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The numbers for March and April are now before us, and were a neat and attractive appearance, especially the April issue.

The paper is good, and supplies a great desideratum among the young. It should certainly meet with a wide circulation.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON, P.O. Drawer 2464, Toronto, Ont.

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FRIDAY, JULY 30, 1875.

LAST week, when in Montreal, we paid a visit to the studio of Mr. Inglis, Photographer, and was shown the nearly completed picture commemorative of Presbyterian Union in the Dominion.

RECENT DISCOVERIES IN PALESTINE.

It was while Biblical scholars such as George Grove were preparing the articles on Palestine for Smith's Bible Dictionary that they realized, with feelings akin to shame, how much Bible lands remain still unknown and unexplored.

As the result of the work of exploration there have been issued two volumes, the "Recovery of Jerusalem," and "Our Work in Palestine," besides the Quarterly Statements issued each quarter since 1869.

It cannot be said that these volumes and journals relate discoveries as startling and brilliant as those that have rewarded the explorers in the valley of the Euphrates. There are reasons for this deficiency: Palestine never possessed such mighty structures (if we except Solomon's temple) as were erected by the Egyptians and Assyrians; and further, the land of Israel has been more accessible to travellers, and its spoils, in the shape of archaeological and topographical discoveries, have been coming piecemeal to us since the times of the crusaders.

Among the recent discoveries of great interest and importance is the identification of the mysterious KURN SURTABEH in the valley of the Jordan, with the great witness altar of Jehovah, erected by the two tribes and a half on the occasion of their recrossing the Jordan to their own possessions after the conquest of the western side of the Jordan under Joshua.

land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh built there an altar by Jordan, a great altar to see to.

The expression "to see to" means that could be seen from every quarter, and this is an important point in the identification, for right in the very line of march of these returning tribes, there runs out into the Jordan valley the long, high, rocky ridge of Surtabeh which, according to Dr. Robinson, divides the Jordan valley into the lower and the upper Ghor, the former, mostly desert, and the latter fertile. Towards the eastern extremity of this ridge and on its highest part is a remarkable horn (Kurn) which some travellers have compared to the horn of a rhinoceros. On this horn which is visible far and wide, was, according to the Talmud, the station next after the Mount of Olives, where signal torches were lighted and waved to announce the appearance of the new moon. So conspicuous a point, indeed, is this horn in the landscape, that Dr. Robinson, looking northwards from Jericho, describes it as "a sharp conical peak, far in the north, standing out like a bastion from the western mountains, and called by the Arabs Kurn Surtabeh." And again, the same traveller, looking eastward from the top of Gorizim, says, "beyond the south-east part appeared the high peak of a mountain looking towards the Jordan; this was Kurn Surtabeh, which we had so often seen from the neighborhood of Jericho." When passing within two or three miles of it in 1852, Dr. Robinson, not dreaming of the historical associations connected with this place, was content to view the Kurn through a telescope, by which he could discover no ruins, although the people told him of ruins there. It was reserved for Lieutenant Conder, of the Palestine Survey Party, to propose the opinion in a recent number of the Quarterly Statement, that on this lofty summit, to be seen from every quarter, the Altar of Witness, was erected. His opinion is undoubtedly correct. The very striking appearance of this horn, (as shown in wood-cut of Quarterly Statement for April 1875) suggested to the two and a half tribes, probably, the idea of erecting on its top some monument to commemorate the connection of the retiring tribes with the conquest of Canaan. The hands of a few thousand men could bring that summit to present the striking and artificial appearance that draws, even to-day to it, attention after the waste of ages, as a striking object. In the landscape its position is exactly where the Book of Joshua places the Altar of Witness—"over against the land of Canaan, in the borders of Jordan, at the passage (or ford) of the children of Israel," Joshua xxi. 11. And the frontispiece to the Quarterly Statement, drawn from a water-color sketch, to which we have already referred, by the late Mr. Tyrwhitt Drake, representing the peak, confirms very much the argument in favor of this conclusion arrived at by Mr. Conder.

MR. HAGUE AND THE "CANADIAN MONTHLY."

It is an unusual thing for a successful business man well up in years, to give up business to devote his energies to the work of teaching, and benevolence without entering the ranks of the regular ministry of some denomination. This is, however, what has been done by Mr. George Hague, who as head of the Bank of Toronto worked up that institution to its present flourishing position, and established for himself in business a reputation of no mean character. His position and prospects he has resigned to devote himself, as we understand, to evangelistic work.

