

British American Presbyterian,
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FOR TERMS, ETC., SEE BIRTH 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, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENT.

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

British American Presbyterian.

FRIDAY, SEPTEMBER 29, 1876.

The old South Church of Boston is at last saved. It is to be converted into an historical museum. The price agreed upon was \$400,000 for site and edifice.

We deeply regret to learn that the Rev. Mr. Straith, of Paisley, recently met with an accident by which several of his ribs were broken.

The raid of Canon Liddon upon the Disraeli government, in the matter of the atrocities in the East, has caused a great sensation. The fearless ecclesiastic will lose nothing by boldly assailing such a crying wrong, as was done by the ill-advised words of the Premier.

We are pleased to learn that Dr. Field the editor of the New York Evangelist, has consented to publish his letters, descriptive of his tour around the world. They will be given to the public in two volumes, the first to be published at once, and the other about half a year hence, when the letters the author has yet to write are completed.

The following appears as a letter in a contemporary:—"The union in England between the United Presbyterian Church and the English Presbyterian Church appears to have been consummated with wonderful unanimity, and under most auspicious circumstances. No one can doubt that it will act most beneficially in the central parts of England."

PROFESSOR HUXLEY has been lecturing before large audiences in the United States on his favourite theory of "Evolution." It is noticeable that no longer do these scientists openly attack the authority of the Scripture. They now profess to be its friends. This shows there is no room for dogmatism in a realm where there is so much uncertainty and ignorance.

THERE seems little room to doubt the report of the capture of Tweed, the magnificent thief of New York. The ways of transgressors are thus again proved to be hard. The "Boss" is said to be on his return journey, after making a long tour in search of oblivion and secrecy. The plunderers of New York revelled awhile with their ill-gotten gains, but like the chaff they are driven before the wind.

GRANTS FROM THE IRISH PRESBYTERIAN CHURCH.—The Rev. Dr. Cochrane, Convener of the Home Mission Committee, has received the sum of one hundred pounds for Home Missions in the western district, and fifty pounds for the French Evangelization Society, from the Irish Presbyterian Church. The continued kindness of our friends in the Irish church is encouraging, in the prosecuting of our Missions in Canada.

THE British Association for the Advancement of Science held its annual meetings this year in Scotland, and in the commercial city of Glasgow. The address of its President, Dr. Thomas Andrews, a native of Belfast, has given much satisfaction, as being rather a condensed history of science than a speculative treatise on the unknown. Glasgow has displayed her usual large-hearted hospitality in the entertainment of her distinguished guests, and her citizens have evinced the keenest interest in their scientific discussions.

A WICKED *canard* has gone the round of the press, to the effect, that like Paul and Barnabas of old, the evangelists Moody and Sankey have quarreled and separated. Were this scandalous report confirmed, it would of course give satisfaction to the opponents of religious revivals. Fortunately the rumour is utterly false, as will be seen from the fact that the Evangelists are announced to begin their fall work in the city of Chicago. Very extensive and costly preparations are being made for this work, and we may look forward with much interest to the spiritual harvest which awaits these honoured labourers.

HOME MISSIONS.

As announced in our advertising columns, the Home Mission Committee for the Western Section meets in the Deacon's Court Room of Knox Church, Toronto, on the evening of Monday next. At this meeting the grants to all supplemented congregations and mission stations will be revised, and in the present state of the fund, it is most important that the representatives of each Presbytery should be present, prepared to spend several days (if necessary), in careful discrimination of the various applications for aid to be laid before the committee. In June last, as our readers are aware, the Fund was in debt to the extent of \$9,000. The General Assembly appointed a committee to allocate this deficit among the several Presbyteries of the Western Section of the church. This has been done, but with what success we have not learned. Congregations who have not yet sent their quota, should at once forward the amount to the treasurer, so that this special effort may not injuriously affect the usual contributions for Home Missions for the current year. In regard to securing funds in future for the energetic prosecution of this department of the church's work, there are in some quarters gloomy forebodings. We see no room for such fears. True, the debt in June was \$9,000, but it must not be forgotten that \$2,000 of this was contracted a year previously, so that the expenditure of last year exceeded the receipts only by about \$7,000. Nor must it be forgotten that union had just been effected, and one section of the church was in a large measure unacquainted with the vastness of the scheme, and with the strong claim it had upon the liberality of our people. This has now been remedied, and doubtless a considerably increased revenue to the fund this year will be the result. Again, Manitoba College by the action of the Assembly, is now no longer a charge on the Home Mission Committee, so that the fund will hereafter be relieved by about \$4,000 annually in that direction.

Besides all this, there is reason to hope that the Eastern Section of the church will bear a portion of the expenses of mission work in Manitoba, the Assembly having instructed that at least one joint meeting of the committees of the two sections be held annually chiefly for the purpose of securing the co-operation of the Maritime Provinces in mission work in the Northwest territory.

