as the views and defects of the system. For if there are men of learning, social position, and influence, as well as piety engaged in the movement, can we agree that it alone is right, and that other men quite the equals of these are not taught of God. The churches at present are being graciously revived. We thank God for the indications of his Spirit's presence with them; an effort is being made by many serious Christians to bring the churches into greater unity, and to elevate the Scripture to its proper place of authority. There is hope, apart from the Plymonth movement outside, from God's Spirit's presence within, and we do not feel any inclination to leave the old paths which for centuries have had tokens of God's approval, and do away with the visible churches which we find existing in the days of the apostles in Asia, Galatia, Epnesus, etc., or with elders and deacons, and other office-bearers, who had a place in the Apostolic Churches. There may be much that is wrong in our Church operations, but while we hold to Christ, the Head, and strive, amid great discouragements often, to do the work of the Lord, we shall not labour in vain. The Brethren may censure and condemn; be it ours to labour faithfully, and God will own His Church in times to come as He has in the past. The same Gospel, the same ministry, the same visible Church by which the nationaliave been converted, will under God prevail still; and which we bid god-speed to every one who preaches Christ, no matter in what Church connection, or even in none. We see no reason for departing from our principles and practice as we received them from our fathers, and find them confirmed by the Word of God.

BOOK REVIEWS.

BLACKWOOD FOR APRIL is fully an average number. "Alice Lorraine" is finished; "Fashions and Tricks of Speech," tells young ladies and others a few wholesome, though perhaps unpalatable, truths. Might we not ador he following sentences as apdicable to vouna ladia well as in England?

"The best education can only help towards clear thinking, but fit words and plenty of them it ought to put at its pupils' command. Do the boasted systems of our day succeed in this? In the most carefully and elaborately trained girl of eighteen, we do not look for more than the promise, but we reasonably expect promise. Taste, careful not to offend, we might calculate or, and a sensitiveness easily offended. Newly freed from the seclusion of the school-room, the great interests that aguate the intellect of the world will impress her with awe, as well as an eager curiosity, -held in check by modest grace-the naunreasonable ideal of youthful culture feeling its way. We approach the object of so many cares; she is not listening but talking with rapidity and dash. What are the words that first greeted our ears? Two or three hackneyed epithets which we had supposed mere school-boy slang, and perhaps a word or phrase which-so widely separate is the vernacular becoming from our writ a language-we liesitate to expose to the ordeal of print. What promise for the future is there in this? How is it to develop into the conversation of the gifted woman? She is a good girl, we have reason to believe, and we take it on trust that she knows a vast deal of history, many languages, and some science; ment of the day with which Plymouthism, but what is the good of it all, if she has no

adjectives at command, but nice, jolly, horrid, awful, disgusting and tremondans! How can she keep what she has got? How can it fructify? Thought dies if it has no means of expression. It is really a grand power to have something to say, and to 1 able to say it. This it is to be educated, but the something to say fades out of being but the something to say leads out of being and consoiousness, if adequate speech be wanting."

"The "Art who finds everything "horrid," or " jolly," is unedu octing herself, neutrali" ang her life's work, and putting herself is atellectually below one with none of her "advantages, at who uses her min's and ear to sofine her thoughts wish accuracy and propriety."

There is something painful in wetching the process of deterioration, the suppression the process of deterioration, the suppression of thought, the smothering of imagination, w.nich are the consequences of adopting a rudo and conventional phraseology, one that throws the labors of interpretation on the I stoner. After such specimens of this article, we need not add that our young ladies and young gentlemen as well, would be doing themselves a kindness to read, mark, and inwardly digest its sensible, and very much reeded, criticisms and remonstrances. How many will endorse with a feeling of fearful sadness, the following words:—" But after all, it is the young men who are to blame if our young women talk so far below their powers. It is in the nature of girls to look up, and to whom the nature of girls to look up, and to whom should they look up but to their male friends, graced with all the prestige of a public school and college education, and glorious besides with athletic triumplis! How pleasantly playful, do the few poor expletives in vogue sound when first heard from their heroes, who could no doubt, talk profound sense in choice terms if they chose. How easy it is to slip into them. Anybody can say 'awful,' and at first there is a sense of liberty and humour in there is a sense of liberty and humour in the outrage to plain sense. But expletives are like opium, once take to them there is no leaving off. Nor are these fair imitators likely to speculate on the enervating feebleness which hides itself behind the seeming force of such wind bags of epithets; for of these we speak rather than of slang proper, which generally has some fun in it, at least on starting, and which gives play

to humor in its application.' THE BRITISH QUARTERLY FOR APRIL contains eight very readable articles, with the usual amount of short notices of "Contemporary Literature," which make the "British Quarterly" so attractive and so useful. If a person can only take one of the leading reviews, we should strongly ad-vise him to take this one.

