

TO SUBSCRIBERS.

We do not think we are asking too much in requesting every one of our subscribers to look at the little RED LABEL on his paper, which will tell him how his account stands with us. Should you find that the time paid for has expired, renew at once, by remitting in REGISTERED LETTER, AT OUR RISK. Let no one delay because he may suppose the amount of his indebtedness to be small. Thousands of subscription accounts over the country aggregate a large amount, and it is only by the prompt payment of these small sums that the publisher is placed in a position to meet the for midable bills for paper, wages, rent, &c. During the next two months we have unusually heavy demands to meet; and we look to our friends for a cheerful response to this somewhat pressing invitation to PAY UP!

British American Presbyterian.

FRIDAY, NOV. 6, 1874.

DOMINION EVANGELICAL ALLIANCE.

We have much pleasure in calling attention to the Report of the proceedings of the Alliance, which has been published by Messrs. Dougal, of the Montreal Witness. It contains in full most of the papers read, and many of the addresses very well reported. Those who are interested in the proceedings of the Alliance will do well to send for copies. They are to be had at the Witness office for 25 cents a copy, or \$18 per hundred.

We have been particularly gratified in reading the papers by Rev. Dr. Fraser, of London, on the Relation of Art to Church Worship; by Mrs. Grant, of Halifax, on The Church of Canada: Can such a thing be? by Mr. Chapman, of Montreal, on Ultramontaniam; by Professor Campbell, on the Relations of the Comparative Study of Religion to Christianity; and the Address on Sunday-schools by Dr. Vincent. We miss some papers which were of value. No one can read the Report without being convinced that good will result from these important conferences.

THE TITLE "REVEREND."

In last number we published a communication from a Sabbath-school teacher, calling attention to the use of the term Reverend, and disapproving of it, because in Scripture the word is only applied to God, and because it indicates distinctions among Christians which are inconsistent with the equality of the brotherhood. The matter in itself is too insignificant to deserve attention, but where a trifle like this becomes offensive to a scrupulous conscience, Christian charity requires the matter to be plainly stated.

In Ps. iii. 9, which is the only passage where the word Reverend occurs, our correspondent must understand that it is used in a sense entirely different from the conventional use. The Hebrew knows nothing of that use, and the verse simply means that God's name or manifested glory is holy and fearful, so that his people always approach him with holy awe. The Hebrew word occurs often, but elsewhere is translated 'to be feared.'

Whatever other Churches may claim, the Presbyterian Church has in no way appointed the use of such a title. It is very often used for the sake of distinction, to intimate that the person spoken of is a minister, but the right to such a title no Presbyterian minister would think of claiming, far less insisting upon. It is a social, not an ecclesiastical distinction. If "A Sabbath-school Teacher" prefers a periphrasis, and instead of saying Rev. Mr. Smith, chooses to say Mr. Smith, minister of the Gospel at A—, Mr. Smith will be satisfied. Reverend is a short way, commonly accepted, of indicating who are ministers or clergymen, but no one is required to use it, and no sensible man will be offended by finding that the prefix is wanting to his name.

There may be excessive bigotry, discourtesy, folly, and silly assumption in the English Church clergyman who will not allow a Wesleyan minister to have Reverend inscribed upon his tombstone, but as the Wesleyan has no legal right to the honour, no legal wrong is done. It is foolish to be offended because men refuse the honorary title, and to insist on such trifles, but it is equally foolish to make a fuss about its use, and to speak of a conventional usage as if it involved some Scriptural principle. Should not a conscience so scrupulous object to the use of Doctor and Master, (and the latter is expressly prohibited) and every other title? Will it not end in the Quaker usage of calling men by their simple names? What is the use of all this ado about nothing? Our correspondent is not even asked to call any man Reverend any more than Master, but he need not prevent others, if

they see fit, from using a merely distinctive title, indicating the sacred office held by him who bears it. The true minister will be known and respected without the title, and the title will do but little to secure respect for an unworthy man.

UNION IN THE LOWER PROVINCES.

The Presbyterians of the Maritime Provinces of British America carry the distinction, more honorable by far than the medals of war, of being the first in this century to begin the peace-making work (on which our Saviour has pronounced a blessing) of gathering into one some of the scattered fragments into which the controversies of last century broke up the Presbyterian household. It is now more than half a century (1817) since the union of the Associate and General Associate Churches of Nova Scotia proclaimed the advent of more peaceful times, when Presbyterians should beat the swords with which they vexed each other into ploughshares. Since that blessed union—from its fruits it can be called by no other name—a great deal of the Presbyterian steel, and keen enough it is in all truth, with which brethren used to vex and maim one another, has been turned to more useful work in cultivating the vineyard God has given Presbyterians to keep.

