

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, SEE FRONT 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. If no such request is made, the Editor reserves the right to use or to publish any part of the article, and to return the original to the author.

OUR GENERAL AGENTS.

Mr. Wm. H. Adams, General Agent for the Subscription Agent, will visit places East of Toronto in the course of this and following weeks.

Mr. CHARLES NICOL, General Agent for the PRESBYTERIAN, is now in Western Ontario pushing the interests of this journal. We would like to see the best of our readers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

THE CANADA

Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work.

EDITED BY REV. JAMES CAMERON, CHATSWORTH. NUMBER FOR AUGUST, NOW OUT.

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British American Presbyterian.

FRIDAY, AUGUST 17, 1877.

SUBSCRIBERS at Lindsay, Cobourg, and Mill Point have remitted for the PRESBYTERIAN within the last few days, but without giving their names. The names omitted, it is impossible for us to give proper credit.

We have received a letter threatening us with legal proceedings on account of a paragraph in a recent number of the PRESBYTERIAN, characterizing a certain Miss McLeod as "an impostor." Our authority, given at the time, seemed quite sufficient to justify the paragraph; but should the information on further inquiry, prove incorrect, we will be glad to make Miss McLeod all the reparation in our power.

MR. JOHN FISHER, one of the earliest pioneers of the township of North Easthope, died on Tuesday, the 7th inst., at the residence of his son, Mr. Alex. Fisher, at the age of seventy-seven years. Another of his sons, Mr. James Fisher, Barrister, Stratford, is at present in Britain. The deceased was a native of Glenquhain, Scotland; settled in North Easthope in 1841; won the respect and esteem of the community by his industry, his honesty, and his exertions in the cause of education, etc. A very large number of people left their busy harvest fields to follow his remains to their last resting place.

We direct attention to the fact that while the Fund for the relief of the sufferers by the St. John fire is being constantly replenished by contributions from all parts of the world, there is a great deal to be done amongst a respectable class of church-going people. The ministers of the churches of St. John, N.B., have many such cases on their list. These congregations which have not forwarded their collections would do well to send them to some of the clergymen, who will thereby be enabled to do much good in a quiet way. The Presbyterian ministers of St. John are prudent as well as earnest workers, and will be only too glad to receive funds for such a purpose.

A few days ago we had a visit from Mr. James Campbell, M.A., who at last general Assembly was received as a minister of the Presbyterian Church in Canada. Mr. Campbell is an alumnus of Toronto University, where he graduated with honours. His theological studies were prosecuted at Knox College, Toronto, Union College, New York, and the Free Church College, Edinburgh. We are glad that Mr. Campbell has returned to Canada, notwithstanding temptations to remain in the United States, and we trust he may soon find a suitable sphere of labour in this country where the fields are white to the harvest and the labourers are few.

DR. MCCOSH ON PREACHING.

The President of the College of New Jersey raised a perceptible breeze in the Pan Presbyterian Council by the contrast he drew between American and Scottish preaching. It was perhaps questionable taste on the part of Dr. McCosh, who by reason of being head of a College whose degrees are held in some repute, is entitled to be considered an authority upon such a subject, to utter any criticism that might touch the quick of his American auditors. At all events, it was a task that was bound to be called in question whenever the eyes of the Yankee editor caught the words in type. The learned professor seems to have either drawn a graphic picture of New England preaching, or to have drawn upon his imagination to have provided one that would please and flatter a certain portion of his audience. Perhaps the Doctor fancied he was unfolding his secret thoughts to some bosom companion in one of the sweet quiet meadows of his native heather, and forgot the presence of his devoted American friends who called him to preside over their foremost college. It was surely dangerous ground to venture upon, to state in such a presence that the New England divine "begins on Monday morning, meditating two or three days, then writing a beautiful thing; and when Saturday comes, locking for a text, and having got a text, preaching it to be admired by a great many ladies and gentlemen as rich thought, beautifully expressed." The Doctor says that style of preaching prevailed for a time; but now people have become thoroughly sick of it. Because of this sickness, he alleges that the Scotch and Irish preaching have been seized upon as the ideal thing, and somewhat strangely adds by way of palaver to please his transatlantic friends that once the secret of the Scotch style is discovered by Americans, viz., the expounding of Scripture, they will beat the Scotch preachers and turn them out.