While, however, we write thus, in order to show that there is no ground whatever for fear as to the requisite funds being forthcoming to carry on the work, we would, on the other hand, desire to impress on our congregations receiving aid, the necessity of increased liberality in the support of ordinances among themselves, so that as soon as possible they may become self-supporting, and thus allow the grants they now receive to go towards fostering weaker stations and opening up new ones in destitute localities. The probability—almost certainty—is that before five years elapse we shall have an expenditure annually of thousands of dollars from our Home Mission Fund towards the supply of stations that now have no existence. All along the line of the Canada Pacific Railway there will spring up villages and settlements which our church must be among the first to take hold of. At the present time we have no missionary further west than Fort William till we come within a few miles of Winnipeg. The rails are already laid, and the locomotive already running from Fort William west for several miles. From the very first settlement of that vast, and even yet comparatively unknown territory, from Lake Superior to British Columbia, the blue banner of Presbyterianism must wave, and the pioneer missionaries be those of our church.

To enable our Home Mission Committee to prosecute this work vigorously, there must not only be liberal contributions from self-supporting congregations, but also increased liberality on the part of aid-receiving ones, so that a large portion of the grants they now obtain, may be applied in opening up such fields as we have referred to. The new law of the Assembly (Minutes Page 48) will tend to stimulate the liberality of many supplemented congregations in this respect, as these are now required to contribute at the rate of at least \$4.50 per communicant, and \$7.00 per family, and a total of at least \$400 per annum, from the whole congregation, before they can obtain a supplement from the Home Mission fund,—a law which applies equally to those now on the list, as to those hereafter desiring to be put on it. So very stringent are the Assembly's instructions on this point, that the Home Mission Committee have not even the discretionary power of paying a supplement in an exceptional case; but all such have to be reported to the assembly, and the "supplements granted to them only when its sanction has been given." To retain the confidence of the Church in the scheme—without which the requisite funds will not be forthcoming—great discrimination is needed on the part of the Commit-

tee, in this somewhat delicate part of their duties. But while this is the case, it is none the less true that the responsibility, in a large degree, rests with Presbyteries whose duty it is to deal with congregations in the way of stimulating their liberality, and carefully review the list of supplements and grants before recommending these to the Home Mission Committee. Such a recommendation from Presbyteries is required before any supplement can be given, except in a few outlying and far remote fields. There is a growing tendency, in certain Presbyteries, to divide pastoral charges. This is all well enough, and very desirable in many cases, but when not kept within proper bounds, there is sometimes an unnecessary drain on the Home Mission fund, and this to the prejudice of fields deserving of liberal aid. The Church has every confidence in the Home Mission Committee and the Committee may, we feel assured, rely with full confidence on the Church implementing all the pecuniary engagements they may enter into at their meeting next week.

A BOARD of Female Missions was organized in East Hawkesbury, on the 18th inst., with the following office-bearers: President, Miss Rebecca MacBean; Vice-Presidents, Mrs. D. McMillan, Miss M. McDonald; Secretary, Miss C. MacRae; Correspondent, Miss C. MacBean; Treasurer, Mrs. T. McDonald; Committee—Miss C. McDonald, Mrs. D. Bethune, Mrs. D. MacDonald, Miss McIntosh, Mrs. Kenneth McKenzie.

In Kenyon a similar Board was organized on the 18th inst., office-bearers:—President, Mrs. J. McRae; Vice-Presidents, Mrs. J. D. McLeod, Mrs. Rod. McKenzie; Secretary, Miss Eliza McKenzie; Correspondent, Mrs. W. Brodie; Treasurer, Miss Fraser. Committee—Mrs. A. R. McLeod, Mrs. N. McLeod, Miss B. McQueen, Miss M. McGillivray, Miss M. McLeod, Miss J. A. Stewart, Miss A. McNaughton, Mrs. N. McSweeney, Miss McKenzie, Miss N. Stewart, Miss McLennan.

DURING last week the citizens of New York were excited to fever heat over the long looked for explosion of the rocky bed of the East River. The labours of General Newton and his corps, which have extended over several years, were brought to a conclusion on Saturday night. For reasons of expediency, rather than necessity, it was resolved to fire the forty thousand pounds of dynamite on Sabbath afternoon. The event brought together a vast concourse of spectators. A child daughter of General Newton, had the honour of touching the electric key which communicated the spark to the excavated rock. Amusing to relate, the people who most clamorously cried out against the dangers to be dreaded, are now the first to complain of the explosion having been so innocent. The work now accomplished is one of the greatest of the age, and is to be classed with the construction of the Suez Canal, the Mount Genis tunnel, and other great engineering undertakings. The immediate gain to commerce are probably beyond estimation.

