Aritisk American Presbyterian, 102 BAY STREET, TORONTO.

For Prays, Ric , 801 Elemen Page C. BLACKETT ROBINSON, Little and Propert 1

TO CORRESPONDENTS.

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British American Presbyterian. FRIDAY, APRIL 21, 1876.

MISSION SECRETARY.

From the minutes of the Home Mission Committee in last week's issue, and the letter of the respected Convener of that Committee, it will be seen that the Fund is in debt to the extent of twenty thousand dollars, and that in consequence the Committee is unable at present to pay for services rendered during the past six months.

This is a very serious matter to many of

the missionaries of the Church, and to

some eighty or ninety ministers whose salaries are supplemented from the funds of the Committee. These will all doubtless in time be pe in full, but it behooves the Church to consider what steps should be taken to remove the debt and to prevent its recurrence in after years. We are of those who believe that the appointment of a permanent Mission Secretary would tend much toward this. It is generally felt that the expenditure of the Committee might be greatly reduced were there a more systematic supervision of the various missions and supplemented charges of the Church. Grants are being given, on the recommendation of their respective Presbyteries, to many fields, where by a little judicious dealing the people in these fields might be stimulated to greater liberality, and in numerous instances the charges become self-supporting. The past history of the Church has abundantly proven that this is not being done by Presbyteries generally, there being many congregations and missions on the list who have for the last ten years been receiving the same grant from year to year, notwithstanding increased numbers and increased wealth on the part of the congregations thus receiving This very fact does much to damp the liberality of many of the members of our Church. A mission agent set apart for this particular work, visiting from time to time the various fields under the care of the Committee, encouraging the people, puting them on systematic methods of contributing to the support of ordinances, and generally stimulating their liberality, would, we are assured, do much to reduce the expenditure, and to add to the efficient working of the missions of the Church. The revenue of the Committee also could be very greatly increased by the services of such an agent. As the result of his personal visits to the mission fields he would he in a position to give the Church much interesting information as to the work being carried on, and in the diffusion of such information, as well as by his public appeals from the platform and his private appeals to our men of wealth, a warmer missionary spirit would be fostered, and the treasuries of all the Church's schemes be largely benefited. Apart from all this, the vast amount of labor, and that yearly increasing, imposed upon the Convener and Secr of the Home Mission Committee. as those best informed know,-is more than the Church should ask from those who have the duties of their regular work to discharge, -shall we add, more than can be satisfactorily and thoroughly performed except by one set apart exclusively for it.

We believe that the Home Mission Committee, who ought to be in a position to form an opinion on the subject, has more than once asked the Assembly to appoint such an agent. Their opinion is concurred in by many of those who have the warm est interest in the progress and advancement of our Church's work. Three years ago, with one or two exceptions, all the Presbyteries of the Canada Presbyterian Church adopted a remit of the General Assembly recommending such an appointment. The vecessity for it is felt now since union more than ever. It is true that objections have been raised by some respected ministers, but in the present state of affairs would it not be worth while making the experiment by temporarily appointing, for a term of three or five years, a suitable person as Missica Secretary?

If found not to work well the Church could return to the present order of things. are convinced that a few years trial would remove all objections.

Foreign Missions.

Reseived per Rev. J. F. Campl .., missionary elect to India, the savings of a little boy interested in Foreign Missions, 52c.; Charles St., Toronto, after sermon by Mr. Camp' el', \$25.

PASTORAL VISITATION.