Psalms vs. Hymns,

Editor British American Presbyterian.

Sir,-The present version of the Psalms of David was prepared about the year 1645. They continued the only Psalter of the Church of Scotland for 140 or 150 years, when the present paraphases and hymns were authorized to be sung in churches by the Commission of the General Assembly. This happened about the year 1790, when the Church of Scotland was sunk into the very lowest state of vitality. It was done when, in her General Assembly, missions to the heathen were strongly denounced. It has been called the non-age of the Church of Scotland. The different bodies of seceders, with scarcely a single exception, adhered for ninety years exclusively to the Psalms in public worship; and I would have felt it to be a good sign if, amid various tokens of revival in the Churches of the present day, a more general return to the unequalled songs of Israel's inspired bard was manifested. But the spirit and tendency of the sge, and which has fallen upon the Churches and the presence of the second the churches and the presence of the second the churches and the presence of the second the seco the Churches, and the practices of revivelists, prevent us from indulging much hope in this way. I may mention here that less fault is found with paraphrases than with hymns. For some years back both the Established and Free Churches of Scotland have been preparing new paraphrase and hymn books, but no congregation is allowed to use them till they are sanctioned and their use authorized by their General Assembly. I will be glad to know that every congregation in this country follows their good example. There is something beautiful and comely in Presbyterian Churches adhering to uniformity in doctrine, worship, discipline, and government. The contrary practice of different congregations adopting hymns to suit themselves would lead to great confusion, and would bring down Paul's rebuke "Every one of you hath a psalm, hath a doctrine," etc. The Metholist body give a good example in this respect. I cannot but admire the courage of your congregation, sir. A new congregation is generally looked upon for a while as in a state of youth, just feeling their way, and living in a state between hope and fear: but your congregation displays a great con-tract to all this. The case stands thus, You are calling on the congregation to elect ruling elders-and I wish you had added the Scriptural office of deacons-also the solemn ordinance of the Supper is just coming on. But, in addition to these solemn —held in check by modest grace—the ratural attitude of an intelligent listener, and
by the difficulty of finding fitting words |
to express dawning thoughts. This is no | and I would agree for once, for I have never een a collection of the kind without many faults. I would say with all scriousness, although I were as anxious for new hyuns as their greatest admirer, I would not advocate their preparation and introduction at this time. There is every prospect of a union being consummated between four Presbyterian bodies in a few weeks, and we would hope that they will not separate before making regulations regarding worship. It would surely be better to wait some time for authority from the Supreme Court that would be binding on us all, than to hasten on plans where there is diversity of opinion. "Let all things be done decently and in order." "Let us not offend the generation of God's children." "Behold, how good a

> The bazaar which has been held in Glassow for the Hospital for Incurables, realized £12,000.

thing it is," etc.

Poor Management for a Missionary. Editor ^Toritish American Presbyterian.

