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U. BLACKLIT ROBINSON,

P.O. Drawe 183 Publisher and Propriesor

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Toronto, 13th March, 1674.

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British American Bresbyterian.

FRIDAY, APRIL 17, 1874.

Parties to whom accounts are forwarded in this issue, will very much oblige by remitting WITHOUT DELAY. The subscription is a small matter to individual subscribers, but these small amounts aggregated form a large and important item to the publisher. In putting our subscription list into type it is possible that mistakes may have been made. Of course, if our friends let us know, we will cheerfully correct errors.

#### REVIVALS IN CANADA.

We are sure very many of our readers will rejoice at the news coming in from different parts of Canada of very marked revivals taking place. In Mitchell, Cobourg, and other places this gracious work has for some time been in progress, and there is every promise of its extending, for at least a considerable circuit round those places where it is at present going on. From all accounts the interest shown in divine things is very deep, chastened and solemn without much outward excitement or any approach to what may be called extravagance. The great truths of the Word of God come home to men's hearts with vividness and power, and what many have been acknowledging for years as altogether unquestionable, is seen in quite a different light, and is of course treated as of far more interest and importance than have hitherto been attached to them. Many sareless ones have been awakened, and many who have forsakon their first love have been quickened and revived. We shall be rejoiced to have fuller particulars from the places already mentioned, and hope that in other localities also a similar work will be speedily in progress.

#### THE NEW PROPOSED ARRANGE-MENT IN THE CHURCH OF SCOTLAND.

The extract from the North British Mai which we give in another column, sufficiently explains itself. Dr. Begg and his friends may rejoice at the thought that they are going to be the great restorers of the breach in the Kirk of Scotland, but they are | family, as if making it a text book were sure destined to be undeceived. The time to produce disgust with it in the mind of has passed for such schemes of comprehension. A large number of the Free Church ministers would not return to the bosom of the Kirk, even though they could obtain everything for which they came out in 1848. The world has been moving in the meantime, and they have been moving along with it. We cannot say that we should be sorry if such a plan as that indicated were attempted. It would hasten the overthrow of all Established Churches in the British Empire, and that would be worth all the turmoil and contentien which would be necessary before it were finally and fully accomplished. By all means let Mr. Disracti and the irrepressible Doctor go on with their project. From their standpoint they will make a great mistake, but the ultimate result will be beneficial-both-to-the-Church and the world.

Never were any of the saints ar sufficiently armed that the devil hath not found some part or other unfenced, even in the

Let amusements fill up the chinks of your existence, and the great spaces there-of. List your pleasures be taken as Daniel took his prayers—with his windows open: ploasures which need not cause a single blush on an ingertuous chieck.

MIESIONARY INTELLIGENCE.

We quite sympathic o with our correspondent Rema, in his conviction that people cannot be interested in any cases what ever of the character and progress of which they are not fully and esquently kept informed. Whenever any one wishes his follows to pursue a cortain course in secular matters, he proceeds to educate them by showing clearly and frequently what is simed at, and what are the means proposed to be employed. Besides, if such means are already partially in operation, he will take care to give full details in reference to how everything has been arranged, and what auccess has already crowned the efforts put forth. The children of the world, however, are often in this respect wiscr than the children of light. We expected to be the means of diffusing information about the Home operations of the Presbyterian Churches, and to this end invited those engaged in Mission work to make use of our columns in order to let the people know the extent, difficulties and encouragements of the various fields of labour. A few have taken advantage of the invitation. But the great majority say nothing on the subject, either through our columns or in any other way. The consequence is that the vast majority of the people know next to nothing about what is being done or attempted. It shows how much they desire the Evangelization of Canada, when they contribute so much, though kept in absolute ignorance of what is being done. As Nemo remarks nothing has done so much to awaker and sustain a deep and extending interest in Missions, both Home and Foreign, in the Free and United Presbyterian Charches of Scotland as the regular and ample information given to their members of what is being done, both at home and abroad, through the instrumentality of their agents. Missionary life in India, Africa. the West Indies and China, as well as in the more destitute parts of Scotland, is brought systematically before the view of the whole Church; all are, as it were, taken into confidence, and see exactly how matters stand, so that to a certain extent they see Missionaries at work, and are led to sympathize with them in the heartiest and most efficient manner.