It is truly astonishing to find such a philosopher as Dr. McCosh tripping in this way. His careless analysis is so far from true that we do not wonder it is being commented upon by the religious and secular press of America. It is with pride the writers of the articles, which have been published on the subject, point to Jonathan Dickinson, Aaron Burr, Samuel Davies, Jonathan Edwards, John Witherspoon, Samuel Stanhope Smith, Ashbel Green, down to James Carnahan. Such names indeed deserve to be written in letters of gold. They are held in high estimation not merely by the Christian public of America, but by all lovers of the classics of the Church. They should be read and studied by those who are preparing for the ministry. They are worthy of a prominent place in the library of every minister. Still, every one will feel that it is not quite to the point to select such an array of eloquent and learned divines, and conclude because of them that the criticism of Dr. McCosh upon the General New England style of preaching is not correct. The Doctor might justly say, "I am not speaking of these men at all; I am comparing the living preachers of the one country with those of the other. I might match against these names those of my own countrymen who occupy the uppermost seat as preachers, such as McChoyne, Chalmers, Henderson, Macleod, Candlish, Cunningham, Guthrie and a host of others. It is still my conviction that the general style in New England is inferior in its Scriptural and expository qualities to that of Scotland." In our opinion, the point at issue is not touched by such replies as those which we have just been considering.

Dr. McCosh is only partially correct in his description of the ideal preacher of New England. He is right in so far as he describes the preacher as meditating upon a theme, expressing it in clear and beautiful language, and looking for a motto text that may be conveniently placed at the head of it. This is the kind of preaching which we find in New England, in New York, the States generally, and indeed in Scotland herself. The sermon is a mere essay. It is probably written on gilt-edged paper, sweetly perfumed, and spread in a morocco leather cover upon the open Bible. It comes in fittingly after the intoning of the Episcopal service, or is a sort of pretty veneering to the aesthetic worship that is aimed at. It does not touch the heart. It is neat, and that is all. It pleases the silk-gloved, patent leather, spotless shirred devotee who values church for the high-toned people one meets there, and as furnishing a pleasant contrast to the afternoon's dinner and enjoyments.

But all this would be a caricature of the typical American Presbyterian preacher. He chooses a theme it is true. He works it out in his mind until it assumes logical proportions. The writing is done with marked care and ability. It is transparently clear. The subject is grasped by a hand that is a bundle of nerves—sensitive and delicate to the touch, rather than a hand like the Scotch preacher that can deal staggering blows or make the sparks fall in showers from the anvil of Truth. The sermon on the whole is instructive and suggestive. While it does not seek to explain and expound Scripture, it aims at the illustration of some principle from the whole Word of God. The principle is clearly stated. It is regarded from a number and variety of views. It stands out from the sermon like fruit on a tree. Bushnell's famous discourse on Conscious and Unconscious Influence will show what we mean. It has for text the words "Then went in also the other disciple." He entered the sepulchre just because the other disciple entered before him. But for that he would not have gone in. In the same way, we yawn, laugh, cry, because we see others doing so. That leads to the principle of unconscious influence, and this is illustrated from nature and Scripture with such fulness and force, that we have only to read the sermon to have a thorough grasp of the principle it sets forth. The text, it is true, is a minor matter with such a preacher. In fact, he could do without it. But there is the high authority of Vinet for this style of preaching, rather than the expository. We do not say it is the best style, nor that it is the only style. What we maintain is that it is a mode which has become wonderfully popular, a fact which will be acknowledged in presence of the enormous sale of such sermons as Bushnell's throughout the whole world.

