

British American Presbyterian, 102 MAY STREET, TORONTO. FOR TERMS, ETC., SEE EIGHTH 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 AGENTS.

Mr. Wm. Selby, General Advertising and Subscription Agent will visit places East of Toronto in the course of this and following weeks.

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.

THE CANADA Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work.

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British American Presbyterian. FRIDAY, JULY 13, 1877.

PAN-PRESBYTERIAN COUNCIL.

The desire of every loyal Presbyterian during the past week must have been to be present at the Council in Edinburgh, to hear the papers read, to listen to the learned discussions evoked by them, and to witness the spectacle of Presbyterian office-bearers gathered from every part of the world. This Council will be regarded by the future Church historian as second to none of the great ecclesiastical assemblages which divide Church History into its recognized epochs. In our view it ranks next to none—not even to the Westminster Assembly, the Synod of Dort, or to the Council of Nice itself. By this Council Presbyterianism is lifted out of comparative obscurity. It is seen to-day in its world-embracing aspect. It girds the earth. It is deep-rooted in every civilized nation. It spreads its branches over all heathen lands.

What is this Presbyterian Council intended to accomplish? This question is asked on all hands. Wherein does it differ from the Evangelical Alliance which a few years ago met in the city of New York. One difference is obvious at a glance. This Council is the peculiar property of Presbyterians. The Alliance as the name indicates is representative of the churches that are known as Evangelical, and which hold the great principles of the Protestant faith. As we perused the telegraphic descriptions of the meetings of the past week in Edinburgh, it called to our memories the blessed season of grace which was enjoyed in New York under the auspices of the Evangelical Alliance. But of course the names of Archbishop Tait, as represented by letter, of the Dean of Canterbury, of the author of Ecce Deus, in a word, of the leading divines of the Anglican Communion, and of the Congregational and Methodist and Baptist Churches, are wanting as we scan the list of delegates to the Council. And yet the platform does not differ so much after all from that of the Alliance. It is true that some who would have been there had they lived, have gone to the General Assembly above,—the illustrious Dr. Guthrie, the genial Norman Macleod, the luminous William Arnot, the scholarly Dr. Eadie, the statesmanlike Dr. Buchanan. These and a nameless host of others are absent because they have found it far better to be present with the Lord. But there are on the floor of the Council at Edinburgh, many whose faces shone from the platform of the Alliance in 1878, amongst whom we may name Dr. William Adams, Dr. Hall, Dr. Taylor, Professor Schaff, Professor Patton, Moderator Eels, Dr. Inglis, and a large representation from our Canadian Church.

While, however, the nature and objects of the Alliance are what identical with those of the Council; and while many of the prominent members of the former are those who are most conspicuous at the

meetings in Edinburgh, it is evident that the Presbyterian Council differs from the Evangelical Alliance in many important respects. The very first subject which was introduced by Dr. Schaff was that of creeds and confessions. At the present moment this subject is of peculiar interest to Presbyterians. The comparison of the Confessions of Presbyterian Christendom may well occupy a first place before such a Council. From a few comes a wild cry for the revision of the Confession of Faith; by one or two the demand is made to set it aside; because of its form, and some of its phraseology, doubts and difficulties have arisen in the minds of some earnest thinkers. At the present time the laity are enquiring into the Confession, and whether it is unreasonable or otherwise, there is a widespread feeling of unrest upon the question of adhesion to the Standards. Here is a herculean task for the Pan-Presbyterian Council. To revise if need be, to translate certain expressions into the language of our own times, or to prepare a formula that will be common to all the Presbyterian Churches in the world. It is evident that the Council is a competent body to deal with this great question in an advisory, if not in an executive manner. The Churches of course will not relegate their powers to such a Council. If any change ever take place in such documents as the Confession of Faith, and we all feel that very few changes are needed to make it a book according to our times, it will only come about satisfactorily by every Presbytery in the world being heard on the subject. The Presbyteries of every Church would of course report to their respective Assembly. The Assemblies after earnest and prayerful discussion might be able to send delegates to some future Council, where final action of an advisory kind at least would take place. That would be a wonderful result, if practically the Confessions of Britain, of Europe, of America, were made one Confession for the Presbyterian Church of the world. That would be a gain indeed to the noble cause. It is our opinion that our Confession in its integrity would not be touched. But the difficulties that agitate the breasts of many of our earnest and devoted ministers and laymen would be set aside. The question of Confessions would be practically settled for the next century to come.

