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FRIDAY, SEPT. 25, 1874.

THE ADJOURNED MEETING OF ASSEMBLY.

All our readers, whatever may be their views, must regret that *Stadacona* will no more write on the question which he raised, and showed in his last letter to be not a groundless one. The replies called forth show a difference of opinion. There is not a doubt as to the majority being able to overcome and vote down all opposition, and as the Assembly is supreme, allowing of no appeal, the decision will become a precedent, even if the minority should not under protest.

Our object at present is not to take either side, but recognizing in the first place the fact that diversity of opinion exists in the Church, and secondly, the desirableness of proceeding in a united and harmonious manner to the consummation of the union, to inquire, whether a course of procedure cannot be adopted which will satisfy all parties. This, we think, can be done.

Now, whatever may be argued in opposition on other grounds, it is certain that the Canada Presbyterian Church has a precedent for holding an adjourned meeting of Assembly. It was done in 1871; and a glance at the minutes shows that this was resolved upon after mature deliberation and a change in the wording of the resolution as first proposed, from special to adjourned meeting, so that the Assembly, which met in June, when it closed in Quebec, did not dissolve, but stood adjourned, to meet at Toronto. No objection has ever been taken to this course, and thus by precedent it was clearly competent for the Assembly of June last at Ottawa to adjourn, to meet in November, and at Toronto.

It is, however, well to note this difference: that in 1871 the meeting of the next Assembly had been fixed, but in 1874 was left undetermined for the adjourned meeting.

When the adjourned meeting in 1871 was held, the question was raised as to *new business*, and it was unanimously decided "that no new business could orderly be taken up at this meeting." New business was defined, in the question submitted, to be "other than that left over and specially designated at the ordinary meeting at Quebec."

Now this is the point at issue: Are the returns to the remit of June 1874 *new business*? Or were they left over at Ottawa and specially designated?

To ask the question is to answer it. The returns are undoubtedly new business; and the Assembly of November 1871 decided that such business can not orderly be taken up at an adjourned meeting. The consideration of these returns should be the business of the next Assembly. As Sir H. Moncrieff says: "We shall not ask what should have been done, but merely suggest what may now be done to meet the case:

1. Let Presbyteries send up their returns, and if they see fit, accompany them with a note calling attention to the irregularity, so as to prevent the inferior courts being committed to the measure as a precedent in time to come.

2. When the Assembly meets, let it act in this matter provisionally, and as if by special commission, viz: Examine the returns, and if they are found favourable, proceed to seek legislation, but not formally consider the Basis, or pass it as an act of Assembly.

3. Refer to next Assembly the final decision of the matter, along with the Report concerning legislation.

The above course will not occasion any delay, and will prevent the raising of a constitutional question on which diversity of opinion is known to exist, or the forming of a precedent which, to say the least, is questionable. Surely, at the present stage, it is most desirable to avoid unnecessary discussion, and to preserve the harmony now existing. The procedure suggested will, we think, secure that without conserving the action of the Assembly in June, or forcing those who differ from the majority into opposition on a mere matter of orderly procedure.

WITHOUT GOD.

The speculations of men about the nature and origin of the world have been, since men began to be philosophers, very like the motions of a pendulum, rising high at one period on this side of thought and passing at another period to a corresponding height on the opposite side of thought. Not very long ago the Idealists of Germany had it; and men were asked to believe that there was no matter. Now the Materialists of England are uppermost, and ask us to believe that there is no Spirit.

We know how a wit disposed of the Idealism of Hume. "When Hume said there was no matter, it was no matter what Hume said." The saying could be turned on Huxley. "When Huxley said there was no soul, there was no soul in what Huxley said." But the business is really becoming serious when we find men with the fame of Professor Tyndal, and occupying his position, saying there is no God. This speculation is no longer a curious question to amuse the spare hours of people who, like the Athenians of old, spend their time in nothing else, but either to tell or to hear some new thing; it is a speculation that attacks the foundation of religious society, carrying with it as Atheism always has done, the destruction of both; for if the universe is only a combination of atoms, and the soul a combination of sensations, then right is only might, and morality, only a calculation of enjoyments.