#### THE BIBLE IN THE SCHOOLS OF ONTARIO.

The law gives the Bible a place in our chools, and sure we are that no statute excluding it could pass our Legislature in Ontario. The law also provides for the eligious instruction of the scholars by ministers by allowing the use of the school room out of school hours. We also learn that the Bible, or extracts 'rom it, are read in a large proportion of our schools every morning, and that prayer, generally the form printed on the Register, is offered onco or twice a day in the majority of schools. So far well; thus far the Bible and religion are not excluded from our schools and our system is not godless.

Still men are asking, and will ask, Is that enough? Is that all that can be done for the Biblical instruction and religious training of our children in our schools? There is no denying it, that the majority of our young people are wofally ignorant of God's word, utterly unfamiliar with its contents, and scarcely able to find passages when referred to.

We then ask the question, Can the Word of God not form part of the regular course of metraction? Waknow that the very treason to a national system; as if a system to be national n. st exclude the Word God from the course of instruction; as if the Scripture could not be introduced without sectarian strife; as if the Bible were so hely a thing that that the free handling of it in it the School were pro-

Any one who has given attention to the subject can not ignore the difficulties of this question and will approach it carefully, but the very general dissatisfaction expressed, privately at least, warrants a reconsideration of this most important matter. And the new Council of Public Instruction will confer an untold benefit on our country if they can see their way to give God's word its proper place in our National system of Education. At present the children are worked under pressure, pressure so great that many parents refusa to add to their tasks by raquiring them to learn passages of Scripture and Cateshism for the Sabbath School. The whole time of the scholar is taken up first with elementary instruction, then with science, classics, &c. A little of every thing by the present pregramme is: forced into him, of everything but Beripture. The system, as its be fruit, would prefine n young man who would read and use the English language, well, has a very full knew. ledge of arithmetic, and elementary mathematics, mensuration, &c. Some aequaintance with the elements of Natural Science, with General, Canadian and Ruglish His. tory and Geography; a considerable knowledge of classics, and some acquaintence from this country; there seems to be a

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with French and German. The course is sufficiently extensive, and in some cases the result may be a liberal and thorough aducation in the usual sense of the word, but we fear the deficiency. The moral and spiritual nature has not been educated. The right, the generous, the noble, the spiritually strue, has been overlooked. Why should it be so? Why should a youth be taught all science but that of himself? Reseive instructions to everything but moral ity and righteousness? Learn all religions what are false and all about heathen gods, but nothing concerning the true God, and man's duty to him? Study every science which is morely of man, but never that which is from God? Be instructed in literature which is non religious of more tongues than one, and utterly ignore that which is inbued with Christianity?

When our Roman Catholic fellow-countrymon were expected to support our schools, there was some show of reason. But now that they have obtained the privilege of separate schools in which their religion is taught, surely they cannot object to the Protostant Bible in our schools if their own children are not forced to attend. A very small portion of the Protestant community are of opinion that the Scripture should not be taught, but surely they cannot expect that the vast majority is to be governed by them. Nine out of every ten of our Protestant population of all deneminations, would like to have the Bible read and to see their children made familiar with the history and teachings of God's word, and they acquisses in the present system only under the conviction that that cannot be accomplished. A change in this respect would be joyfully hailed by nearly the whole Protestant community.

It is a mistake to say that sectarian foeling prompts it being done. We have only to point to the stubborn fact, that at the very age when on religious subjects the mind is most impressible, parents send their daughters away to Denominational schools for instruction. In the Young Ladies' school in London there are many not Episcopalians; so in Hamilton there are many who are not Methodists; and also even Roman Catholic Seminaries are patronized by Protestants of all denominations. This most certainly proves that no objection would be made to the use of the Bible under teachers of any denomination, so long as no attempt at prosslytism was made. So far as the people are concerned no objection would be made on that ground.