A kindly discussion has arisen, which appears in the columns of the Globe, upon the vexed question of Pastoral Visitation. It is alteged that parochial work is inimical to those studious habits which are necessary for the composition and delivery of great sermons. On the other hand, it is contended that pastoral visitation is the supreme duty of a minister. We are 16minded of an illustrative succdote. A church was vacant that had long been bless d with a clergyman who was an excellent preacher but no pastor. A deputatation was sent to Dr. Anderson of Glasgow, to ask him to recommend a minister for the vacant pulpit. The Dr., with his characteristic twinkle of the eve, said, "Geutlemen, do you want a good preacher or a viciting man?" They replied in effect that, as their last minister, though a fine preacher, was seldom over seen in their homes, they would like a visiting pastor this time. Dr. Anderson said he would send the very man that would suit them. Well, after some time, the deputation paid the Dr. another visit. He asked them if the man he had sent would do. They replied "He would no do ava." "Why," he enquired, " is he no a grand visitor?" "Oh, yes," they said, "he's a' that, but he's naething mair. He can do naething but haver in the pulpit." "Well, I suppose," the Dr. caustically enquired, "ye'll be wanting a guid preacher noo." "Aye, aye," they all said, "say naething mair about visiting." The minister that was recommended, and after due trial called, is at this moment an eminent preacher in Scotland, though like Dr. Anderson himself, he was never highly distinguished for visiting. Mr. Gilfillan, in his memoir of Dr. Anderson, tells us that on one occasion the Dr. was met by one of his congregation, who said, " It's a great shame, sir, that I have been fourteen years a member of your Kirk, and ye hae never ance darkened my door." Dr. Anderson, putting his hand upon the man's shoulder, said with great solemnity, " Go home and thank God for that. It is a sign you have enjoyed unbroken prosperity during all these years." Of course Dr. Anderson could very well afford to say this, as, while not a visiting minister in the ordinary sense, he was most attentive at the sick bed, or wherever a wise counsellor was needed.

In regard to this matter there is a common-sense view. Some men are great preachers and are not visitors. Others are much given to visiting, who are not brilliant pulpit stars. Others are good at neither one nor the other. But there is a fourth class, who are highly distinguished both as preachers and workers. Dr. William M. Taylor, at this moment one of the magnets of the New York pulpit, says in his Yale lectures on Preaching: "The pastorate and the pulpit act and react on each other. The experience of the people, gathered by the minister in his intercourse with them, serves to enrich his discourses, and the character and conduct of the pastor during the week will either deepen or efface the impressions made by his sermons." Dr. John Hall of New York, is one of the ablest preachers of the day, and is at the same time a most exemplary pastor.

Again, our article on first page shows that Dr. Norman MacLeod performed his pulpit and parochial duties at one and the same time in a very thorough manner. The name of Dr. Chalmers in this respect, towers like a Ben Nevis above all othersexcept it be that of Dr. Thomas Guthrie, who, while he was always most brilliant in the pulpit, occupied a very large portion of his every week, not only in visiting the members of his flock, but in regular door to door visitation amongst the lowest dens in Edinburgh. On the other hand, we acknowledge that many of the ablest preachers have been, and are, men of the closet and the study. It may even be allowed that frequently too much 'is made of the merely visiting propensity. But we wish ministers, and especially students, to guard against the coxclusion that it is impossible to be a great preacher and a great visitor at one and the same time. The earnest minister will be conscientious and faithful in regard to the discharge of all his duties; and we must say, that were we asked to recommend for a vacant Church one who would prove a good preacher, we would be more suchined to look for him amongst the faithful and laborious workers. There i- no rule, of course; but such has been our experience that the very best sermons we have heard, have come from men who are eloquent as well by their lives and their labours.

The Premium Photograph.

We have not yet exhausted the stock of photographs on hand, and shall continue sending them out in the order in which we receive subscriptions until further notice. If our readers will kindly make mention of this fact, it will be serviceable to us, and help the circulation of the p per.

DR. PUFUS HOLDEN.

"Give our tears to the lead! For humanity's From its silence and darkness is ever the same The hope of that world whose existence is

May not stille the tears of the mourners of this" Another name has been taken from our Church roll in the death of Dr. Rufus Holden, of Belleville, who died suddenly at his home, on the morning of 30th March,

while in the act of dressing. Though in death, he made no sign, his ent ro life speakoth of the living hope and testifies that his death was that of the righteous. Dr. Holden was born in the township of North Augusta, on 16th January, A.D. 1809, and early lost a mother's care, being only nine years old when she died.