When we say that Prof. Tyndal has landed in blank and dreary Atheism we are not giving our definition of his position but only accepting his own definition of it. Historically he defines his position as beside the old Atheists, Democritus, Epicurus, Lucretius, and beside the modern Atheists, Bruno and Gassendi, whose position towards Theism was thus unannounced by one of themselves. "Not he is Godless who rejects the Gods of the crowd, but he who accepts them. Philosophically he defines his position as further back than that of Darwin, who admits one "primordial form" and therefore is by that admission one step short of saying there is no Creator. That one step back Professor Tyndal now takes in these words:—

"With regard to the diminution of the number of created forms, one does not see that much is gained by it. The anthropomorphism which it seemed the object of Mr. Darwin to set aside it as firmly associated with the creation of a few forms as with the creation of a multitude. Two courses, and two only, are possible. Either let us open our doors freely to the cooption of creative acts; or, abandoning them, let us radically change our notions of matter." "I prolong the vision backward," he says, "across the boundary of experimental evidence, and discern on that matter, which we in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

It is true, that with strange inconsistency, he defines his position *theologically*, as still retaining God for our emotions and sentiments, instead of the God he has de-throned from the universe and degraded from our intellects and consciences. The God of the Christian infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth, he dismisses with a great shout of triumph in the presence of the crowd by his front door, but afraid to return to a house, or afraid of the mblance of a Deity, he takes in quietly, and in this he seems a bit of a coward, by his back door a miserable god a sorry caricature of Deity, that sidonian Baal or Olympian Jupiter, would scorn to acknowledge as an equal. "His philosophy," as an able critic in the *Edinburgh Courant* remark, "denies a God to the grey, lamp-less universe, but with his strange perverse fancy he bows down in reverence before the atoms and molecules of matter, endows them with a soul, elevates them as his deity which has guided the universe through its eventful history, and which will guide it through unending time by the virtue of their indestructibility; and these atoms and molecules he calls on us to worship!"

Here then at last, is truly a giant, a veritable Goliath from Gath of the Philistines, come to defy the living God and to insult His army. But a few smooth stones from the brook is all any stripling, who retains his senses, his faith and his common sense, need take in his bag to go forth to meet in the fight.

Our first answer to Professor Tyndal is that it is time enough for him to come to unscientific people asking them to receive his theory of the universe when the her philosophers have agreed with him. It is a notorious fact that philosophers quarrel as extensively and as intensively as doctors of medicine. Darwin, the founder of this modern school, refuses to go the length and breadth of Tyndal, and Agassiz differed from both. Lyall has issued ten editions of his geology and has given a new theory in each.

Our next answer is that his theory is contrary to the fundamental beliefs of the human heart, which are above logic, and higher in their authority than any reasoning, however acute and close. Men have before this argued against the existence of matter, and how were they answered? By appealing to the common sense and common belief of all men everywhere. We appeal therefore to the *dicta* of common sense against Tyndal asserting there is no God, as our forefathers appealed to the same against Hume asserting there is no matter. Our common sense, our deepest intuitions, tell us there is design in the universe and a designer, and that settles the matter against a hundred philosophers.

Our next answer is that other philosophies, just as much entitled to authority as his, are against him. Let us remember that there is a *metaphysics* as well as a *physics*. There is a science of mind and the laws of thought as well as a science of matter and the laws of the physical universe. Men working in that department of thought are entitled to respect and some consideration. When a surveyor, running a line to meet another surveyor finds the two lines have missed meeting in a point, he surely would be an ungracious fellow who, screaming at the top of his voice, would insist that he was right and the other surveyor wrong. Professor Tyndal has a little business therefore to settle with the metaphysician before he is done, and he will find that out.