Once again the Presbyterians of the Lower Provinces can claim the honour of being foremost for peace. The union that is now being negotiated between the four Presbyterian churches of the Dominion was not at the beginning of last month beyond the danger of being spoiled. Certain technical difficulties might in the absence of wisdom and moderation be the means of complicating things, and of fretting into unfriendly mood the churches that met last June in harmony, and parted in such peace. It was, therefore with anxiety men watched the tidings from Nova Scotia, where the two Synods were holding their meetings some days in advance of our meetings in Ontario.

Matters, however, may be regarded as safe there, if we understand aright the portion of the brethren that have dissented in the Synod of the Church of Scotland.

In the Synod of the Presbyterian Church of the Lower Provinces the position of Presbyteries in regard to Union stood thus:

- Halifax Presbytery and all the Congregations, and Sessions favorable.
Pictou Presbytery all favorable.
Truro Presbytery all favorable.
St. John Presbytery all favorable.
Miramichi Presbytery all favorable.
P. E. Island Presbytery all favorable.
Cape Breton Presbytery all favorable.

Three Congregations take exception to one resolution appended to the Basis, but none objected to the Basis, or to the Union.

The final decision on which there arose discussion (in which some were inclined to delay action until the decision of the sister Synod was ascertained,) was at last however unanimous. The position of parties to the issue is thus given in the Halifax Witness of last week:

"Rev. John McKinnon then pointed out that the Union has been approved with remarkable unanimity by the whole Church. He could see no choice for the Synod but to proceed. Dr. Waters moved, and Rev. Mr. Christie seconded, a resolution to the effect that in view of these returns we are prepared to take the necessary steps to consummate Union. Rev. Thomas Sedgwick expressed a strong doubt as to proceeding further till we should know the mind of our brethren of the Kik. Rev. J. K. Smith warmly approved of the motion. H. B. Webster, Esq., also supported it. Rev. J. McGregor MacKay stated that he was opposed to Union from the first, and that he could not heartily go with the Union unless our Kirk brethren should come with us. He deprecated rushing on this Union. A number of our people approve of the Union only on condition that the other brethren should come in. Rev. Isaac Murray urged the duty of doing our work as it comes up. Do not let us raise difficulties in advance. Rev. H. B. MacKay, Rev. John Munro and Rev. J. Bennet and others supported Dr. Waters motion amid the general applause of the house. The motion passed unanimously, and the result was received with cheers, and on the call of the Moderator, the Rev. Dr. McCulloch led the Synod in a prayer of Thanksgiving. Rev. Messrs. Bennet, R. Sedgwick, A. Ross and Judge Stevens, and J. F. Blanchard, Esq., were appointed a Committee to convey these facts to the Sister Synod. Revs. A. McL. Sinclair, E. Grant, and D. McCurdy (Elder) were appointed a Committee on travelling expenses.

In the Church of Scotland Synod, there was more difficulty in arriving at a finding, as there are, it seems, a few, chiefly in the district of Leith, who are opposed to union on the ground of their attachment to the Established Church of Scotland, from which the Union will, they say, separate them. This is a mere sentimental objection; but such sentiments are often deep and difficult to overcome by argument: To imperil union, however, on this ground when matters have gone so far and when

there is such a need of Presbyterians lending their united strength to the work that awaits them, in helping to shape the destiny of our Dominion, to imperil union we cry on the ground of mere sentiment and sympathy, for there is no doctrine at stake, would be surely worse than weak and silly. No doubt Moses had many sentimental attachments to the beautiful palaces in which he had spent 40 years of his life, but there was nothing in his eyes when duty called him away from them all. Duty and not sentiment is the true guiding star in a voyage like ours. Our enquiring must be in what position can we fight best for the master; not in what position will we feel most easy and comfortable.

It is therefore cause of gladness that the sentimental brethren of the Church of Scotland Synod do not intend to give trouble about their sentiment, nor to found thereon any lawsuit as the sentimental brethren of our Province threaten, as appears from the following telegraphed to the Halifax Witness:

"In the Church of Scotland, Synod Union was carried by a vote of twenty-six to seven. The minority will not resort to extreme measures. A fine spirit prevades the whole Synod. A conference of the two Synods was held this forenoon. The Synod of the Presbyterian Church of the Lower Provinces marched in a body to St. Andrew's Church where the Church of Scotland Synod was sitting. An hour was spent in prayer, praise and short speeches, and appropriate resolutions were adopted. This meeting was exceedingly happy. The Synods will close to-day. The next place of meeting will be appointed after full conference with Churches in the Upper Provinces.

THANKSGIVING.