He remained on the old homestead farm until about fifteen years old, when he resolved to procure a more thorough education than the practical views of his father would seem to have of his own accord provided. That education he sought in Ogdensburg, after which he entered as clerk in the store of the late Billa Flint of Brockville (father of the Hon. B. Flint of Belleville). During his stay in Brockville, he attended faithfully the ministry of the Rev. Wm. Smart, our oldest minister on the Assembly roll. Thus early did he seek the kingdom of God, and his righteousness.

When twenty-two he married Elizabeth Clement, of Elizabethtown, the mother of all his children, with whom he lived in the blest happiness of a Christian home, until May, 1869, when suddenly also she died. Of his daughters, one is the much respectwife of the Rev. Prof. Gregg; another the equally respected wife of Dr. Burns of Halifax: another is married to Mr. Thomas Ritchie, a merchant in Bolleville; two are still at home. The sou, J. Clement Holden, is an active member of the enterprizing firm of Ames, Holden & Co., Montreal. All the children are Christian workers, using the legacy well of Christian example the parents ever set.

Dr. Holden, then plain Rufus Holden, removed to Belleville from Cobourg, where he made a short stay in 1834, opened up a drug business, whch for many years he successfully carried on. He was ordained elder in the American Presbyterian Church which then formerly represented the old blue banner in that town under the pastorate of Rev. C. Jones. In 1841 he received a Medical Diploma from Philadelphia where he studied, completing his medical curriculum by three month's study at McGill College, Montreal.

The American Presbyterian congregation was broken up, and we now find the Doctor's name in connection with a Congregational cause, until Rev. Wm. Gregg (now Prof. Gregg) came to Belleville. In 1849 we find his name enrolled in the Church record. In 1852 he was inducted into the eldership of the John Street Church, an. 1857 chosen Clerk of Session. He married the widow of Mr. James Blacklock in the fall of 1878, who survives

him. Dr. Holden was ever a steady, punctual, earnest worker in the Church and congregation which mourn his loss. He paid tithes into the Lord's treasury, keeping a regular benevolent account. Active temperance, tract distribution, Bible Society work, and the Evangelical Alliance cause—he was in every Christian work carried on in the town where his lot was cast. Kind, even to a fault, sincere, benevolent, few die more universally respected, even beloved. The street through which the funeral passed was thronged by many of the poor to whom his unostentatious charities had been dispensed, and tears were in many eyes as the sad procession moved along. oyes as the sau procession moved along. On his grave may well be inscribed with unvarnished truth the words of the patriarch of U.z. xxviii. 13, "The blessing of him that was ready to perish came upon and I camed the wildow's heavy to on me, and I caused the widow's heart to sing for joy." No longer will be take part in our courts here; but in the General Assembly of the first-born we may confidently expect to meet our venerable brother.

WITH reference to the Rev. Mr. Macdonnell's case before the Toronto Presbytery on Tuesday, we have only room to say that the special committee reported adversely on the statements and explanations made by him at the last meeting of Prosbytery; and the Presbytery was recommended to appoint a committee to deal with Mr. Macdonnell, with a view of ascertaining whether there is any prospect of his sentiments being brought in harmony with those of the Church, and to report in half-an-hour. The following were the members of the committee :- Rev. Principal Gavan, Rev. Professor McLaren, Rev. Messrs. D. Mitchell, W. Reid, John M. King, J. G. Robb, J. Carmichael (of King), Hon. John McMurrich, Mr. James Brown, Mr. William Mitchell. The committee retired about a quarter to ten, and it was after eleven o'clock when they returned to the lecture room. Professor McLaren stated, on their behalf, that they had been unable to come to a conclusion, and therefore asked for further time, and to report to a meeting of Presbytery on the second day of May next. This was unanimously agreed The hour of meeting was fixed for cleven o'clock of that day, and the name of Rev. Dr. Topp was added to the com-

HYMNOLOGY OF OUR CHURCH.