A connection with our Church was lately

opened with very pleasing prospects-ac cording to statements made at the time. The people talk of building a Church, to be named after a most devoted minister whom the Master called to his rest and reward over twenty years ago, and whose remains lie there. I am the nearest Protestant ministor, though I am nearly 100 miles distant I therefore felt it to be my duty to write to one of the congregation some time ago, offering to supply the station for a Sabbath, provided my travelling expenses were paid. I asked no more. There had not been any minister there for some menths, and there was not likely to be one for some more. Even the Sabbath School was a thing of history. My expenses would not, at most, have been more than \$7—most probably not so much. The congregation is allowed \$8 for every Sabbath of supply. This left \$4 for the people to make up. The friend minister there for some months, and there \$4 for the people to make up. The friend to whom I wrote, in reply thanked me for my offer, and said that he would most cheerfully bear his chare of the expenses, but some of the leading persons to whom he had showed my letter, did not seem in-clined to do anything. He added, joeu-larly, that they would all be delighted to have a minister among them, for whom they would have nothing to pay. I, there-iore did not visit said place, as I did not admire having to pay my expenses out of my own pocket. Two years ago I was there, but I took my own convoyance. Of course the people had nothing to pay then. I have heard one who professes to take a great interest in our Church there say, in the hearing of a French Canadian Romanist, that he wished never to see a French Canadian minister there—meaning one who is a convert from Popery. I have no doubt that "the reason why" is this. He is a morehant, living among Roman Catholics. The latter would withdraw their custom if he were to countenance one whom they regard as a pervert. Rather than that his business should suffer, he would throw Protestantism to the dogs, as one of Shakes peares characters wishes to be done with physic. A crazy person named "Charlie" used often to go about the streets of To-ronto, holding out his hand, and crying, "Money, money." Many who seem to have all their senses, would say nothing else, if they were to give always utterance to their feelings.

A COUNTRY MINISTER.

Something for Infidels to Consider.

Sometimes the shored writers, when stating facts, seem at first sight to contradict each other. Of course, infidels point with great glee to this, as a proof that the Bible is all a fable. Well, what would they make of the following?

In the Montreal Witness of April 29th,

it is said that a certain house in that city is commonly called "The Haunted House," because, according to tradition, a gentleman named Simon McTavish hanged himself from one of the windows, in 1805. In the same paper of May 1st, are three letters relating to his death. Each writer claims to have the very best authority for what he says regarding the cause of it. Yet, no two of them agree. According to one, Mr. Mc-Tavish died of consumption; according to another, of typhus fever; according to another, of violent pleurisy. Here, then, we have four accounts of his death, all widely different from each other, three of which seem to be equally worthy of belief. Are we to conclude from this, that he never had a being? According to the principle on which infidels act in the case above referred to, we are. But no infide, with the least amount of common sonse, would do so. Why, then, do infidels treat the Bible with less justice than they do a newspaper? Because they hate the former on account of the holiness of heart and life which it commands them to cultivate. "The carnal mind is enmity against God," and, there-fore, it is the same against His Word. Motis, Que.

SYNOD OF MONTREAL,

This Synod met in the city of Ottawa, and within Bank Street Church there, on Tuesday, the 4th of May, and after a sermon by the retiring moderator, Rev. James Whyte, of Osgoode, from Proverbs xiv. 84, was constituted with prayer.

The following are some of the principal items of business: The Rev. John Crombie, of Smith's Falls, in the Presbytery of Ottawa, was unanimously elected moderator for the ensuing year.

The clerk presented and read a report of the changes affecting the Synod roll, which had occurred since last meeting, from which it appeared there were seven demissions of pastoral charges; and one demission in part with a view of its being erected into a separate charge; seven inductions; seven ordinations; four translations; five ministers received from other churches; seven stn. dents of theology licensed; eight congregations erected; two mission stations formed; and one death of a minister. The report was received and ordered to be engressed in the minutes. On motion of the Rev. James Watson, seconded by the Rev. Kenneth McDonald, a vote of thanks was unanimously passed to the retiring moderator, for the able manner in which he had pre sided over the deliberations of the Synod, and for the excellent sermon he had preached at the ope ag of this session. After transacting some formal business, the Synod adjourned to meet next morning at ton

WEDNESDAY, Mar 5th, 10 o'clock, a.m. The Synod met and was constituted, the first hour being spent in devotional exercises. Committees were appointed to examine Presbytery records. Mr. Andrew gious instruction to convicts in the peniten. tiary at Kingston, gave in a verbal report, and read correspondence, from which it appeared that the chaplain of the penitontiary had, as a matter of courtesy, invited the ministers of Kingston to prouch after the Epiccopal service. It was moved by Mr. Kenneth MeDonald, seconded by Mr. James Watson, and agreed to, that the committee be re-appointed with instructions to bring the matter before the proper authorities with a view to have the necessary changes effected, so as to give Presbyterian ministers an opportunity of conducting services in the penitontiary according to the way commonly practiced in Presbyterian ohurches. The Treasurer's report was submitted and received, and thanks tondered

WEDNESDAY, May 5th, 4 o'clock, p.m.

