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Toronto, 12th March, 1874.

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FRIDAY, MAY 20, 1874.

NOTES TO CORRESPONDENTS.

We have again to ask our correspondents to culti-
vate brevity. Other things being nearly equal,
the short communications will always have the
preference over the more lengthy. We have
recently had to read some disquisitions so pain-
fully long and which, after all, amounted to so
little, that we are greatly tempted to make it
henceforth a rule to reject very long papers
without reading them at all. Let us hint to
some of our correspondents, chiefly, who are sorry
to say, clerical, that the *suaviter in modo*, with the
fortiter in re is greatly preferable to the con-
verse. We have lately had communications in
which "yelping curs," "fools," "little stupidity,"
&c., occurred all too plentifully. Writers of that
style lose their labor and their postage as well
for, of course, their communications can have
no place but in the waste basket.

UNION DISCUSSIONS.

The meeting of the General Assembly
and Synods of the Presbyterian Churches
is at hand, when the important matter of
Union must be decided. We have afforded
in our columns ample room for full and free
discussion of all views of the question sent
to us and we are satisfied in the retrospect.
Some may censure us for what has been
published and may think that too much
space has been devoted to our correspond-
ents, but the fullest inquiry and discussion
were desirable and we have had it. No
careful reader can fail to have marked the
beneficial results which have flowed from
the earnest and sometimes painfully ener-
getic writing on both sides. Hard things
have been said, steel has sometimes struck
flint, but the result has been light. As it
seems to us, who have always been favour-
able to union, it is now evident that union
is attainable, although we do not think on
the basis of 1873. The negotiations have
made during the last nine months decided
progress, much misconception has been
removed, and both parties have come to
understand their own and each others posi-
tion better. We do believe that churches
so manifestly at one in all essential matters
can be willing to remain apart, and we feel
more than ever encouraged to expect the
consummation of Union as the result of
earnest and prayerful effort on the part of
the able and earnest men in the churches
who desire it. From all that we can learn
the majority on both sides is hopeful; and
unless some new obstacle arises we expect
to see a fresh effort made which, availing
itself of past labours in the matter, will
end in the accomplishment of Union among
all Presbyterian Churches of the Domini-
on.

We clip from the Irish Correspondence
of the *Old School Presbyterian*, the follow-
ing items:—Two of our well-known Pres-
byterian ministers are leaving for Canada.
Rev. J. G. Robb goes from Clogher to take
charge of Cooke's Church in the city of
Toronto. He is possessed of high talent, is
a polished christian gentleman, and is
much admired as a pulpit and platform
orator. He leaves a gap—not easily to be
filled—in the front ranks of the ablest de-
baters of the General Assembly. Rev. J.
McMeekin, of Magherahamlet, Ballyna-
hinch, goes out under the auspices and at
the request of the Colonial Mission. He is
a fine scholar, an able preacher and speak-
er, and was held in great esteem by the
late Dr. Cooke, whose principles he main-
tained with much ability and intrepidity.
There is great work in him, and I expect to
hear of his early settlement in an influen-
tial congregation.

According to Dr. Sprague, it was Dr.
West who said:—"It takes a great mind
to make a great mistake."

CHURCH SCHEMES AND 'FUN.'

We clip the following from an exchange
as illustrative of the estimate secular
papers have of Church Bazaars and other
similar plans for raising money for reli-
gious purposes.

The bazaar in aid of the building fund
of the —, was largely attended last
night and throughout to-day. We remind
our readers that there are lots of nice
things yet to be disposed of, and will be
sold cheap to-night. Go by all means
and enjoy some good fun, is our advice
to our readers.

This witness is true. It comes to this
exactly—"lots" of "good fun,"—and the
discharge of religious duty at the same
time.

THE PRESBYTERY OF HURON AND
THE FOURTH ARTICLE OF THE
BASIS.

BY JOHN LAING, M.A., DUNDAS.

In the answer to the protest of Mr. John
Ross and others, which was adopted in the
Presbytery of Huron, I find the following
explanation of the Fourth Article of the
Basis. As the paper was given in by
Rev. R. Ure, who is a member of the Union
Committee, and may be considered as in
some sense authoritative, having been sanc-
tioned by a Presbytery. The statement de-
serves careful consideration.