Thursday, 29th ult., was the day appointed by the Lieutenant-Governor of this Province as a day of thanksgiving. It was appointed to be observed by our own Church as well as by some of the other churches. The propriety of setting apart such a day will scarcely be called in question. It is to be regretted, however, that so large a number practically neglect the duty in question. How meagre is the attendance in many of our Churches on a day of thanksgiving. Whatever gratitude may be felt by many of our people to God the giver of all good, they fail to give expression of it in this way. Now this is wrong, very far wrong. Just as we ought not only to believe in Christ with the heart, but to confess Him with the mouth, so in like manner, we ought not only to feel gratitude in our hearts to God, but we ought to give expression to it with the lip. It is a duty frequently enjoined both in the Old Testament and in the New, "offer unto God thanksgiving." "O, give thanks unto the Lord for He is good, his mercy endureth forever." "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." "In every thing give thanks." The duty pointed out in these passages is plain, and no one can neglect it without incurring great guilt. If we fail to show gratitude to an earthly benefactor we are guilty indeed, but how much more if we fail to manifest gratitude to our great Heavenly benefactor.

How numerous are the blessings for which we ought to render thanks unto God? The expression of the Psalmist is a very beautiful and expressive one. "He daily loadeth us with his benefits." His mercies are new unto us every morning, fresh every moment of our lives. Every breath that we draw is a new mercy from God: every fresh beating of the pulse is a renewed manifestation of His goodness. The food that we eat, the raiment with which we are clothed, the houses that shelter us, the friends that minister to our wants and that cheer us with their presence are all so many matters of thanksgiving.

There may be those, however, who think that they have nothing for which to give thanks; nothing that they are indebted to God for. In looking at their worldly possessions they may be ready to say, "by our own hands and by our own might have we gotten us all these things." To such the rebuke of the prophet of old is but too applicable, "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know; my people doth not consider."

Our ungrateful Spirit may often be owing to the want of consideration. Like Israel of old, men do not consider. A clergyman once called upon a woman who thought that she had nothing to be thankful for. The minister asked her if her neighbor had not a drunken husband who beat her wild when he came home at night? Yes. Did her husband beat her in that way? No. That was one thing then, that she had to be thankful for, and on consideration she found that she had other things to be grateful for. She had healthy children. She had food to satisfy their

wants. She had clothes to cover their nakedness. She had a house to shelter them from the cold and so on. In this way a spirit of thankfulness was begotten in her.

It is often our most valuable blessing that we are least thankful for. How little gratitude do we feel for God's great and crowning blessing, the gift of His Son—his unspokenable gift—Christ Jesus? How little gratitude do we feel or give expression to, for the sun, that orb of day that illuminates our world with his beams, and daily lights up our dwellings with joy and gladness; how seldom do we thank God for our intellect, our reason—that gift that distinguishes us from the brute creation.

An individual was one day walking through the wards of a lunatic asylum, when one of the inmates came up to him and asked him if he had ever thanked God for his reason and then darted off without saying another word, leaving the question to sink deep in the mind of the hearer.

It is to be feared that there are many even among professing Christians who never thanked God for their reason. It is to be feared that there are very many who, like the individual referred to in the following anecdote, never thanked God that he had given them the "human face divine" instead of the countenance and visago of the brute. A good bishop was going along one day, and he saw a man weeping bitterly, and he asked him why he was weeping so? His answer is well worthy of our notice, "God" said he, "might have made me as ugly and as vile as that toad, and yet I never thanked him that he has not done so."

On an occasion like the present, we may well consider how much we have to be thankful for as Canadians. Our privileges as Canadians are neither few nor small; we are blessed with civil liberty. It is not with us as it is in some countries, where the property, the life and the liberty of the subject are at the mercy of the reigning despot. Here the law throws the broad shield of its authority over us, and our property, our liberty, and our lives are protected by it. But we are in possession not only of civil but of religious liberty as well. We sit under our own vine and fig tree, none daring to make us afraid. We are privileged to worship God according to the dictates of our own conscience.

And then look at our education system. In Ontario, at least, our school system will bear comparison with any in the world, and the other provinces are following suit as fast as they can. In our happy land the blessings and benefits of a good education are brought within the reach of the poorest child. Education is not here the privilege of the favored few; but the privilege of the many—the privilege of all as it ought to be. Here, too, the poorest may rise to the highest offices in the State. In our present Premier we have an example of this. Twenty-five years ago he was a working mason, wielding the chisel and the mallet. If Scotland can boast of a Hugh Miller, Canada can boast of an Alexander MacKenzie. Here, however, Scotland would divide the honour with us.

What, with our civil and religious liberty, our religious and educational institutions, and our free press, what may we not as a people, with God's blessing resting upon us, become? Our population is not as yet great, but it is about as great as that of England in the time of the Stuarts, and it is rapidly increasing. And then our resources may be said to be almost inexhaustible. Our territory, embracing as it does half a continent, and extending from Prince Edward on the one hand to Vancouver on the other, is capable of sustaining a population of many millions. Our large and great Dominion does indeed extend from sea to sea, and from the rivers to the ends of the earth. It extends from the Atlantic to the Pacific, and from the St. Lawrence to the frozen regions.