On Tuesday night last, Mr Hague delivered a lecture in the reading room of the Young Men's Christian Association that deserves more than a passing notice. The lecture was a reply to an article that appeared in a recent number of the Canadian Monthly, (which is not, our readers ought to remark, the same as the Canada Christian Monthly) on Moody and his work in Britain. It has not happened to us to have seen the article in question, and must therefore be content to take our information in regard to it from the lecturer who undertook the criticism thereof. According to Mr. Hague, who spoke well of the Monthly in a general way, his controversy with that article lay not in its attacking Mr. Moody and his way of working, but (1) in attacking indirectly Evangelical Christianity, and (2) in asserting very directly that Christianity is out of harmony with the culture of modern times. Whether the article in question really took the ground the lecturer says it did take, may be open to dispute, for it often happens in controversy that a writer fastens on his opponents, *vs* and conclusions that his opponents deny. But from the calm, fair, judicial tone of Mr. Hague's lecture it is, we infer, safe enough to assume that such was the scope of the article in question. And we cannot help here expressing our regret that the conductors of the Canadian Monthly should allow an article find a place in its pages that could be open even to suspicion of attacking the fundamentals of our religion. On this allowance there-

fore that the article, over the shoulders of Mr. Moody attacked the religion Mr. Moody preached, we must give Mr. Hague's lecture the credit of being a courteous, able, and unanswerable critique.

It did not, of course, belong to the lecturer to take up the defence of Christianity in general, for it was only by side thrusts it was threatened in the article in question. And further, even although there could be found in our city a review bold enough to put Christianity on its defence, at this hour and in these days, it is doubtful whether it would be wise to answer such a fool according to his folly. Mr. Hague, therefore, understood his task, and in this he judged rightly, to be, not in defending Christianity as against the assertion that it is false, but rather in showing that it is not out of harmony with the spirit of modern culture.

What is modern culture? The writer in the Review puts forward Carlyle, Walter Scott, Dickens, Tennyson, Arnold, as the apostles of this Gospel of modern culture, and asserts that the writings of these men are opposed to the Gospel as expounded by the Evangelical Churches of our day. Well, what if it were really so? Let us suppose that these poets, novelists, and the philosopher of Chelsea at their head, did really denounce the Puritan theology which the Reformers preached, and which Moody preaches, what of that? The shortest way perhaps would be to say so much the worse for modern culture. It is not the first time that a shallow philosophy calling itself by fine names opposed Christianity; but the old anvil has broken many such hammers, and will break many more yet. This was not the style of argument, however, adopted by Mr. Hague. He undertook, by quotations from the writers mentioned above to show that their writings did not support the assertion of the Reviewer that they were opposed to Christianity. In this he succeeded beyond all reasonable objection if we take Christianity in its general acceptance as a belief in the life and death of our Lord Jesus Christ; for if we except Matthew Arnold, the writers mentioned above, all believed, in some such sense, in the Christian religion. But if we take Christianity to mean the Evangelical theology which Moody preaches, whose central truths are the Atonement and Regeneration, then we do question whether it can be made out that these names eminent in our literature did really hold with distinctness this theology. In his earlier writings Carlyle did speak as if he still held the faith of his fathers; but the life of Cromwell showed that in the interval a great change came over the religious views of Carlyle, though we are inclined to believe that the old man has got back again to the light.

If by modern culture we mean painting, statuary, novel-writing and romancing, then we may admit that Puritan theology is not particularly and ecstatically enthusiastic in such things at this present juncture of the world's affairs; but if by culture we mean the culture of the brains so as to make men clear thinkers, the culture of the heart so as to make men good lovers, the culture of the feelings so as to make men pitiful and merciful, the culture of the imagination so as to make men spiritual, the culture of the conscience so as to make men honest, then we say the Puritan theology has cultivated men and women so far in that direction as to have made Britain and America what they now are, whereas, the miserable scepticism which calls itself "modern culture" has no record to show of deeds but only of words, words, words! By their fruit men must judge systems of thought.

Ministers and Churches.

The Rev. W. M. Martin was ordained and inducted to the pastoral charge of Norwich and Windham on July 21st, by the Presbytery of Paris. The Presbyterian Church in Norwich was crowded to excess by a deeply interested audience, who came from Windham, Paris and Brantford, and other localities. The Rev. Mr. Anderson, of Paris preached the sermon from Philippians i. 12. The Moderator, the Rev. J. M. Aull, of Ratho, ordained and inducted, the Rev. W. J. McMulen, of Woodstock, addressed the minister, and Dr. Cochrane, of Brantford, the congregation. At the close of the services in the church, the newly ordained minister received a cordial welcome from his charge, and the Board of management paid him a quarterly salary in advance.

In the afternoon, a large and enthusiastic meeting was held in the Agricultural Grounds, where the ladies had prepared refreshments on a large scale for all who chose to come. The Rev. Dr. Cochrane occupied the chair, and addressed, interspersed with choice pieces of music, were given by the members of the Presbytery and the ministers of the different denominations in Norwich. Mr. Martin's settlement has been a most harmonious one. He enters upon his work with the best prospects of success.