"The obvious truth is that the relations
of the United Church even to those churches
holding the same standards, are by this
resolution left, and purposely left, wholly
undefined. The resolution is partly negative
and partly positive. Negative, in so far as
it refuses to pledge the United Church to
definite relations to any foreign Church
whatsoever, and positive in so far as it ex-
pressly states, that ministers from the
Churches especially referred to, are not
necessarily to be received into the United
Church simply, and as a matter of course, by
their presenting certificates of good standing
in their own Churches; but in accordance
with the terms and regulations which the
Church in its wisdom may from time to time
determine."

1. Here we are told that the relations
of the Church to other Presbyterian Churches
are *purposely left wholly undefined*. How
this agrees with the statement in the
Article, "such relations, as that ministers
... shall be received into the church."
I cannot see; but if the statement is true,
then what is the use of putting in an article
on ecclesiastical relations which are wholly
undefined. Surely to do so is an attempt
of purpose, to say something about a thing
which is undefined and is not intended to be
defined. Such an article settles nothing,
purposely settles nothing. Why then give
it a place in a document so important?

2. We are again told that the resolution
is partly negative and partly positive; that
it "refuses to pledge the Church to definite
relations to any foreign Church whatso-
ever." This may be an implication, but
certainly there is not a word in the Article
that expresses *refusal* of any thing what-
ever. Still we grant the Church would be
free of any such pledge. To what then does
it pledge the Church. Manifestly to no-
thing under the sun, for

3. We are told, "It expressly states" a
negative, viz.: That certain ministers "are
not necessarily to be received" ...
as a matter of course, by their presenting
certificates of good standing in their own
churches." If words have meaning, where
am I to find any such *express statement*?
I find an express statement "that ministers
&c., shall be received." That is positive,
but a *negative express statement* is not in
the Basis.

4. We are told "It expressly state" that
certain ministers &c., are to be received "in
accordance with the terms and regul- ons
which the Church in its wisdom may from
time to time determine." There is no ex-
press statement of terms. The expres-
language of the Article is, "shall be received
into this Church, subject to such regulations
as shall from time to time be adopted." If
"terms" of reception were still an open
question, and the United Church were left
free to enact terms, the objection felt by
many would be much weakened. The only
proviso, however, in the Article, is "subject
to regulations" which, while they guide the
act of reception, cannot in fairness prevent
it. It seems incredible that any Presbytery
should have committed itself to saying that
the Article "expressly states" what is not
mentioned and only by remote suggestion
may be implied in the language used.

As explained by the Presbytery of Huron,
the Article appears to be without any *defini-*
ite meaning and self-contradictory. Still,
the Presbytery may be right in their inter-
pretation of the intention of the framers of
the Basis. If so, surely language less
ambiguous can be found, if undefined
ecclesiastical relations must be spoken of
although the seems unnecessary. The
interpretation of the Presbytery is not the
natural one, and Mr. Campbell, at least has
not been led to adopt it. But why insist on
such an ambiguous article at all, which, as
explained, only pledges the United Church
to receive ministers from such churches, on
such terms, and in such manner, as not at
all signify at any time please.

HOME MISSION WORK.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Attention has several times
been called to some features of our Home
Mission work, which are neither encourag-
ing nor satisfactory; but, although it is
admitted that the progress in many places
is not what it might be, their seems to be
a conviction on the minds of those even best
acquainted with the subject, that the present
system is the best that can be devised.

Without directly questioning this decision
and certainly without any desire to find
fault, I venture to repeat in a somewhat
varied form, statements which have sub-
stantially been made before with respect to
this very important department of the work
of our church.

The embarrassment of the Committee for
want of funds, in the presence of so rapidly
increasing demands upon them from the
newer parts of the mission field, together
with the unsatisfactory condition of many
of the older Stations upon which much
labor and money have been expended, are
things which we, as a church, can scarcely
accept as beyond improvement, without
earnest and thorough examination.

One thing is evident, we must have
immensely increased contributions, the rev-
enue of the church will have to be double
or four fold what it now is, in a few years,
if she is to do the work that lies before her.

Another statement that may be made
with almost equal confidence is that some
change is necessary, if not in the system, at
least in the carrying out of the system ac-
cording to which the money is expended,
if we are to look for results at all commens-
urate with the efforts put forth.

The following table will present one view
of the ground on which this statement is
made. It is taken from the published re-
ports of the Home Mission Committee for
five years from 1867 to 1871, and is intend-
ed to show the results of the five years
work and expenditure. The stations named
are those found in the Reports of both the
years mentioned, the time previous to '67
and '71, as well as the period between these
dates is left out of the question in order to
simplify the view.