It may be said, if the people wished it it would be done. Only, we reply, by the powers that be changing the system. The people indeed elect the trustees; but the trustees under the present law have no discretion, they simply appoint the teacher, but cauget interfere with the studies. The teacher, again, has no power. There is indeed nothing to prevent him making the pupils read the Bible; it is, we suppose, an authorized text book in that souse; but then there is the cast-iron pregramme from the A B C class to the Sixth Book, and the Bible is not there. There is the innexorable time-table, and the clock that tells him "time is u p," before the table has been exhausted, and there is no time for the Bible class. Let the teacher be ever so anxious, he cannot make time for any study that is not in the programme. Let the Council of Public Instruction put the Bible in the programme, and require as part of the regular work of the school the study of Old and Now, Testament history, then it will be found despite all theoretical objections that tue people generally will be better satisfied, asking of such a question to some savers of and the most grievous deficiency in our education will have been removed.

## THE REV. J. G. ROBB, OF CLOGHER.

It is with feelings of no ordinary pleasure that we transfer to our columns the following complimentary allusions to the minister. cleet of Cooko's Church," a this city. We quote from the Tyrone Independent, of the

"We cannot allow this gentleman to pass away from our midst without a passing tribute to his manly worth and Christian character. Our Tyrene friends will, we are sure, learn with the deepest regret that Mr. Robb is about to leave the locality of a most successful ministration, for the "far West," having received and accepted a Robb will carry with him a noble reputa-tion to the land of his adoption—the char-actor of a man who has no only over been an evangelical teacher of the purest and highest type, but a kindly-hearted and valu-able adviser of the young, a Christian in word and deed, a Protestant minister, tolorant of, and held in great esteem by those of other religious denominations, a friend of the poor, and last, but not least, a devoted patriot, having his country a welfare, and his countrymen's prosperity very earnestly at heart. Such is the man whose presence we are about to be deprived of in a very short time. deprived of in a very short time. A shater of the modern school —refined, polished and high-midded in the expression of his epinions—posques-ing a clear well-modulated select and grace-ful elecation—the Rev. Mr. Rebb is an erator such as we seldom mesi-and we say it with all due respect-among the members of that venerated profession to which he belongs. We cannot wonder at

all our best preceders being saken away

La tara da Carada I

generally expressed proference for Trick the best means for advancing vital goddiness. Presbyterian Ministers out in the West, among as, and referred to the great good and they do not come to them empty hand, which had resulted from provious conand they do not come to them empty handed, but offer those such inducements as are, ofter all, only commonsurate with the high meibilities to which they are called, and the nature of the duties which they will be expected to perform. Several young Irishmen of great intellectual and Christian promise, have been called to New York. Borton, and other great American contros of civilization, and it is gratifying to learn that they are doing good service to the cause of Christianity by their labours. And right sure are we that the Kev. Mr. Robb-fitted intellectually and morally as the best of them—will, though later in reaching his destined abode, command equally rich fruits as the result of line ministerial work. We as the result of his ministerial work. We wish him God-speed in the land to which his is about to depart. Tyrone, Clogher, the poor of the neighbourhood, the Tenant Farmers of the County round, will miss his sparkling oratory, his kindly greeting, and his warm-hearted advocacy; and, it may be long indeed before such snother will rise may be long indeed before such snother will rise. np to be se universally respected by all classes and grades, all denominations and sects, as our friend Mr. Robb."

Mr. Robb intended to leave Iroland yes terday, and (D.V.) will arrive in Terento about the 1st of May.

# SYNOD OF LONDON.

The Committee appointed at last meet ing of this Synod to prepare subjects for consideration at the coming meeting, and appoint persons to introduce these, met last week, and selected the following topics.

I. The relatively inadequate support of the Christian Ministry, its injurious effects on both Ministers and Congregations, and the means which should be taken to remody it.

