

British American Presbyterian.

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$3 a year, in advance. Payment by mail, \$4 a year, payable at the office of delivery.

C. BLACKETT ROBINSON, P.O. Drawer 988, Publisher and Proprietor

HAMILTON AGENCY.

MR. JOHN GREIG, Bookbinder and News Agent, No. 2 York Street, Hamilton, has consented to act as Agent for the BRITISH AMERICAN PRESBYTERIAN

MARRIAGE CERTIFICATES.

Blank Marriage Certificates neatly printed in blue and carmine, can be furnished from this office at 50 cents per dozen.

British American Presbyterian.

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.

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.

THE NEW PROPOSED ARRANGEMENT IN THE CHURCH OF SCOTLAND.

The extract from the North British Mail 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 destined to be undeceived. The time has passed for such schemes of comprehension.

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

Let amusements fill up the chinks of your existence, and the great spaces thereof. Let your pleasures be taken as Daniel took his prayers—with his windows open, pleasures which need not cause a single black or an ingenuous cheek.

MISSIONARY INTELLIGENCE.

We quite sympathize with our correspondent Nemo, in his conviction that people cannot be interested in any cause whatever of the character and progress of which they are not fully and frequently kept informed. Whenever any one wishes his fellow-men to pursue a certain course in secular matters, he proceeds to educate them by showing clearly and frequently what is aimed at, and what are the means proposed to be employed.

THE BIBLE IN THE SCHOOLS OF ONTARIO.

The law gives the Bible a place in our schools, and sure we are that no statute excluding it could pass our Legislature in Ontario. The law also provides for the religious instruction of the scholars by ministers by allowing the use of the school room out of school hours.

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 woefully 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 instruction? We know that the very asking of such a question to some avers of treason to a national system; as if a system to be national, should exclude the Word of God from the course of instruction; as if the Scripture could not be introduced without sectarian strife; as if the Bible were so holy a thing that that the free handling of it in the School were profane, as if making it a text book were sure to produce disgust with it in the mind of pupils.

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.

with French and German. The course is sufficiently extensive, and in some cases the result may be a liberal and thorough education 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 true, has been overlooked. Why should it be so? Why should a youth be taught all science but that of himself? Receptive instructions in everything but morality 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 merely 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 imbued with Christianity?

When our Roman Catholic fellow-countrymen 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 Protestant 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.

It is a mistake to say that sectarian feeling 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.

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 cannot 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 sense; but then there is the cast-iron programme from the A B C class to the Sixth Book, and the Bible is not there. There is the inexorable time-table, and the clock that tells him "time is up," 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 New Testament history, then it will be found despite all theoretical objections that the people generally will be better satisfied, 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-elect of Cooke's Church, in this city. We quote from the Tyrone Independent, of the 21st ult:—

"We cannot allow this gentleman to pass away from our midst without a passing tribute to his many worth and Christian character. Our Tyrone friends will, we are sure, learn with the deepest regret that Mr. Robb is about to leave the locality of a most successful ministrations, for the 'far West,' having received and accepted a call from a congregation in Toronto. Mr. Robb will carry with him a noble reputation to the land of his adoption—the character of a man who has no only ever been an evangelical teacher of the purest and highest type, but a kindly-hearted and valuable adviser of the young, a Christian in word and deed, a Protestant minister, tolerant 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's 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. A student of the modern school—refined, polished and high-minded in the expression of his opinions—possessing a clear well-modulated voice and graceful elocution—the Rev. Mr. Robb is an orator such as we seldom meet—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 preachers being taken away from this country; there seems to be a

generally-expressed preference for Irish Presbyterian Ministers out in the West, and they do not come to them empty handed, but offer them such inducements as are, after all, only commensurate with the high responsibilities 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, Boston, and other great American centres 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 Rev. 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 his ministerial work. We wish him God-speed in the land to which he 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, if may be long indeed before such another will rise up to be so universally respected by all classes and grades, all denominations and sects, as our friend Mr. Robb."