And our last answer is that history is against him. There is such a thing as history; if not we cannot believe that such a man as Tyndal exists, or that he ever made any experiments on light and magnetism. But history tells us that Jesus Christ lived, died, and rose again. That single fact, attested by the strongest evidence, demolishes Tyndal's beautiful theory, and melts it into thin air like the baseless fabric of a vision.

ORDINATION OF REV. J. B. FRAZER.

The services for the ordination of Dr. Frazer, as medical missionary to Formosa, were held, according to previous announcement, in Gould Street Church of this city, on the evening of Tuesday the 15th inst. A large and deeply interested congregation was present. The ministers present were Drs. Topp and Jennings, Principal Caven, Professors Gregg and McLaren, Revs. J. Pringle, W. Reid, J. Dick, J. Alexander, R. Monteith, J. M. Kug, J. G. Robb, J. Eadie, J. M. Cameron, R. Pettegrew and D. McIntosh, all connected with Toronto Presbytery, and Rev. Messrs Wm. Frazer, R. D. Frazer, Goldsmith, Lowry, Douglass and McDonald, of other Presbyteries. After the usual preliminary exercises, Rev. J. G. Robb gave out for his text James 5, 16, last clause, "the effectual, fervent prayer of a righteous man availeth much," and from these words preached a very able and eloquent discourse, exhibiting the power of prayer and the prayer of power, both of which heads he handled with vigorous logic, and repeatedly with glowing oratory. After stating the steps for the ordination previously taken, he put to Dr. Frazer the usual questions, and received from him satisfactory answers. Thereafter, according to appointment, the father of the missionary, Rev. Wm. Frazer of Bond Head led in prayer, and by the imposition of hands—wherein all the ministers took part, set him apart to the holy ministry and supplicated for him the aid and countenance of the God of all grace. After receiving the right hand of fellowship, he was briefly, but also feelingly and ably, addressed by Professor McLaren, who remarked that by the Rev. Dr. Frazer was about to enter a field of labor different from that which they had at home, and he felt a little diffident in giving him advice or counsel with regard to the work on which he was about to enter. He was going there not only as a missionary but as a medical missionary. There were certain points in connection with his mission to which he would call his attention. There was a recognition on the part of the church of the importance of sending out medical missionaries, and it was the duty of the Christian Church to lay hold of subordinate points, it might be by the aid of the printing press, education, or medicine, in order to spread the truths of the Gospel throughout the world. Experiences has shown that the medical missionary has great opportunities of winning his way to the hearts and consciences of the people in China, and the present appointment was one from which they had every reason to anticipate a very rich blessing will result. The field of labor he was going to was one evidently white unto the harvest, and their is every encouragement there for the missionary's labors. There are difficulties and temptations which will surround him in the field in which he was about to enter, but if he kept steadily in view the great end for which he was going there, he will overcome all difficulties. The great work which he was being sent out for was to win souls to Christ. He would subordinate his medical skill to this end. In connection with the difficulties of the work he would find what others who labor in the service of Christ have done, that the great source of weakness and difficulty lies within. Let him look well to his own heart. If his heart is kept true to God's laws, all difficulties will be overcome. He must not forget the important truths he had listened to this evening, namely, the importance of fervent prayer. He trusted that he had

felt the power of prayer, and that he would continue to feel it more and more. Let him take God's word as his guide and study it, drinking deep in the Spirit, and becoming more and more intimately acquainted with it. He will have constant need to be dealing with God's truths. Although he was about to separate from them he trusted they would not be separated in heart and thought, but that he would pray for them at home and they would pray for him here that he might be sustained in the mission work on which he was about to enter. On behalf of the Foreign Mission Committee he was desired to place in his hands, as a parting gift, a copy of God's Word. It was their desire that he might drink deeply in of the Spirit, that he would feed on it day by day, and that the knowledge it contained would comfort him, and that he would be cheered by prayer and that the hope of the blessed reward which is for all those who serve their Master faithfully, will constantly animate his heart. Professor McLaren then referred to Rev. Dr. Fraser being accompanied in his mission by his wife, alluding to that lady abandoning the enjoyments of home and kindred in order that she might go forth and work with him in the cause of Christ among the heathen. The Foreign Mission Committee also asked her acceptance of another copy of the same precious book. He spoke of the Christian work which Mrs. Judson, Mrs. Wilson, Mrs. Grant and other ladies had done in seeking to win souls to Christ. The prayers for both is that God will be with both Dr. Fraser and his wife, and that he will abundantly bless their labors among the heathen, and give them both a bright crown of glory on the great day.