Every one feels that the Council will be of value only as it secures unity of faith and of action for the whole Church, and does something that will be practically beneficial. If it were to be a mutual admiration society, there might be another Council, but it would certainly die a natural death. To have vitality such a body must have work to do—must have some decided end in view. But we do not fear that there will be an unbroken series of Presbyterian Councils. For there is valuable work to be done for the Presbyterian Church which such a Council can do and which cannot well be done by Assemblies and Synods. What may be the future of the Pan-Presbyterian Council, it is difficult to say. To be merely advisory, we cannot think to be its proper function. On the other hand, churches are naturally jealous of their liberty and independence. But, we doubt not that the various Presbyterian churches, represented in this Council, will see eye to eye, and in the end unite upon the creation of certain powers for the Council. In the matter of the transfer of ministers from one country to another, and from one church to another there is an important work to be done. In regard to missions—for were all the churches acting in unison there would no longer be the distinction kept up between Home and Foreign—what a splendid result it would be to see the missions of the Presbyterian churches made one, even as to their executive, as they are one in their aims and in their spirit. It seems to us that the Council would exert an invaluable influence in reference to such a matter as church polity. But the most pressing field for enterprise would be the literature of Presbyterianism. Without doubt that is well attended to by the different Assemblies and Synods, but like everything else that is Presbyterian, there is a point when it touches all churches alike. And, again, the day is no doubt coming, if it has not already come, when professorships will be filled up on some broader principle than they are now. The call to Dr. Christlieb to a professorship in London, though not accepted, shows what we mean. Each church will no longer look for its best men from within its borders, but will make up its staff with the most suitable professors that can be found within Presbyterian Christendom. At all events, this touches a point in regard to which the Council may come to be a great practical benefit. But we must stop, hoping that when the Old Country papers arrive we shall be able to touch upon the many subjects brought up at this Commemorial Council.

The Drummondville Presbyterian congregation, of which the Rev. J. A. F. McBain is Pastor, has been presented with a handsome silver Communion Service by one of its members.

FRENCH EVANGELIZATION.

From a circular published in last week's issue it will be observed that the Annual Special Collection for French Evangelization takes place by appointment of the General Assembly, on Sabbath the 22nd inst. This is the first collection for the Schemes of the Church during the current ecclesiastical year, and it is of the utmost importance, that as far as possible, it be made on the day appointed. We regret to observe that there are still a large number of congregations that fail to contribute to one or more of the Church's schemes. In many instances, we believe, this is owing to the fact that the collections are not made on the days named by the Assembly. Several of the first months of the Church year are allowed to pass without contributions being made to any of the schemes, and during the remaining months, there is not a sufficient interval between the several special collections to take up one for each scheme, and, consequently, some one or more of the schemes are neglected and passed by altogether. We would therefore respectfully urge upon all the ministers and sessions of the Church, the necessity of taking up each special collection on the Sabbath named by the Assembly, so that none of the departments of the Church's work may be neglected. In the hands of sessions and especially of ministers does the matter rest, and it is earnestly hoped that during the current year every congregation will have the opportunity presented of contributing to each of the schemes.

Of all the reports presented to the Assembly last month, none was more interesting and encouraging than that of the Board of French Evangelization, and we trust that it will be extensively circulated and if possible read by every family of the Church. It has evidently been prepared by the Secretary with great care, and presents a comprehensive view of the whole work, a short sketch of each Mission being graphically given. This scheme now occupies a very prominent position. From a small and unpretending beginning a few years since, it now takes rank among the leading schemes of the Church. The number of fields has nearly doubled during the past year, and the Missionaries employed have increased from twenty-six to forty-one.