To be introduced by Dr. Proudfoot, and Rov. R. H. Warden.

II. The best means of obtaining a larger number of candidates for the Christian Ministry, in order to meet the urgent iequirements of an extending Church, and a rapidly sottling country.

To be introduced by Rov. Mossrs. Baird and Ure.

III. The necessity of adopting steps to onlist more heartily the sympathies of our people in the general work of the Church.

To be introduced by Rov. Mosars. Mc-Pherson and Drummond.

IV. The connexion of family worship and the Cateshetical itstruction of the young with the vitality and perpetuity of the Church.

To be introduced by Rev. Mesers." Mc-Kunnon and Gordon.

That the members of the Synod may the better be prepared for the discussion of these topics, they are here published.

## C. P. Synod of Toronto.

At nine o clock yesterday morning, the young was opened by the Rev. Dr. Topp, the Moderator, with devotional exercises appropriate to the occasion.

The minutes of the 3rd Sederunt were read and sustained.

There was read the report of the Committee appointed to define the limits of the Presbytery of Samcoe, on the side of the Owon Sound Presbytery.

On motion of the Rev. R. Rodgers, seconded by Rov. G. Breckenridge, the report was received and adopted as fol-That the limits of the Presbytery of Sim-

cos extend northward, so as to melade the Townships of Chaffey, Susted, Cardwell, Humphrey, and Conger.

The Committee on the Records of the Cobourg Presbytery having reported that they had examined the same, and found them carefully and correctly kept, they were ordered to be attested in due form.

The Synod then proceeded to constitute itself into a Conference on the state of religion, according to a previous arrangement. The minutes of the Syned of 2nd April

of last year, appointing said conference, was

After singing and prayer, by Rev. J. Dick, the Moderator declared the Conferonce opened, and by special request of the Court, continued to occupy the chair.

Reports on the state of religion, full of interest and information, were read from the Presbyteries of Cobourg. Ontario, Toronto, and Simcoo.

These documents showed that there has been manifested for some time a deeper interest in spiritual matters throughout the bounds of the Synod,-iliat the religious life of the people is growing in ferrour and earnestness,—that their liberality is increasing, that more are working for Christ, and that one of the most powerful vices in the land-intemperance-is on the

At the conclusion of these reports, the Rov. W. Meikle, of Ozkvilic, delivered an address of considerable power and carnest-ness on the Revival of Religion. After ness on the Revivat or Avengon. After pointing out the need of such an awakening, he referred to the cheering work of grace in Scotland and in the United States, and montioned that he had been informed that tioned that he had been informed that already 40,000 pers as had been awakened by means of these extensive out pourings of the Holy Spirit. He concluded with the beautiful illustration that, as those crossing the Atlantic Ocean, scented land afar off, from the fragrant wir that reached them from the Western L 2s, loaded with the edours of the lime tree and other sweet smallful troplest regular. smelling tropical regulation, so there were many indications at the prese t time that

ferences.

The Roy, R. Rodgers dwelt upon the benefits resulting from continuous evangel. istic services, and sisted that there was a projudice against such services on the port of many of our people. He, therefore, de-siderated full information regarding the advantagor, and the mode of conducting such sorvices from those present who had been engaged in them, and suggested that he hearty approval and cordul commendation of these services by the Synod would greatly strengthen the hands of those ministers who were desirous of introducing them, for the first time, in connection with their congre-

Impressive addresses were then given by Rev. W. Donald and R. Wallace, pointing out the need and importance of special and out the need and importance or openin and continuous religious services, as well as of faithful personal dealing with seals.

Mr. Donald also stated how a great inter-est had been awakened in Port Hope by an

influential banker there coming forward and professing his faith in the Saviour, and in addition described what a hellowing influence religious services had exerted

The Rev. J. Douglas described, with great power and simple pathos, a revival of religion now going on in the congregations of Roys, J. H. Rodgers and W. Mitchell, of Peterboro' and Millbrook, and had not only resulted in a large addition of members to those churches, but also in a higher and hap-pier atate of religious life and enjoyment than had formerly been experienced.