Principal Caven then addressed the congregation, of course in pure spirit, and with excellent wisdom. The minister of the Church, Rev. J. M. King, followed with prayer and the benediction. It is but just to add that the services throughout were judicious, fine-toned, and very impressive. And we hope that the young missionary and his wife will reach safely their intended destination, be helped in their various labours there, and be honored greatly in doing good. R. MONTEITH, PRES. CLERK.

Ministers and Churches.

The congregation of Knox Church, Perth, have adopted the basis of union and carried the accompanying resolutions by a large majority.

The congregation of St. Andrew's Church, Peterboro, have unanimously adopted the proposed basis of union and accompanying resolutions.

The Rev. Robert Uro returned home from Lake Superior, per steamer Manitoba, on Monday of last week, looking much better for his trip.

The Rev. Mr. Wordrope, of Guelph, lectured most acceptably on Monday evening 21st inst., in Knox Church, Milton, taking for his subject: "Canada our country."

The sessions and congregations of Ancaster East and West, (Rev. W. P. Walker) have decided unanimously for Union, on the basis remitted by the Assembly.

A large bell was on Tuesday placed in the spire of the Presbyterian Church at Port Elgin. It weighs half a ton. The church will be opened on the 28th, when the Rev. Dr. Topp of this city will preach.

The Rev. J. F. Dickie has returned to Berlin, Ont., after a lengthened absence in Scotland. We are glad to know that he has greatly benefited by his holidays. He preached in St. Andrew's Church last Sabbath.

Among the worshippers in the Presbyterian Church last Sunday, was the Rev. G. Smilie, of Fergus, who has been paying his first visit to this place. He expressed himself delighted with his trip.—*Orillia Packet*.

The movement set on foot some time ago to procure an organ for Chalmers' Church, Kingston, has proved successful, and it is expected that the instrument will be in its place next month. The congregation now advertise for an organist.

The *Prescott Telegraph*, Sept. 9, says:—"Messrs. Geo. Burks and J. W. Anderson waited up on the Rev. J. Hastie of the C. P. Church of this town, on Wednesday last, and on behalf of the congregation, presented him with a purse of \$57.50, subscribed by them for the purpose of defraying the expenses of his vacation trip and as a slight acknowledgement of the esteem in which he is held by them."

Last evening a number of the members of the Rev. R. N. Grant's Bible class met at the residence of R. Agur, Esq., and after spending a few hours in pleasant social intercourse presented Mr. Grant, in behalf of the class, with a beautiful and costly dressing-gown. Miss Annie Agur read a suitable address thanking Mr. Grant for his services as their teacher, and Master David Douglas made the presentation. Mr. Grant replied in feeling terms.

The new Presbyterian Church at Washago, the foundation stone of which was laid by the Governor General during his recent tour, was opened last Lord's Day with appropriate services, for public worship, by the Rev. D. J. Macdonell, B. D., of St. Andrew's Church, Toronto. The place was crowded with a large and attentive audience, who listened with deep interest to the eloquent and impressive sermons

of the talented preacher. Great credit is due to the people for their zeal, and to Mr. Jas. G. Stewart, the Missionary, who has by his energy and perseverance, succeeded in so far completing the edifice within 6 weeks. Mr. Macdonell, after the opening services, proceeded to Cravenhurst, where he also delivered an able and eloquent sermon. He expressed himself much delighted with his visit, and left deeply impressed with the importance of the mission, and resolved on repeating his visit as soon as convenient.—*Orillia Expressor*.