In nearly all of the fields the success has been most encouraging, and in a few most remarkable. Openings have been made in several very important centres, including the cities of Quebec, St. Hyacinthe, and Joliette, besides new congregations formed in Ottawa and Montreal. Ground has been broken in some of the most densely settled Roman Catholic districts, and it would seem as if our Church were destined above all others, to be instrumental in emancipating from spiritual tyranny the millions of French Romanists in the Dominion. One can scarcely rise from a perusal of the report of last year without feeling that the time to favor the poor deluded French Canadians—even the set time—has come. We cannot, however, shut our eyes to the fact that the growth of the work has been so rapid, and consequently the expenditure so largely and quickly increased, that further progress may be retarded, owing to financial embarrassment. The money required this year, according to the estimate of the Board as given in the report, is upwards of \$40,000, a much larger sum than was contributed last year for any of the other schemes of the Church. It is true that last year the receipts for French Evangelization were about \$85,000, but of this amount \$10,000 were obtained from the Hall bequest,—a source of revenue that cannot, we fear, be relied upon to any great extent in future, at least for several years to come—so that from ordinary sources about \$15,000 are this year required in excess of last year's contributions. To provide the Board with the large revenue needed this year will require the hearty co-operation of all the ministers and congregations of the Church. We observe that in addition to the circular as to the special Sabbath collection, Subscription Sheets have been issued to all ministers. This is wise policy, for a wet day, or other circumstances may render the Sabbath collection a mere trifle, whereas by a personal canvass from house to house the opportunity is given to all to contribute, and invariably a much larger amount is obtained. With ministers and others to whom these subscription lists have been sent the result of this appeal of the Board of French Evangelization largely lies. We are persuaded that our people generally are deeply interested in this important department of the Church's work, and will liberally contribute, if called upon, to sustain it. Let our ministers and sessions but place these subscription sheets in the hands of one or two earnest members of the congregations, and we are confident that with the next month enough can be got, along with the Sabbath collection on the 22nd inst., to carry on the work efficiently and, by God's blessing, we trust successfully during the present year. The collection or subscriptions should not

however, suffice. There ought to be special prayer in behalf of this French Evangelistic work in all the congregations of the Church and at all our family altars and in all the closets of our people on the Sabbath named. "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, I pour you out a blessing, that there shall not be room enough to receive it." To draw out the sympathies of the people and to encourage them in their pleadings at a throne of grace, let Ministers on the Sabbath fixed for the collection give intelligence as to the progress of the work, by reading extracts from the report of the Board. A few of these we give in another column for the benefit of those of our readers who may not have received a copy of the report.

SABBATH SCHOOL NORMAL CLASSES.

These are very useful institutions. Those who have been longest engaged in teaching know best that there is scarcely any work which requires so much training and such thorough preparation in order that it may be done efficiently. There is a Normal Class in connection with the East Presbyterian Sabbath School in this city, conducted by Mr. James McNab, so well known as an active and successful Sabbath School Superintendent. At a meeting of this class held on the evening of Monday, the 9th inst., the following questions were handed to each one of the twenty members who were present. Two hours were allowed for answering them, and the answers were written on the spot, without any aid from books or otherwise, and without any previous notice of what the questions were to be. The answers, on a cursory examination, turn out to be satisfactory, but they have yet to undergo a rigid examination:—

- 1. What names are given to the volume we usually call the Holy Bible?
2. Give the four classes of names.
3. Write in order, the names of the Books of the Old and New Testaments.
4. Give the three statements, as to what the Sabbath School is not.
5. Give the fourth statement; and the six subordinate definitions, of what the Sabbath School is.
6. In what character, relation, and work is God revealed, in the Old Testament?
7. In the four Gospels, and in the Acts and Epistles?
8. How is God manifested in The Revelation?
9. Define Inspiration.
10. What is meant, by "The Evidences?"
11. State some possible methods, by which God might have revealed himself to the race.
12. Give four propositions concerning Home and the Sabbath School.
13. Name eight elements of superiority in the True Home.
14. What four things, may the Sabbath School do for the Family?
15. What elements of Home-life are there in the Sabbath School?
16. Give the three arguments based on "acceptance," for the Divine origin of the Bible.
17. Name the arguments based on the character, and contents, of the Bible.
18. Give the arguments based on "Harmonies."

MR. COLIN FLETCHER, M.A., is supplying the pulpit of Cooke's Church, Toronto, during the absence of the pastor, Rev. Dr. Robb.

The Rev. David Mitchell, of the Central Presbyterian Church, is at present in Nova Scotia, where summer holidays can very pleasantly be spent.

We are requested to state that a copy of the Annual Report of the Board of French Evangelization has been mailed to every one of the Ministers and Missionaries of the Church, as also a copy to every Sabbath School Superintendent,—addressed to the care of the Minister of the several congregations. Additional copies will be forwarded on application to the Secretary-Treasurer, Rev. R. H. Warden, 210 St. James St., Montreal, from whom blank Subscription Sheets, Collecting Cards, and French Evangelization Missionary boxes can be obtained.

We had the pleasure of a visit last week from the Rev. Wm. Mitchell, of St. John, N.B. Mr. Mitchell's church was one of those destroyed by the late fire. It was an old, historical structure—the oldest Church in the city. In the vestry were hung portraits of the former Ministers, and these were all consumed. The silver communion service, which was presented by the Earl and Countess of Dalhousie, at the time the building was erected, was kept in the vault of the New Brunswick Bank and is safe. Five of those who are reported lost by the fire were members of St. Andrew's. The Lecture Room and School House will be rebuilt immediately; and in the course of a few months we hope to be able to chronicle the erection of a new building which will be creditable to the taste and liberality of this wealthy congregation and an ornament to the city which is shortly to arise from the ashes.