Correspondents to our columns have

occasionally since the union—Irawn atten-

tion slightly to this subject. That it is one

of great practical interest and importance, all will admit, and, that it will force itself upon the attention of the church, form ally at an early day, probably at the opproaching meeting of A sembly, is inetinotively felt by most. We also believe it is desirable that it should do so. The question of the use of hymns in our church fortunately has been already settled, and we no longer need to discuss it. Even those opposed to the use of hymne in public worship must allow it is not desirable that the present et de of things, at all events, should continue. We have first of all, our time-honoured psalms and para phrases; in addition we have the hymnbook of the late U. P. Church, the hymnal of the late Presbyterian Church of Canada in cornection with the Church of Scotland; other congregations use the English Presbyterian Hymn-book, and one or more that of the American Presbyterian Church, not to speak of those in use in our Sabbath Schools. We have thus five different vehicles for the service of praise in our now united body. All will agree we doubt not, that this is not a desirable state of things, and a considerable departure from Presbyterian order as we have been accustomed to it. The only practical question before the Church is, What shall be done in the premises? To let things alone, all who have any just sense of the vast influence upon a church of its hymnology, will agree to be decidedly injurious to the unity and harmony of the religious experience and spiritual life of the church. To leave things alone would be in effect to sanction all, or rather continue the sanction of all the books of praise we have mentioned. This would surely not be wise or even safe on many grounds. To select one of these books in addition to the psalms and paraphrases, and accord to it alone the formal sanction of the United Church is obivously attended with such difficulty as to make this course impracticable. To discard all and select for the approval and adoption of our Church, some hymn-book in use, in some sister branch of our Presbyterian family is a course that certainly would never meet with the cordial assent of our Church at large. Nor are we disposed to believe this would be the best. In the worship of the church on Sabbath, in the prayer-meeting, the Bible class, the Sabbath School, and in the family, associations rapidly gather around, make familiar and endear to the heart the book of praise we use, and a select number of the hymns it contains. This is the position at present occupied by the books spoken of, and a large and varied selection of the hymns they contain. This fact suggests, we think the only course of action in this matter, which shall, we would hope, not only secure the harm onious co-operation of our whole Church in the mode of procedure, but cause the least sacrifice of feeling, and do most to preserve the continuity of its religious experience, and what has already become endeared to it by many hallowed associations. This would be for our Church to make a compilation for her own use of all that has been found by experience to be best in all these books, leaving, we need hardly say, the psalms and hymns to occupy the place of preeminence they have so long held. To this compilation might be added a choice and careful selection of hymns not found in any of the books we use, but which have been tried and have stood the best of use, and upon which the Church has set its seal as adapt. ed to express Christian feeling, and at the same time are suited for the purpose of praise, and the worship of God; for it is not every hymn that may fully and even beautifully express Christian feeling that is also adapted for the praise of God in the Church. This selection carefully made, could take the place of those to be found in all the hymn-hooks which are soldom if ever used, because experience has shown them not to be adapted for the expression of praise by the Church. It will be unnecessary to say to those

who have given any thought to this subject, that even this work of compilation will be one of no little difficulty, and will call for the exercise of special, and at the same time of very varied qualifications. We shall not specify any of these in detail, some of which, at least, will be obvious to all. The following considerations alone will serve to confirm and give force to what we have said on this point, that the product of the work of the compilers is intended to serve the exalted and sacred purpose of giving expression to the praises of thousands and tens of thousands of God's people in all the varied acts and circumstance of public, social, family, and also of private devotion. Further, not only is such a work intended to furnish expression for religious feeling and experience in the language of praise, but it is a most important and powerful instrument of awakening and moulding religious experience and spiritual life, as well as of instruction in doctrine. This compilation first the collection each Sunday had