The different Presbytery records were oxamined and attested in due form. The re-port of the committee on the state of reli-gion was given in and read by Mr. William McKenzie, convener, from which it appeared that the number of congregations reporting this year is forty-six, as against porting this year is lovey-six, as against thirty-two last year, being an increase of fourteen. The report states that family worship is generally observed; that weekly prayer-meetings are held in almost all the congregations reporting; that Sabbath-schools are maintained, and the shorter catechism taught in them all. There are also encouraging evidences of increasing liberality, and hopeful indications of spiritual life among the young. Mr. McKenzie read also a report on evangelistic services from which it appeared that services of that na-ture were held in the congregations of Os. goode, Nepean, Pakenham, Almonte, and Castleford, with very encouraging results. After giving a full report of these services; the convener adds:—"Some very instruc-tive general facts, heaving on special contive general facts, bearing on special evan-gelistic work, may be gethered from the congregational reports. Out of forty-six returns, twelve, representing eleven pastoral charges, report such services. These eleven charges have an aggregate membership of 1871. Thirty-one other congregations reporting, give an aggregate of 8648. But the cloven report 269 as received during the past year on profession of faith; while the other only report 280. But among the thirty one we find three large city congregations, where the number received is always in excess of those in villages or country districts. In these districts all the eleven reporting are to be found. To make any just comparison, we should leave out those three city congregations, and see the state of the case, as between the remaining twenty-eight, and the eleven others. Now we find this: Twenty-eight congregations with an aggregate membership of 2748. Received by certificate, 57; by profession, 180; making a total of 187, or rather less than seven por cent. Then, cleven congregations have an aggregate membefship of 1871; received by certificate, 75; by prifession, 269; making a total of 844, or nearly nineteen per cent." It was then moved by Mr. Thomas C. Chambers, seconded by Mr. Joseph White, and agreed to, that the reports on the state of religion and evazgelistic services by received the these of the tic services be received, the thank, of the Synod given to the committee, and especially to the convener, and that the committee be re-appointed, namely: Messrs. William McKouzie, convener, James Hastie, John Scringer, Walter Coulthard, James Whyte, and Thomas S. Chambers, ministers; and Messrs. Archibald McGoun, Andrew Tos-

hach, and E. A. Porry, elders. WEDNESDAY, May 5th, 7.80. o'clock, p.m.

In accordance with a standing rule, the Syncd proceeded to hold a conference on the state of religion within its bounds. Mr. James Whyte opened the conference with an address on "the work of grace in Osgoode last year." He was followed by Mr. John Scrimger with an address on the question, "What should be done for our cities?" Mr. James Stewart next followed with an address on "Evangelistic work in the country districts;" and was succeeded by Mesers James Hastie, and James Watson with remarks on the same topic.

The thanks of the Synod were recorded to the session and managers of Bank Street Church, Ottawa, for the use of their church during the meeting of Synod; to the com-mittee on accommodation; to members of the Church in Ottawa for their hospitality; and to the railway companies for granting reduction of fare to members.

The next meeting of Synod was appointed to be held in Kingston, on the first Tuesday of May, 1876, at 7.30 o'clock, p.m., subject to the decision of the General Assembly. The session was closed with the benediction -A. Young, Synod Clerk.

One of those thoroughly sociable entertainments for which the ladies of Fort Massoy Church are so celebrated, was given on the evening of the 7th inst., for the purpose of acquainting the new paster, Rev. Dr. Burns, and his lady, with the members of the congregation. To say that the design of the entertainment was accomplished, would be spperfluous, as would also be any words of praise respecting its management, etc. Some choice music, & few short speeches, and long intermissions, during which the members of the company walked about and enjoyed themselves according to their own inclination, coroprised the programme. Refreshments were supplied in an ante-room, and there tea was served before the commencement of the more regular proceedings. Fort Massey church is one of the most prosperous in the city, and its progress is continuous. With an earnest and devoted pastor, who loves his people, and works assiduously for them, and with a people who slight in their minister, and aim continually at the advancement of his work, there is every reason to believe that its career will in the future be even more eventful for good than in the Wilson, convener of the committee on reli- 1 past .- Citizen.