Mr. Robb intended to leave Ireland yesterday, and (D.V.) will arrive in Toronto about the 1st of May.

SYNOD OF LONDON.

The Committee appointed at last meeting 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 injudicious efforts on both Ministers and Congregations, and the means which should be taken to remedy it.

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

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

To be introduced by Rev. Messrs. Baird and Ure.

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

To be introduced by Rev. Messrs. McPherson and Drummond.

IV. The connexion of family worship and the Catechetical instruction of the young with the vitality and perpetuity of the Church.

To be introduced by Rev. Messrs. McKinnon 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 Synod 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 Simcoe, on the side of the Owen Sound Presbytery.

On motion of the Rev. R. Rodgers, seconded by Rev. G. Preckonridge, the report was received and adopted as follows:

That the limits of the Presbytery of Simcoe extend northward, so as to include the Townships of Chaffey, Sussex, Carlwell, Hamplacy, 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 Synod of 2nd April of last year, appointing said conference, was read.

After singing and prayer, by Rev. J. Dick, the Moderator declared the Conference 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 Simcoe.

These documents showed that there has been manifested for some time a deeper interest in spiritual matters throughout the bounds of the Synod,—that the religious life of the people is growing in fervour 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 decrease.

At the conclusion of these reports, the Rev. W. Meikle, of Oakville, delivered an address of considerable power and earnestness on the Revival of Religion. 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 mentioned that he had been informed that already 40,000 persons 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 air, that reached them from the Western Isles, loaded with the odours of the lime tree and other sweet smelling tropical vegetation, so there were many indications at the present time that we were approaching a period of revived religious life in the Church.

After singing and prayer by the Rev. Dr. Thornton, the Rev. J. Peterson introduced the subject by urging its importance, and the necessity of giving earnest attention to

the best means for advancing vital godliness among us, and referred to the great good which had resulted from previous conferences.

The Rev. B. Rodgers dwelt upon the benefits resulting from continuous evangelistic services, and stated that there was a prejudice against such services on the part of many of our people. He, therefore, desiderated full information regarding the advantages, and the mode of conducting such services from those present who had been engaged in them, and suggested that, by hearty approval and cordial 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 congregations.

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

Mr. Donald also stated how a great interest 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 flowing influence religious services had exerted there.

The Rev. J. Douglas described, with great power and simple pathos, a revival of religion now going on in the congregations of Revs. J. M. Rodgers and W. Mitchell, of Peterboro' and Millbrook, and had notably resulted in a large addition of members to these churches, but also in a higher and happier state 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 congregations.

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 deeper interest shown by attendance on the weekly meetings and in the union prayer-meetings, 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 discourses largely expository.

The Rev. W. D. Ballantyne set forth the need of frequently and fully exhibiting the advantages of the Lord's Supper as a means of grace, and the need of setting their duty in regard 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 effectual 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 adopted as follows:

1. That at next meeting of Synod, the evening of Wednesday, the 6th day of May, 1875, be devoted to a Conference on the state of religion.

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

3. 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 Clerk 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 religion, that they may prepare a report to be laid before the Conference of Synod at its meeting of next year.

5. That the Presbytery 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 Synod, may be forwarded to the Convener of the Committee of the General Assembly on this subject.

The Committee on the minute books of the Presbyteries of Ontario, and Toronto having been reported to be carefully and correctly kept, they were ordered to be attested 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 Old 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 view, and set the spiritual above the material. This also is a proof of the falsity of the Straussian theory, viz., that the character of Christ was created out of the popular mind. Where are the elements rather in the Jewish or Gentile mind, of that age, out of which this character could be produced? The Rabbis exhibit the picture of the Jewish, the classics of the Gentile mind, and the very men who are employed to delineate Christ's character—John, Peter, Paul—are compelled slowly, and as it were in spite of themselves, to embrace it."—Sunday Magazine.