The real reason of Scotch preaching becoming so popular with Americans, is that the ministers who have come at their call, are powerful and eloquent men. Nor would we underestimate the style of their preaching. The expository is an invaluable method. American preachers have gone wrong not so much because they have adopted the mode we have described, but because they have ignored practical exposition. If they would devote an entire service every Sabbath, or part of every service, to earnest and scholarly expounding, they would soon make up for the deficiencies which appear in them compared with their Scottish rivals. The danger of the American mode of preaching is to ignore the Word of God. The excellency of the Scottish mode is that Scripture is honored, and the people are thereby familiarized with its every word and sentence.

SABBATH SCHOOL WORK IN SCOTLAND.

Scotland has three Presbyterian Churches—the Established Church, the Free Church, and the United Presbyterian Church. In each of these bodies marked attention is given to the Sabbath School work. A writer in the Sunday School Chronicle has compiled from recent reports of these Churches a summary of their work, the subjoined extracts from which will prove of interest: Beginning, first of all, with the Established Church, how does she stand in relation to Sabbath Schools? Looking to the report, we find she has 1,856 schools, 170,297 scholars on roll; average attendance, 185,470; teachers, 16,184; ministers who teach or superintend, 1,005; ministers who do not teach or superintend, 172; parishes and chapels with libraries, 654; parishes and chapels without libraries, 488. Then, in regard to attendance at adult classes for religious instruction, the figures are 25,318; parishes without Sabbath Schools, 58; parishes from which no report has been received, 86. The report submitted to the Synod of the United Presbyterian Church was in many respects exceedingly gratifying. The report showed that the number of schools was 849; 10,281 teachers; of scholars, 79,101; of Bible Classes, 490; of elders' classes, 205. Last of all, we take up the report read to the General Assembly of the Free Church. In every separate item the committee rejoiced to say there was an increase, as compared with former years. Number of Sabbath Schools, congregational and missionary, 1,885; senior classes, including ministers, 1,032; teachers—male, 7,720; female, 7,626—15,346; teachers of senior classes, including ministers, 1,001; total engaged in teaching, 16,407. Sabbath scholars at ordinary schools—male, 66,005; female, 78,921—143,926; scholars at senior classes—male, 16,097; female, 22,489—38,586. These numbers show, on an average, nearly two Sabbath Schools to every congregation in the denomination.

THE Rev. Dr. Topp of this city preached in the Free High Church, Inverness, Scotland, on the 22nd ult.

THE Dundee Act, recently submitted to the ratifiers of the united counties of Northumberland and Durham was carried by the magnificent majority of 2,631.

THE Seaforth Expositor says:—"We are glad to see in the BRITISH AMERICAN PRESBYTERIAN occasional articles from the pen of our old friend, Rev. Wm. Graham, formerly of Egmondville, now of Pine River. The latest of these contributions was an interesting sketch of the ancient Scottish university of St. Andrews, at which the writer was at one time a student. We may here remark that the PRESBYTERIAN is an excellent paper of its class, worthy of support from the denomination which it represents as well as from persons of any other persuasion who may desire a well conducted religious newspaper."

PRESBYTERIAN CONFESSIONS AND FORMULAS.