Last Wednesday saw the two-and-a-half years' vacancy in the Churches of Norwood and Hastings terminated by the ordination of Mr. Thos. F. Potheringham, M.A. The ordination services were held at Norwood, Mr. Rogers, of Peterboro', Moderator of Presbytery, presiding. Mr. Sutherland, of Percy, preached from Isa. xliii. 10; Mr. Rogers addressed the minister, and Mr. McWilliams, of Bowmanville, the people. At the close of the services an "ordination dinner" was partaken of in a temporary building erected for the occasion near the church, and congratulatory addresses were delivered by the Rev. J. M. King, of Toronto, the Rev. Mr. MacLennan, of Peterboro', the newly-ordained pastor, and others. Several anthems were rendered in capital style by the choir, accompanied by their excellent organ. In the evening an induction service and welcome social were held in the Church at Hastings, Mr. Smith, of Graton, presiding. Addresses were delivered by several of the speakers of the morning, and by the Rev. Messrs. Clark, of Lakefield, and Turnbull, of Melrose; and by Mr. Mowat, missionary in Marmora. The company discussed, with evident appreciation of their excellence, the good things provided. The musical part of the entertainment was a decided success, the choir and organ being much superior to those that many of our city congregations boast of. The congregation of Norwood was organized in July 1853, having received gratuitous services for some years previously from the Rev. Mr. Rogers, of Peterboro'. On Sept. 7th, 1853, the first pastor, the Rev. David M. McAleese, was inducted. Mr. Smith, of Bowmanville, preached on the occasion, and Mr. McKenzie, of Baltimore, now of Mount Forest, and writer of "High Church" pamphlets, "defended Presbyterian ordination," (ex. Session Records). In 1855, Mr. Bowie, now of Dunsmore, near Dumfries, Scotland, was inducted, and in 1867 was succeeded by the Rev. W. C. Young, who, in 1873, resigned on account of ill health. Service was commenced at Hastings during the pastorate of Mr. Bowie, and both village and congregation now emulate in numbers and zeal the older congregation in Norwood.

REV. W. P. WALKER, Anson East and West, has received unanimous calls from Binbrook and Saltfleet, and from Rockwood and Eden Mills.

Correspondence.

"Statistics."

Editor BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—The attention of your readers is being directed by several correspondents to the matter of statistics.

It seems to me that in one of its aspects—the one in which average giving plays so prominent a part—that we are amusing ourselves to a large extent, unconsciously I am sure. What do they prove? Simply nothing! Because one congregation is above all the rest you cannot proceed to compliment it; on its giving you need to know its exact ability. This you cannot know.

Because another congregation is low, the lowest let us suppose in a Presbytery, or even in the Church, you cannot proceed to admonish it. You need to know its exact ability; this you cannot know. Even in the same Presbytery there is a great variety in the ability of its congregations. Much more variety is there if you take the whole Church.

Suppose in a congregation there are one or two wealthy and generous men. They may give so largely to all the funds that the average of their congregations may be high. Leave out their givings. Perhaps their average would fall to the lowest; as it is, such congregations get credit for the liberality of a small fraction of their number. I know a congregation in which one person gave the third of all that was given in a year for the missions of the Church, and there are churches where the people's average is very much higher than it would be, through the liberality of their ministers.

Again I ask, what do averages prove? I again reply nothing! I am amazed at those who have charge of the matter in Presbyteries and throughout the whole Church, spending so much time, and causing so much employment to printers, and exposure to the Church, in ascertaining averages which prove nothing, and which cannot possibly be the basis of any just action. It seems to me to be about time for a deliverance from the pleasant illusion.

If the widow who gave all her living were to represent a Church, and the rich men who gave of their abundance were to represent other churches, then doubtless, modern church statistics would show her as lowest in her average. Again I ask, what do averages prove? And again I reply, nothing! Yours, etc., H.

In one of Mr. Moody's sermons at the Agricultural Hall, London, his leading illustration was the scene on Mount Carmel between the prophet and the priests of Baal. As to the latter he said: "They were members of the Established Church—the Established Church of the land!" a remark which the Record regards as open to exception.

Presbytery of Owen Sound.