On last Monday evening, the Rev. Jas. Gordon, M.A., delivered a farewell address in the church, Crumlin, to the teachers and scholars of the Sabbath School of his late charge. A large and appreciative audience was present, and the occasion was embraced by the members of the school to present Mr. and Mrs. Gordon with a very handsome silver tea set of the best quality. The presentation was accompanied by the reading of an address expressive of high esteem for, and strong attachment to Mr. and Mrs. Gordon—grateful acknowledgement for their efficient and zealous labours in connection with the Sabbath School during the past eleven years, and best wishes for their prosperity and usefulness in their new sphere of labour. Mr. Gordon, who was taken by surprise by this unexpected manifestation of regard, with deep emotion acknowledged the unvaried kindness of all connected with the congregation, to Mrs. Gordon and himself during their residence at Crumlin—cordially thanked the young people for their very handsome gift, which would be very greatly prized for the sake of the donors, and be productive of many pleasant memories, and in conclusion warmly reciprocated their kind wishes; and as it was the last public occasion on which he would be present, bade all an affectionate farewell. Young and old seemed deeply affected, and greatly to regret that the manse should be soon left vacant.—Com.

The foundation stone of the New Central Church, in this City, will (D. V.) be laid next Wednesday. Dr. Topp, moderator of the General Assembly, Dr. Cayen, Principal of Knox College, Dr. Snodgrass, Principal of Queen's College, and other Clergymen are expected to take part in the ceremony.

Rev. D. Gordon, Pastor of the Harington congregation, returned last week from a tour through the eastern portion of the Province.

SECESSION IN THE FREE CHURCH.

Many changes in the condition of the Presbyterian denominations in Scotland, which have gradually been going on, have reached their maturity. The long continued negotiations for union between the Free Church and the United Presbyterian, though terminating in apparent failure, yet resulted in the declaration of the Mutual Eligibility Act, by which congregations could call ministers from the Church that was thus in corresponding terms with their own. A great step towards ultimate union between these two denominations was thus gained. Recently an incorporating union took place between the Free and the Reformed Presbyterian Churches, which is now bearing good fruits in the shape of united action and concentrated influence. The Established Church has within a few years been completely metamorphosed in many ways. Instrumental music has been instituted in many parishes. The repulsive law of patronage has been abolished, and popular election takes its place. Consequent upon this the General Assembly of the Church of Scotland has passed a law that allows the reception of ministers from sister Churches, and of course the appointment of such to parishes and their induction into the same. In fact, in all the home Churches—notably in the U.P. Church, which has also sanctioned the use of organs—a silent revolution has been taking place.

In consequence of the abolition of patronage in the Established Church, we might well expect some difference of opinion as to the practical consequences of this measure. The majority in the Free Church, and we presume the entire body of United Presbyterians, consider that the recent legislation on patronage has made no change in the relationship between the Established Church and the State. In short, they maintain with firm boldness that the Kirk is as Erastian as ever, and that the abrogation of patronage has nothing to do with the question of spiritual independence. It is obvious as a matter of course that the ministers of the Established Church and her people regard the abolition of patronage as logically involving spiritual freedom—the one blot upon the fair escutcheon of the church being thus removed. They evidently consider that a royal road has been opened up by Parliament, along which ministers of the Free Church may travel from livings which are made up of voluntary contributions into the endowed parishes of the so-called National Church. That this latter view is held by a small majority in the Free Church, need not surprise any who remember the part which was played by these and other brethren in opposition to union with the United Presbyterian Church. These ministers regard the bone of contention as entirely removed by the abolition of patronage. They declare that the Established Church is as free spiritually as any of her sisters. They are consequently open for election to parishes, and are ready on small notice to remove their furniture into the proverbially cosy and comfortable manse of the establishment. Or they are now plotting and planning to accomplish the transfer along with themselves of their congregations and church property to the communion which they saw fit to leave at the disruption, or which they rejected on principle when they sought admission into the Free Church. These men, while publicly boasting that they are actuated by disinterested motives, are regarded and classed by their former brethren as guilty of defection; while they are received on easy terms and with open arms into the communion of the Church of Scotland.

But we question whether as a rule the Old Church will gain much by the reception of these ministers. Already, some five instances of such defection have taken place, and it is doubtful whether any serious number in the Free Church regard the loss in other light than gain. While we have the kindest feelings towards the Church of Scotland as well as her sister churches, we hardly think it is becoming in her to make so much as she is doing of these accessions to her ranks. The Presbytery of Glasgow may be, perhaps, excused for indulging in a little hilarity over the reception of so many Free Church ministers into her number. But we regard the utterances of several members of that body, and of Dr. Gillen, of the neighbouring Presbytery, as absurdly extravagant. It is certainly a movement that must be of short duration, considering such seceders can only come from the present ministers of the Free Church, and at the best from a small minority of these, and considering further that ministers who are now being ordained by the Free Church have, even in the presence of the temptations of an abolished patronage, conscientiously preferred that church to all others. Meanwhile it is instructive to note that the majority in the Free Church remain as staunch as ever to their principles, believing that recent legislation meant patronage has made no difference as to the question of Spiritual Independence. While doubtless acknowledging that the chance of interfer-

ence by the State are materially lessened by the abolition of patronage, these maintain as strenuously as ever, that the Established Church is fettered by the State, and is liable at any moment to suffer from interference with her liberties, or from oppressive violence of her spiritual rights.