The following is the Committee appointed by the General Presbyterian Council at Edinburgh on Presbyterian Confessions and Formulas: Rev. Philip Schaff, D.D., LL.D., New York, Convener; Rev. Prof. Mitchell, D.D., St. Andrew's; Rev. Prof. Candlish, D.D., Glasgow; Rev. Prof. Calderwood, D.D., Edinburgh; Rev. Prof. Lorimer, D.D., London; Rev. Robert Knox, D.D., Belfast; Rev. Prof. Monod, Montauban; M. De Presence, D.D., Paris; Rev. Prof. Godet, D.D., Neuchâtel; Rev. Prof. Balogh, Debreczen; Rev. M. Charbonnier, Torre Felice, Italy; Pastor Clear, Nova Mosta, Moravia; Rev. A. A. Hodge, D.D., Princeton, N.J.; Rev. G. D. Matthews, New York; Rev. Wm. Brown, D.D., Richmond; Rev. Philip Pelz, D.D., N.Y.; Rev. J. S. Cooner, D.D., Allegheny, Pa.; Rev. Stuart Robinson, D.D., Louisville, Ky.; Rev. Principal Snodgrass, Kingston, Ont., Canada; Rev. Alex. Topp, D.D., Toronto, Ont., Canada; Rev. Alex. James Campbell, Geelong, Australia; Geo. Junkin, Esq., Philadelphia; Jas. Mitchell, Esq., LL.D., Glasgow; A. Taylor Innes, Esq., Edinburgh; David Laing Esq., LL.D., Edinburgh; Dr. Hoedemaker, Amsterdam; Pastor Bernard, Switzerland; Pastor Kraft, Switzerland; Rev. Andrew Murray, Cape Town. It was arranged that the work of the Committee be done, by the facts for each country being ascertained by the members of the committee belonging to that country. Sub-conveners were appointed; and it was resolved that the returns should be put in Dr. Schaff's hands not later than the 1st of January, 1879, being transmitted through the Rev. Dr. Lorimer, London, for the United Kingdom and the Colonies; through Mr. Matthews, New York, for the United States; and through Prof. Monod, of Montauban, for the Continent of Europe.

The remit was appointed to be sent to all members of committee; and answers to the queries are to be returned as to all the Churches whose delegates have been received by this Council, and who are thus members of the Presbyterian Alliance, and recognized as holding the consensus of the Reformed Confession. As to all these the following questions are to be answered: What are their present and former Confessions, with the dates and occasions of any modifications? What are the present and previous formulas of subscription, and how far has individual adherence been required from the various office bearers and from private members? We are informed that it is not intended to reprint the old Reformation and Puritan creeds; but the modifications of these by the several Churches, and the new creeds of old Churches like the Reformed Church of France, and of new Churches like that of Italy, together with the whole formulas used by all the Churches, will probably be exhibited in tabular form. It was therefore wisely arranged that members should proceed without delay to the collection of materials.

In reference to adherence to the Standards, Rev. William Brown, D.D., editor of the Central Presbyterian, Richmond, Va., and a member of this committee writes: "I desire here to say emphatically that if there were any brethren of Broad Church views, they were quite cautious in presenting them. On the other hand the whole current of thought and feeling has been to uphold the time-honored views of our Standards. This was felt on all hands, and the effect has been admirable and very great. In short the universal impression, so far as I know, is that the influence of this meeting has been most happy. Our Southern delegates met at the close, and unanimously appointed a committee to draw up a declaration to that effect."

The demand for the withdrawal of Dr. Tulloch's name after it had been suggested, and which was acceded to, was significant.

AN advertisement in another column announces the forthcoming volume containing the proceedings of the Presbyterian Council, at Edinburgh. No doubt many of our readers will be desirous to secure a copy. It is to be published at \$1.50. Orders sent to this office will be carefully forwarded. The merits of the volume may be gathered from the following by Dr. Dykes of London:

"This will be the permanent record, issued under the authority of the Council itself, and will contain, in addition to the papers read and discussions upon them, other documents which there was not time to read, and especially the very valuable report on all the Churches of the Alliance which was submitted by Dr. Blaikie, but which is now, I believe, out of print. It is to be hoped that this volume may prove the first in a long series, which cannot fail to become standard documents of reference on all questions of general interest to the Presbyterian Church. In order to secure for it as wide a sale as possible the price has been fixed low to subscribers, but this on the supposition that a large number will subscribe. It is desirable that those who wish to become possessed of it should forward their names as soon as convenient."

Ministers and Churches.

[We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper so as to make it a general epitome of all local church news.]

THE Rev. M. Fraser, of St. Thomas, is visiting friends at Barrie.