Ministers and Churches.

(We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.)

The Harrison congregation had a most enjoyable Strawberry Festival on Dominion Day, from which they realized \$50.

The members of Knox Church, Woodstock, have, with commendable liberality, donated a collection amounting to \$180 to the St. John relief fund.

The Rev. Mr. Scott, late of Egmondville, and wife, left on Tuesday morning for "Auld Scotia." The rev. gentleman having resigned his charge, intends to take a holiday of three months' duration. We wish him a pleasant voyage.

It is announced that the Rev. F. McOnald, of Clinton, has accepted the call to Chalmers' Church, Kingston. The congregation are to be congratulated on having secured the services of so worthy a successor to their late lamented minister.

We are sorry to learn that while on his way from Halifax, per G.T.R., Rev. Mr. Bentley, of Galt, met with a slight but painful accident. Mistaking in the dark the height of a step he was descending, his foot was doubled under him, and a severe strain on the ankle produced.

Rev. Mr. McNaughton has accepted the call to Walton Presbyterian Church, and his induction took place on Tuesday, 24th ult. Rev. Mr. Leitch preached. Rev. Mr. Ferguson, of Brussels, presided, and Rev. Messrs. Jones and McRae addressed respectively the minister and the people.

The corner stone of the new Presbyterian church in Blyth was laid with the usual ceremonies by Rev. Dr. Ure, of Goderich, on Monday last. The ceremonies were witnessed by a large concourse of people. The church, when completed, will be a very comfortable and commodious edifice.

On the 8th inst. the first communion was held in Knox church, Palmerston, since the installation of the Rev. Daniel W. Cameron as pastor of this church. At this communion thirty-eight persons united with the Church, twenty-two on profession and sixteen by letter from other churches. Of this number twenty-seven are heads of families.—Com.

A NUMBER of the friends connected with the Presbyterian Congregation at Blakeney have presented their pastor, Rev. Mr. Knowles, with a purse of fifty-five dollars, and an address expressing their sympathy with him and Mrs. Knowles in their great trial, their esteem for him as their pastor, and the hope that he may long be spared to go in and out among them in spiritual things.

The Rev. R. Hamilton was made the recipient of a purse of \$114 from his Fullarton and Downie congregations, prior to his departure to attend the Pan-Presbyterian Assembly at Edinburgh. The presentation took place on the evening of the 20th ult., and was accompanied with many heartfelt wishes for his safe return. We trust Mr. Hamilton will have a pleasant voyage and return invigorated in body and mind.

A pro re nata meeting of the Paris Presbytery will be held at Princeton on Tuesday, the 24th of July, at 10.30 a.m., for the transaction of the following business:—1st. Induction of the Rev. James Little.—2nd. Consideration of call from Free East Church Inverness, Scotland, to Rev. John McTavish, of Woodstock.—3rd. Consideration of Rev. Hugh Thompson's resignation of East Oxford. In connection with Mr. Little's induction, the Rev. Thomas Alexander will preside; Rev. G. G. McRobbie, preach; Rev. R. N. Grant address the Minister, and Rev. John Anderson the congregation.

MR. JAMES SMITH, B.A., who has been in charge of the Presbyterian church at Springfield during the last three months, has removed to London. Last Thursday evening, previous to his leaving, the members of the congregation met at the residence of Dr. J. B. Mills and presented Mr. Smith with an elegant writing desk, accompanied with a flattering address. The address was read by Mr. David Mackenzie, and the presentation made by Mrs. A. Empey and Mrs. Dr. Mills. The church at Springfield has only been organized a year and a half, but already numbers thirty-five families and nearly forty communicants.

The induction of the Rev. Alex. Bell took place Thursday afternoon last in St. Andrew's Church. The members of Presbytery present were the Rev. J. M. Roger and E. F. Torrance, of Peterboro; Rev. Mr. White, of Dummer; Rev. Mr. Ewing, of Cavan, Rev. Mr. Smith, of Kingstou; Rev. Mr. Walter Roger, of Petrolia; and Rev. Mr. Campbell, now of Peterboro, and Mr. John Carnegie, Ruling Elder. There was a large congregation present. The sermon was delivered by the Rev. Mr. White, and the address to the newly inducted pastor by the Rev. Mr. Ewing. A strawberry social took place in the evening which was very successful. The services in this church will now be conducted regularly every Sabbath at the usual hours.