Without venturing to prophesy as to the future of the Churches in Scotland, we think the way is providentially opening for a union being accomplished amongst them all. Perhaps we speak thus on account of the fervor inspired by the union of the Presbyterian Churches in Canada. But changes are undoubtedly taking place in Scotland that seem to us to be preparing the way for ultimate union. How that can be accomplished, no one can tell. But we see from what has occurred in Canada, how quickly a sentiment in favor of union ripens into action, and how a result that was once deemed impossible is easily brought about. It was the same in Australia, in the United States, and more recently in England, and even in Scotland herself. Whether this union can only come about through disendowment and disestablishment, or by the various churches while still retaining their distinctive features, discovering that there is no real opposition between them, no one of course can tell. But we pray for the union of these denominations because we feel that this would be the right thing. Meanwhile we think the true attitude for every minister in any of these churches, is to be zealous in the cause of truth, and to be true to the principles he has deliberately espoused. And springing from the co-operation which is so characteristic of our times there will grow at all events that mutual regard and sympathy which is the basis of all true union, and which in the sight of God is the very essence of Christian union itself. But surely it would be a happy day for Scotland, when her Presbyterian interests will become consolidated, and her churches be made one.

FULTON STREET PRAYER MEETING.

The nineteenth anniversary of the Fulton street daily prayer meeting was held last Saturday in New York. Owing to the removal of that well known landmark, the old Reformed Church at the corner of William and Fulton streets, the anniversary services were appointed to be held in the Middle Dutch Church, which is somewhat up town. This change, though unavoidable, is much to be regretted. It removes the anniversary from its old associations, and it is evidence of the inadequacy of the Chapel which has been built in Fulton street for the continuance of the daily meeting.

As it was, the fact of this being the nineteenth anniversary, is worthy of attention. It was for years an experiment as to the expediency of holding a daily noon prayer meeting. But the almost majority of this institution shows the necessity for it, as well as the heart-felt appreciation in which it is held by a large class of people. That the Fulton street noon prayer meeting is permanently established, no one can doubt, who has ever taken part in its exercises or who intelligently appreciates the full significance of a "nineteenth anniversary." This is indeed one of the great institutions of the Empire City, and it is recognized as such both by the public and by the press. Any one who visits New York and comes away without attending the Fulton street meeting, cannot be said to have seen all the sights.

The success of the daily prayer meeting in New York is owing to many circumstances. Indeed, it may be questioned whether such a service could have grown to its present colossal proportions in any other city. But it has succeeded in New York, and that for various reasons. The place, Fulton street, is the centre of a busy throng of persons from all parts of the world. By noon the principal business has been done, and a short breathing spell is given for refreshment. Luncheon over, there is still some leisure left to a large number, who prefer to spend such precious moments in devotional exercises. The leading members of the congregations within a very wide area are on the spot, and the consequence is that so many able and willing to take part being present, there is none of the lagging behind, or of those fearful pauses, which invariably kill prayer meetings everywhere else. It is just the place too, where, may be found a large number of unoccupied persons—and of those who are suffering from the pangs of conscience after a night's debauchery. The attendance of such men is often very large, and these being frequently persons who are under deep convictions, and able to give suitable expression to their penitential feelings, a fresh interest is thereby created and well sustained.

But the daily meeting depends, for its interest and vitality, upon Mr. Lamphier,—its originator, and its very soul. This gentleman was at one time engaged in commercial pursuits, but being led into Christian work, he gave himself as a missionary, and labored hard and earnestly in the district of Fulton st. Church. The panic of 1857 came—a time like the present, of commercial upheaval, when no one knew what was his own, and all were pals and trembling in presence of a wide-spreading destruction. Men were earnest, and had their thoughts turned by business disaster to things which concern their eternal welfare. Mr. Lamphier then conceived the idea of the noon prayer-meeting. On the 23rd Sept. of that year, having announced to a few persons his intention, he waited in the Lecture Room of the old Dutch Church, for a full half hour from noon; but no one came near him. He passed the time in prayer. At length one person came in. Thus the Fulton st. prayer-meeting was born. It grew steadily from day to day. It became speedily the centre of a world-wide influence. Mr. Lamphier proved himself to be the right man in the right place. He has always led the singing in