The first column, as will be seen, is the
date of the opening of the Station wherever
that was given in the report.

The columns to the left and right, of the
centre dividing line, except the two last to
the right, show the comparative amounts
contributed by the stations, and paid by the
committee, in 1867 and 1871 respectively
the first to the left, not given in the report
id '67 merely standing to correspond to the
first in '71, the amount per Sabbath paid

Statement compiled from the reports of the Home Mission Committee, for five
years—1867 and 1871.

STATIONS.	When opened	1867.				MONTREAL.				1871.				Increase of Grant	Decrease of Grant
		When opened	By St. per Sabbath	By St. per year	By H. M. C. per Sabbath	When opened	By St. per Sabbath	By St. per year	By H. M. C. per Sabbath	When opened	By St. per Sabbath	By St. per year	By H. M. C. per Sabbath		
Kennebec	1844		241 50	2 00	100 00	5 00	140 00	4 00	208 00	108 00					
Chateaugay	1857		165 00	2 50	105 00	3 50	50 00	2 50	100 00					5 00	
Alexandria	1860		52 00	2 50	00 00	2 50	50 00	2 50	12 50	40 00				20 00	
Ottawa Grants.															
OTTAWA.															
Kingston.	1861		15 00	2 00	10 00	4 00	20 00	2 00	34 00	24 00					
London.	1865		14 00	2 00	8 00	2 00	50 00	2 00	24 50						
Templeton.	1865		52 00	1 75	28 00	2 00	42 12	50 00	40 00						
Upper Ottawa.	1865		82 00	1 75	43 75	4 25	29 00	1 75	20 25					17 50	
Russell.	1865														
BROCKVILLE.															
Westport.	1850		115 00	1 50	30 00	3 00	180 00	1 50	37 00	7 00					
KINGSTON.															
Landdown.	1861		25 00	2 00	10 00	3 00	30 00	2 00	42 00	14 00					
Glenvale.	1865		50 00	1 75	27 75	2 00	67 00	1 50	41 00					16 75	
Fredricksburg.	1798		5 00	5 00	5 00	4 00	20 00	5 00	50 00						
North Hastings.	1861		25 00	2 00	100 00	2 00	24 00	4 00	160 00	60 00					
Huntington.	1867		250 00	3 00											
COLEBURN.															
Minden.	1861		4 00	72 00		300 00	4 00	300 00	128 00						
Kilmount.	1861		4 00	50 00		300 00	4 00	104 00	48 00						
Warsaw.	1860		1 00	30 00		2 00	12 00	5 00	18 00					12 00	
TORONTO.															
Newmarket & Mount Albert.	1865		105 00	2 00	110 00	3 00	158 00	2 00	102 00					8 00	
Weston.	1867		110 00	2 00	42 00	2 50	115 22	2 50	50 00	17 00					
Cedar Grove.	1867		22 24	60 00	65 00	3 00	45 00	2 00	56 00	16 00					
PARN.															
Bethelville.	1867		3 00						2 00						
GUELPH.															
Arthur.	1867		220 00	2 00	200 00	4 00	200 00	2 00	100 00					1 00	
North Luther.	1867		44 00	2 00	90 00	3 00	85 38	4 00	50 00	4 00					
South Luther.	1867		2 00			8 00	75 00	3 00	75 00						
STRAITFORD.															
Burns Church.	1860		22 00	2 00	48 00	5 75	124 00	2 00	88 00	40 00					
LONDON.															
Victoria.	1852		22 00	2 00	26 00	3 00	10 00	3 00	39 00	73 00					
Oil Springs.	1863		10 00	0 50	01 00	3 00	20 00	0 50	21 00						
Contra & Mooretown.	1864		103 75	1 50	42 00	2 50	80 00	2 50	60 00	38 00					
Dorchester.	1864		129 00	1 50	55 50	4 00	110 00	1 50	45 50	12 00					
Brooke.	1862		51 00	1 50	33 00	4 00	108 00	1 50	50 00	21 00					
CHATHAM.															
Dover & Wallaceburg.	1854		200 00	2 00	12 00	4 00	145 00	2 00	46 00	34 00					
MICH.															
Bethany Church.	1854		31 00	2 50	87 00	2 50	70 00	2 50	50 00	37 00					
Stephen & Hay.	1862		0 00	50 00	21 00	1 00	3 50	80 00	50 00						
Goderich.	1861		33 00	1 00	31 00		5 00	125 00	94 00						
OWN HILLS.															
Collingwood Mountain.	1863		12 00	3 00	12 00	3 00	66 00	2 00	44 00	32 00					
Holland.	1850		2 00	16 00			3 00	27 00	1 00						