This Presbytery met at Owen Sound, in Knox Church, on the 13th inst., Rev. D. Morrison, Moderator. Mr. Morrison having read the minute constituting the Presbytery, constituted the court and addressed the Presbytery in very appropriate terms. Mr. Morrison was elected Moderator, and Mr. McInnes, clerk. The following are the principal items of business transacted. A call from Division Street Church to Rev. A. Somerville, M. A., was sustained. At a subsequent stage Mr. Somerville accepted the call. Subjects of trial were presented, with a view to his ordination. A petition from Dr. By was presented, asking the Presbytery to aid them in obtaining regular supplies of preaching. The petition was received and Rev. Mr. Rogers was appointed to meet with them and dispense the ordinance of the Sacrament. A petition from the same place, signed by nineteen persons, asking to be dispensed for the purpose of organizing a Congregational Church, was laid on the table till the communion roll of the congregation should be laid before the Presbytery. Rev. E. B. Rodger was appointed Treasurer of the Presbytery, and Messrs. Whunter, McInnes, and P. Christie, elder, were appointed a Home Mission Committee. Mr. Devine read a report of a committee appointed by the late Presbytery of Owen Sound, on the subject of eldership. The report was received and thanks given to the committee. Mr. D. B. McKee was, after the usual trials, licensed to preach the Gospel, and ordained as a Missionary to the Parry Sound District. Messrs. Dewart, Morrison and Leslie, were appointed a Financial Committee to take cognizance of arrears of stipend, and contributions to the schemes of the Church.

Presbytery of Saugeen.

This Presbytery met for the first time in Mount Forest on 13th July. After reading an extract minute of the Synod of Toronto and Kingston, relating to the formation of the Presbytery, Mr. Park, Moderator, constituted the meeting. Notices having been taken of the Presbytery's not being in possession of an extract minute of the General Assembly relating to the formation as a Presbytery, Mr. Macrae submitted a motion, which was carried, expressing regret at the want of such minute, and instructing the Clerk to procure the same. Mr. McNeil was appointed Moderator for the ensuing year. Mr. Park was appointed Clerk. A call from Markdale and Holland to Mr. J. A. McAlmon, probationer, with a promise of stipend of \$700 and free house, and of increase of stipend as circumstances shall permit, was presented and sustained. A petition was presented from parties in Harriston for the formation of a new congregation there, consideration of which was deferred till an adjourned meeting appointed to be held at Harriston on August 3rd, at 4 o'clock. Mr. A. C. Stewart, licentiate of the Presbyterian Church, U. S., was received as a probationer of the Presbyterian Church in Canada. Mr. Robert F. Gunn delivered his trial discourses with a view to his ordination to the charge of Hanover and W. Bentwick congregation to the satisfaction of the Presbytery, and his ordination was appointed to take place at Hanover on 27th July at 11 o'clock. Mr. Anderson gave notice that at next meeting he would move an overture to the Synod of Toronto and Kingston for the appointment of a mission to the Jews. Next ordinary meeting to be held at Durham, on the 3rd Tuesday of September, at 11 o'clock.

Presbytery of Bruce.

The first meeting of the Presbytery of Bruce of the Presbyterian Church in Canada, was held in St. Andrew's Church, Kincardine, on the 13th inst. On the roll being made up, it was found that it consisted of twenty-three settled pastors, three ordained missionaries, and four vacant congregations. There were nineteen ministers and eleven elders in attendance. Dr. Bell, of Walkerton, was chosen Moderator for the current year. Mr. Forbes was appointed Clerk. Mr. J. F. Forbes, of South River, Antigonish, N.B., being present, was asked to sit and deliberate. On application, it was resolved to separate Pinkerton Congregation from that of Riverside and Ennisville, the separation to take effect on the 1st of December next. On application Mr. Fraser was appointed to moderate in a call to a minister at Ripley on the 3rd proximo, and Messrs. Steward and Anderson were appointed to moderate in a call to a minister from Centre Bruce and Underwood on the 10th proximo. A special meeting of Presbytery was appointed to be held at Underwood, on Tuesday, 10th day of August, next, at 5 o'clock, p.m., to take action on said calls. Mr. Hutton, a member of the Teeswater Congregation, was, on examination, certified to the Board of Knox College as a student desirous of prosecuting his studies with a view to the gospel ministry. Mr. Cameron, of Lucknow, was appointed to give at least four weeks of evangelistic labours to Manitowlin Island, his own pulpit to be supplied by the Presbytery. Mr. Ferguson of Glen Morris, was appointed to labour among the fishermen on "The Fishing Islands" for two months, his pulpit to be supplied by the Presbytery. The following were appointed as the Presbytery's Home Mission Committee, viz.: Mr. Tolmie, Convener, Mr. Donald Fraser, M.A., and Mr. Cameron, ministers, and Mr. Dewart, elder. A committee consisting of Messrs. John Fraser, John Anderson, Wm. Anderson, M.A., and John Stewart, ministers, and Mr. McPherson elder, was appointed to make arrangements for holding missionary meetings. The next meeting of Presbytery was appointed to be held at Paisley on Tuesday 18th day of September next, at 2 o'clock p.m. It was agreed to hold a Presbyterian Sabbath School convention in the same place on the following day. A committee consisting of Dr. Bell, Mr. Donald Fraser, M.A., Mr. Tolmie and Mr. Straith was appointed to make arrangements for holding the Convention.—A. G. FORBES, Pres.

About 270 Christians have lately been murdered in Turkish towns.