The rev. gentleman gave besides an interesting account of a movement that had developed itself in his own congregation, and showed the necessity of plain, pointed dealing with souls individually, as the most successful mode of improving and advancing the cause of Christ in our several congrega-

The Rev. J. M. King delivered an address full of weighty counsels in regard to the best mode of dealing with souls, and especially with the young. He described the desper interest shown by attendance on the weekly meetings and in the union prayermeetings, and proved, by means of striking facts and sound reasoning, that there had arisen on the part of numbers in the city, a strong and growing desire after a higher and nobler spiritual life.

Dr. Thornton urged the importance of imitating the example of the apostles and early preachers, by making all pulpit dis-courses largely expository. The Rev. W. D. Ballantyne set forth the

need of frequently and fully exhibiting the advantages of the Lord's Suppor as a means of grace, and the need of setting their duty in regare to the Sacrament pointedly and clearly before the young. He showed how this mode of setting forth the truth on his part had led several of the young to the Saviour.

The Conference was closed with an able address on "Worldliness," by the Rev. R. Moodie, in which the gigantic evils flowing from this sin and its injurious influence on the church were powerfully depicted, and the best and most offcotual remedies for its destruction stated and applied.

Thus ended a Conference of a most impressive character, which, it is to be hoped, will impart a healthy spiritual stimulus to those who enjoyed the privilege of being present, as well as incite ministers to return to their respective fields of labour, with their hearts fired anew with zeal for Christ.

The Standing Committee on the state of religion then brought in a report, which was

1. That at next meeting of Synod, the evening of Wednesday, the 5th day of May, 1875, be devoted to a Conference on the

atate of religion.

2. Mr. J. M. Cameron, East Church, Toronto, and Mr. John L. Blakio, Elder, appointed to open, and Mr. J. Cameron, of Chatzworth, to close said Conference with brief addresses, not to exceed fifteen minutes.

s. that full attendance at the Conference be recommended, and strongly urged, and that Ministers and Elders come prepared to take an active part therein.

4. That the Synod enjoin on Presbyteries to forward their reports for next year, on the state of religion, to the Clark of Synod, on or before 1st day of April, so that the reports in question can be put into the hands of the Standing Committee on the state of hat they may prepare a rep be laid before the Conference of Synod at its meeting of next year.

5. That the Presbytory of Owen Sound

transmit to the Clerk of Synod as early in May next as possible, a report on the state of religion, in order that a report from all the Presbyteries, comprising the Synch, may be forwarded to the Convener of the Committee of the General Assembly on this

subject.
The Committee on the minute books of the Fresbyteries of Outario, and Toronto having been reported to be carefully and correctly kept, they were ordered to be at-tested by the Moderator.

The Moderator then announced that the

next meeting of the Synod would be held within Knox Church, Toronto, on the first Tuesday of May, 1875, at half-past seven o'clock p.m., and thereafter closed the meeting with singing and the benediction.

## Musings at Odd Times.

"It is a proof of the Divinity of the Oid Testament that all through it claims for its truth a future world wide sway, but not on the limited Jewish system. This view never came from the natural Jewish mind-The nation crucified its Christ, because He declared for this viaw, and set the spiritual above the material. This also is a proof of the falsity of the Straussian theory, viation the character of thrist was created out of the popular mind. Where are singleof the popular mind. Where are the ele-ments eleuer in the Jowish or Gentile minds of suat age, out of which this character could be produced? The Rabbinists exhibit we were approaching a period of revived the picture of the Jewish, the classics of the realigious life in the Church.

After sirging, and prayer by the Rdy. Dr.
Thornton, the Rey. J. Paterson introduced John, Peter, Parl—are compelled slowly, the subject by urging its importance, and an as it were in spite of themselves, to the necessity of giving earnest attention to embrace it."—Sunday Magazine. Rote & He was all a first from the