The Rev. Wm. Armstrong was ordained
to the pastoral charge of the Canada
Presbyterian Congregation, Daly Street,
Ottawa, on the 14th inst. Rev. Mr. White
of Oscego preached from Isaiah 57th chap-
and 7th verse. After sermon the ordina-
tion was proceeded with in the usual way.
Thereafter the Rev. Mr. Moore addressed
the newly ordained pastor and the Rev. Mr.
MacKenzie of Almonte, the congregation,
on their respective duties. On the subse-
quent evening a very successful soiree was
held in celebration of the event, with
speeches of the usual character.

An obstinate man does not hold opinion
but they hold him; for when he is once
possessed with an error, it is like a devil
only cast out with great difficulty.

by the stations? The two last to the right,
are the amounts of increase, or decrease in
the grant during the five years.

The first feature of the table to which I
ask your attention is the dates of opening
of the stations. Leaving one or two really
venerable through age, we find the years of
dependence ranging from 10 to 20 or even
to 30 years, a fact somewhat startling when
we consider that this list includes consider-
ably more than one half of the total num-
ber of stations on the report of '67, and
look forward to the number of new stations
which we hope may be opened during the
next ten years. But this is not the essential
feature of the representation. If they had
become self-sustaining even after such pro-
tracted infancy, or if even a majority of
them gave good evidence of becoming so at
an early day, we might anticipate the
future with somewhat less anxiety but the
examination of the reports gives no ground
even for such doubtful encouragement.
And, that I may not occupy space unneces-
sarily, let me simply indicate one or two of
the prominent features of the comparison.

In the first place the stations raised in the
aggregate, only about \$170 more in 1871
than they did in 1867. While the increase
in the aggregate grant, for the same time,
was almost five times as much, or, between
\$700 and \$800; certainly an unexpected
result. Increased aid indicates, not increas-
ing vitality, but failing strength.

But, again, of the forty stations included
in this aggregate; seventeen have actually
received increased supplement, along with
which is generally found in the correspond-
ing columns, a falling off of the weekly or
yearly amounts contributed by the stations.
Of the remainder, eleven show decrease in
the grant received from the fund an appar-
ent improvement, but it will be seen that
the amount raised by the people has con-
tinued the same, or has decreased; so that
the decrease in the grant indicates no real
improvement, but the limiting of supply, a
fact that can tell only in one way in the
end.

Other comparisons will readily support
themselves on an examination of the table,
but those indicated will be sufficient at pre-
sent.

If the Report, are correct, and if they
have been correctly interpreted, we arrive
at the general conclusion that while stations
of unusual vigour, or those in exceptionally
favourable circumstances, start almost at
once into the rank of congregations, many,
the majority sink into inactivity and con-
tinue to require assistance for many years.
That the amount of aid thus required is not
perceptibly reduced even by years of mis-
sionary labour expended upon them. That
these facts give evidence of a loss of cour-
age, and of decreasing earnestness on the
part of the people. That we may expect
similar results to follow similar adminis-
tration in the larger mission field now opening.
And that the extension of such results can
only increase the embarrassment of the
Committee, and more severely paralyse
the Church in missionary enterprise. In
next number I hope to be able to state what
I believe to be the principal cause of these
results, and to suggest some means of im-
provement.

Yours truly,

G. BRUCE.

COOKE'S CHURCH, TORONTO.

INDUCTION OF REV. J. G. ROBB, B.A.

On Thursday the 21st inst., the C. P.
Presbytery of Toronto inducted the Rev. J.
Gardner Robb to the pastoral charge of
Cooke's Church, Toronto. There were pre-
sent the Revs. Dr. Topp, Prof. Gregg,
J. M. King, McKeith, Pottigrew, R. Wallace,
and J. G. Robb.

Before the reg. at service began, the or-
dinary question was put to the congrega-
tion, as to whether any objections existed
regarding the character or doctrine of Mr.
Robb.

After the usual devotional services had
been engaged in, the Rev. Mr. Carrick,
of Orangeville, preached an eloquent and im-
pressive discourse, taking for his text the
last