REV. D. GORDON, of the Harrington Presbyterian congregation, is on a tour to the Maritime Provinces where he will remain for some time.

"ONE of the finest country churches in Canada" is the verdict of the Beaver-ton Review on the newly completed Presbyterian Church in that village. It will be opened sometime next month.

THE Rev. John R. Battisby has accepted the call to St. Andrew's Church, Chatham, the pulpit of which has been vacant ever since the removal of the Rev. John Ronnie to British Guiana nearly two years ago.

A WOODVILLE correspondent of the Port Perry Standard writes in high terms of the new Presbyterian Church in course of erection in that village, which he says "would be no discredit to our Provincial capital."

REV. J. J. CAMERON, M.A., of St. Andrew's Church, North Easthope, recently delivered a lecture in his church, on "The Times before and after Bacon." The large and intelligent audience enjoyed a rare intellectual feast, and no doubt mastered the lessons drawn from these interesting and instructive periods of English history.

WHEN ministers are unable to give up work altogether for a few weeks during the "dog days" the next best thing is an exchange of pulpits. A contemporary says: "Rev. A. Rowat, of West Winchester, has gone west on a visit for a few weeks. His pulpit will be supplied during his absence by Rev. Mr. Crow, of Floss, Ont., and Mr. Rowat will do duty for Mr. Crow."

ON the evening of Tuesday, the 7th inst., upwards of 150 of the members and adherents of Christie's Church, West Flamboro, paid a visit to their pastor, Rev. Geo. Crystal, who has lately returned from Scotland, and presented him with a purse of \$100, accompanied by an address expressing their pleasure at his safe return and wishing him renewed success in his ministerial labors.

A VERY pleasant and successful picnic was held in the Queen's Park, Toronto, on Monday, the 13th inst., in connection with the S.S. of College Street Presbyterian Church. The fact of its being the Civic Holiday enabled a very large number to attend; and the various amusements, as well as the refreshment tables bountifully supplied by the ladies, were patronized with abundant evidence of appreciation.

THE Rev. Jas. Little, who was recently inducted into the pastoral charge of the congregations of Princeton and Drumbo, was waited upon at his residence in Hamilton the other evening and presented with a superb gold watch, guard and locket. The costly gift was accompanied by a very kindly address expressing the sorrow of the congregation in taking leave of their Pastor.

ON Friday the 10th inst., the Presbyterian congregation of Farnham Centre held their annual festival. About three hundred people were present. An excellent table was provided by the ladies. Base ball, revolving and oscillating swings, afforded much amusement to the young. Interesting addresses were delivered by Messrs. Russell and Morton. The chair was ably filled by Mr. P. R. Ross, student of the Presbyterian College, Montreal, who has charge of the congregation during the summer. The proceedings were interspersed with excellent music from the choir. All things passed off pleasantly, and it is gratifying to know that the congregation are manifesting so much interest in the work. The proceeds will be devoted to the improvement of the interior of the Church.

THE numerous friends of Rev. William Robertson, M.A., Chesterfield, will be sorry to hear of his late illness from hemorrhage. He has in consequence been allowed two months' leave of absence, and will take a trip to Scotland for the benefit of his health. On the evening previous to his departure the congregation generously contributed a purse of \$286, which was handsome, considering the shortness of the time and the season of the year. The session managers and a few friends met at the manse, when Mr. William Brown, on behalf of the congregation, presented the purse, referring in appropriate terms to the earnest wishes of the congregation for his speedy recovery and a safe return across the ocean. Mr. Robertson made a feeling reply, referring to the many acts of kindness and courtesy which he had received since first he labored amongst them, and to the utmost harmony and cordiality that existed between pastor and people.

THE new building for the Sabbath School in connection with the Orillia congregation was formally opened on the evening of Friday, the 3rd inst. The chair was occupied by the pastor, Rev. John Gray, M.A., and the proceedings were commenced by the singing of a dedication hymn composed