The two Presbyterian Sabbath Schools of Brampton, held their annual picnic on Wednesday, the 9th inst., in the grove, adjacent to the Eldorado Mills, about four miles from the town. The day though warm, was fine, and the party enjoyed themselves thoroughly. It was a pleasant sight to see the young people nearly 200 in number, as they left John St. Church, full of mirth, in anticipation of the afternoon's enjoyment. An hour's drive brought us to the grounds, and certainly a more suitable place for such a purpose, it would be difficult to find. As we approached, we found that it was shaded on every side with trees, and a park sufficiently level for the playing of those games, in which young people delight to engage. Swinging, croquet, and baseball kept them busy until about four o'clock. Then after singing, and a blessing being asked by the Rev. Mr. Pringle, they seated themselves to a sumptuous repast, provided by the ladies, accompanied with lemonade, and other temperance drinks. In every way it was a complete success.—*Com.*

TOPICS OF THE WEEK.

The *Friend of India* estimates that Protestant Christians raise at least five millions of dollars annually for the evangelization of India.

On March 28th, 1874, the 4th Martyrs' Memorial church was dedicated in Madagascar. The church is built on the rock Ampamariana, from which 14 confessors were thrown, while 4 were being burnt to death elsewhere, on that very day 26 years before. About 2,000 persons, among them some who had suffered in the persecution, united in this dedication.

A Missionary Priest, as he signs himself in the columns of *The Church Times*, appeals for aid in the outfit of a South African enterprise. Among other articles which he desires from his charitable "fellow Catholics" are these: a crucifix for the altar, eucharistic vestments, sanctuary hangings, altar cloths, cassocks and surplices, candlesticks and vases. Here is a chance of charity for our Ritualistic friends.

The *Missionary Herald* reports the receipt of a catalogue of the Scriptures and other books on sale at the Bible House, Constantinople. The Scriptures are in Armenian, Ararat Dialect, Koordish, Turkish (in Armenian, Arabic, and Greek characters), Greek, Bulgarian, Slavic, Hebrew, Hebrew and Hebrew-Spanish, Arabic, Persian, Albanian, Servian, Russian, Wallachian, Italian, German, French, Swedish, English, Syriac, and for the blind in Turkish.

The Clerk of the Senate of the University of London, in announcing the result of the Gilchrist Scholarship Examination held at Toronto on the 29th June last, remarks that "the candidate—(No 814) Mr. W. J. Alexander of Hamilton—examined at Toronto has passed a most successful examination, having obtained a number of marks which places him next to the third candidate in the Honours Division of the English list of successful candidates—the highest place yet attained by a gentleman in the Colonies." Mr. Alexander was a pupil of the "Hamilton Collegiate Institute."

The *Bremen Evangelist* states in its last number (Aug. 22), that a statistical account of the students of Protestant theology who have matriculated at German universities has been published by the Magdeburg Consistorium, the statement, having, however, only to do with those who belong to the eight Provinces of Old Prussia. The total number amounted in the summer of 1851 to 604, and steadily advanced from that till it reached in the summer of 1862 the number of 1180. But from thence it fell with the same regularity, so that in the winter of 1873-74 it still amounted to only 667 or not many more than in 1851. The total number who had studied in the German universities out of its eight Old Prussia Provinces during the 23 years dealt with in the report was 41,180. The particulars are:—14,864 in Halle, 11,250 in Berlin, 4067 in Konigsberg, 8428 in Breslau, 2386 in Bonn, 1248 in Leipzig, 1179 in Graisswald, 1171 in Erlangen, 930 in Tubingen, and 688 in other German universities (Gottingen, Jena, Kiel, Rostock, Heidelberg, Giessen, Marburg)