also should be a work that will last. It is not desirable that the book which serves as the medium of the praise of the Church should be often altered, or should need to be often touched in any way. It will be worth while for our Church to employ in this excred task its choicest minds and spirits, and for these to give to it their best and brightest hours and days; it will well repay our church to vait patiently for such men to perform that duty with so much care, such unwearled diligence preparation and prayer, that it shall at once be felt to be so suited to the wants of the church, so admirable a vehicle of praise, as by its own intrinsic excellence to supersede the other books now in use. The body of men who will produce such a hymn-book, will, under God bestow upon the Church so great a ble-sing, so rich a means of spiritual enjoyment, life and progress, as deservedly to be ranked in importance and value, second only to the Word of God, which alone is pericet, and for which alone among all compositions is reserved this distinguishing glory, that it shall endure forever.

Ministers and Churches.

THE congregation of Morrisburg has given a unanimous call to Mr. D. MacRae,

THE Rev. Prof. Gregg preached in Halifax last Sabbath. He sailed for Europe on Tuesday, accompanied by the Rev. G. M. Grant, who is also a delegate to the Presbyterian Assemblies of Scotland and Ire-

REV. DR. COCHRANE has received from the Colonial Committee of the Free Church of Scotland, an additional special grant of £250 for Home Missions. This makes the handsome sum of £500 from the Free Church. In transmitting it, Mr. Hope expresses "their high satisfaction at the recent union, and their entire confidence in our wise and energetic administration of the fund."

THE Rev. Alexander Young, will (D.V.) be inducted to the pastorate of the Presbyterian church, Napance, on Wednesday 26th April, at two o'clock p.m. The presbytery have appointed Rev. John Burton of Belleville, to preach, and the Revs. T. G. Smith and Andrew Wilson of Kingston, to address the minister and congregation. In the evening a tea-meeting and reception to their new pastor will be given by the congregation at which several members of the Presbytery will deliver addresses.

THE annual report of the Thames Road and Kirkton congregation presents the following facts:-Number of families, 180; number of members, 266: additions during the year, 27: total contributions for all purposes, \$2,082.98, expended as follows:-Stipend, \$880; Knox College Building Fund, \$429.27; Home Mission, \$102; other schemes, \$185.41; Sabbath Schools, improvement on property, and incidental expenses, \$486.80. The congregation subscribed during the year, about \$1,075 to the Knox College Building Fund. The Kirkton branch of this charge has a very fine stone church, well finished, and seated for over 800. Also, a large stable, errected about four years ago. Thames Road Congregation is sadly in need of a new church, the building of which, it is hoped they will soon undertake. This congregation has a large manse, built about seven years ago, at a cost of over \$2,000. There has been no debt on either branch of the charge for about five years.

THE Central Presbyterian Church congregation held their first annual soirce last Friday evening in Shaftesbury Hall. From an early hour in the evening a most substantial tea was served in the lecture com, of which between four and five hundred persons partock. An adjournment to the hall was then made, and the chair having been taken by the pastor, Rev. David Mitchell, the second part of the programme was discussed. On the platform, besides the pastor, were Rev. Messrs. Reid, Inglis, Robb, and Jackson. The proceedings opened with the singing of a psalm and the offering up of prayer by Rev. Mr. Reid, after which Mr. Mitchell addressed those present, giving a brief sketch of the progress of the church. He stated that the progress of the church had been to him most interesting; he had had charge of its birth, its baptism, and its training, and he regarded it as a child of his own. During the nine months of its existence, the affairs of the church had been conducted happily and profitably. There was one thing, however, he would refer to, and that was the fact that he had not had any marrying to do among the young folks of his congregation, and he hoped they would take the hint. He said that the Central Church had been growing in a most satisfactory degree; in June they had fifty-six members, now they have one hundred and ten. In the Sunday School a proportionate advance had been made; they had begun with between thirty and forty children, new they had eighty-three children, besides twelve teachers. In a monetary sense they had been equally successful. At