Truly may we say, "our lines have fallen to us in pleasant places, and we have a goodly heritage"—a heritage for which we ought constantly to thank the Disposer of all events, who appoints to us the bounds of our habitation.

During the present year, too, a merciful Providence has been kind and good to us. There has been no raging epidemic in our midst. There has been no "pestilence walking in darkness, nor destruction wasting at noon-day." There has been no war within our borders, and we have been blessed not only with peace, but with plenty. A benignant Providence has "opened His hand liberally and supplied all our wants. He has given us rain from heaven and a fruitful season; filling our hearts with good and gladness. He has crowned the year with His goodness, and His paths drop fatness.

Rev. Dr. J. B. Fraser, accompanied by his wife and children, left Toronto on Monday last for Formosa. Several ministers, a number of students of Knox College, and many friends were present to see them off. He goes by way of San Francisco.

INDUCTION AT ASHBURN.

The Presbytery of Ontario met at Ashburn on Tuesday, the 27th October, to induct the Rev. W. M. Roger, M. A., into the pastoral charge of the congregation of Ashburn and Utica. There were present ten ministers besides Mr. Roger. The Rev. J. Campbell, of Cannington, preached from 1 Cor. 2, 1, 2, an appropriate, eloquent, and impressive sermon. The Revs. Dr. Thornton and J. Thom addressed the minister and people respectively, after the proper questions had been put to and answered satisfactorily by the minister and people, and prayer engaged in by the Rev. J. B. Edmondson, Moderator of the Presbytery. The members of the congregation, who were present in gratifyingly large numbers, by evidently very cordial shaking of his right hand, welcomed their new pastor among and over them.

Mr. Roger's name was duly added to the roll of the Presbytery.

In the evening was the usual, and seemingly become, indispensable feast of the induction; though not the only feast of the occasion. Our good and patriarchal friend, Mr. W. Heron, entertained the Presbytery at a generously and sumptuously provided dinner. In the evening a large multitude sat down to a well-gotten up tea in a hall. Thereafter speeches and music were the order of the evening, in the church. Mr. Roger presided ably and gracefully. The Brooklyn Church Presbytery choir, aided by a good organ, rendered some good anthems in capital style. Suitable and well-appropriated addresses were given by several members of the Presbytery.

The Lord grant that this may be a beginning of brighter days than ever before to the Lord's flock in that locality.

Book Notices.

THE BRITISH QUARTERLY REVIEW

For October (republished by "The Leonard Scott Publishing Co., 41 Barclay Street, New York,") offers great attractions to the general reader, several of the articles being of unusual interest. Foremost among them we may mention "The Lesser Light," which is an account of what is known and conjectured concerning our satellite, given with a charming freedom from dryness and statistics, Motley's writings are so well known and liked, that one turns with pleasant anticipations to anything that comes from his pen. There are many extracts from his "New Historical Work" in the present review. The article on Landseer is not biographical, but is a description and criticism of his style and works. We find two controversial articles on ecclesiastical topics, "The Abolition of Patronage and the Scotch Churches," referring to the Church Laws of Scotland, some of which have recently been altered and amended, and "The Established Church and its Defenders," on the much discussed question of Church and State in England. "Our Naval Requirements" sets forth the advantage or desirability of having a large naval reserve always ready for the protection of vessels engaged in commerce, and to be ready for prompt action in case of war. Eighty pages of this Review are devoted to notices of new books, under the heading "Contemporary Literature." Works on all subjects are mentioned, and they are so classified that either student or general reader can see at a glance what new treats the literary world has in store for them. Our readers will do well to provide themselves for the coming year with one or all of the periodicals reprinted by the Leonard Scott Publishing Co. They are as follows: The London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, \$4 a year for any one, \$15 for all.

NATIONAL S. S. TEACHER.

Prof. S. C. Bartlett writes for the November number of this valuable publication, an interesting and instructive article entitled, "A Day on the Sea of Galilee." Rev. E. F. Williams sums up the characteristics of "The Miracles of the New Testament" in a way which will help the Sunday-school teacher on the lessons of the last quarter of the year. Pres. J. M. McGregor, L. L. D., adds another of his admirable articles on Teaching; this time his attention being given to developing "The Law of the Teaching Process," by which a teacher awakens his scholars to self-impelled activities. The notes upon Sunday-school topics, the sayings of wit and wisdom of prominent Sunday-school men, the faithful gleaming of all interesting items of Sunday-school work, and the care taken to gather up all the practicable and commendable hints about method in Sunday-school work, besides its able and full exposition of the lessons, are some of the characteristics of this magazine. Every teacher should examine a copy. Published by Adams, Blackman, & Lyon, Pub. Co., Chicago, Ill., who also issue The Little Folks, for primary classes.