

British American Presbyterian,

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FOR TERMS, ETC., SEE FRONT PAGE.
C. WACKETT 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 AGENT.

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.

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FRIDAY, SEPTEMBER 22, 1876.

A FOREIGN ASSOCIATION.

In noticing the meetings at Wells' Island of the "Sunday School Parliament," an address by Miss M. E. Winslow was referred to. Miss Winslow is one of the corresponding Secretaries of the "Foreign Sunday School Association," and she gave a very clear and interesting account of the origin and the operations of the Society, which has had its origin in the great amount of intercourse which—owing to the American love of travel—exists between the United States and the Continent of Europe. Some twelve years ago, an American merchant—Mr. Woodruff—in the course of his continental wanderings, was strongly impressed with the great lack of religious instruction for children. Sunday Schools were almost unknown and unthought of even in the Protestant countries, while of course in Roman Catholic ones the children, as a rule, grow up in ignorance of the simplest truths of evangelical Christianity, and under the influence of gross errors. In Germany, religious instruction is supposed to be given by the pastors previous to confirmation, but as many of these are ritualists, their teaching can hardly be very efficient. The same may be said of the schoolmasters, who are also obliged by law to give religious instruction, in the course of which they often undermine the belief of their pupils in the inspiration of Scripture. In Switzerland and Holland matters were little better. Observing these things, Mr. Woodruff longed to bring the neglected little ones abroad under the happy influence of the Sunday-school training so abundantly provided for the children in his own land. And so, with the help and co-operation of Christian friends and Christian workers, at home and abroad, the Foreign Sunday School Association was formed, which has now in operation throughout Europe 1,288 Sunday schools, with a total of 4,720 teachers, and 82,028 scholars. Its President is Mr. Albert Woodruff, 180 State St., Brooklyn, N.Y., and it has committees for each country, or set of countries, in which its work is carried on,—a Spanish committee, an Italian one, one for German and North-European countries, one for French, Japanese, and Chinese schools. The members of these committees are all ladies (as are the large proportion of its teachers), and they act as correspondents with the foreign Christians abroad, who are the active workers in the schools established by means of the Society. The way in which they are established is this:—When the name of any Christian abroad, willing to take an active part in forming a Sunday-school, is communicated to the Society, he or she is corresponded with, and if found zealous and trust-worthy, is supplied with sufficient funds to provide for the necessary expenses of room, books, etc. The agent abroad regularly reports progress to the correspondent at home, who thus has cognizance of all that is done, the number in attendance, etc., etc. Flourishing schools, formed on this plan, are now in operation in Geneva, Zurich, Leipsic, Florence, Naples, and other prominent cities, as well as in many of less note. In Rome the late Miss Gould, though not specially connected with this Society, has, ever since the Sardinian troops entered Rome, carried on a flourishing and useful school for the Italian children, and though she has entered into her rest, her Christian countrymen and country-women will not let her good work fall to the ground.

In giving a brief sketch of the operations of this Society, Miss M. E. Winslow related some brief anecdotes, showing the results produced. One case in particular, both interesting and touching, was that of a little girl, of Roman Catholic parents, who had been attending a Sunday-school in Florence, and was suddenly removed by death. On enquiry at her home, her teacher found that she had died peacefully and happily, refusing the ceremonies of the priest, and exclaiming repeatedly in her native tongue, "Gesù basta"—"Jesus is enough."

The promoters of this Christian enterprise believe that they are aiding in pro-

viding a remedy for the two greatest hindrances to the progress of Christianity abroad, viz.: immorality and sectarianism; for the divisions of Christians are one of the great stumbling-blocks to those who might otherwise embrace it. "We will believe when your missionaries all agree among themselves" was the remark of one pagan, and doubtless has been the thought of many. This movement, being a catholic and unsectarian one, advances the spread of Christianity, without obtruding any of the minor subjects of difference on which so much of Christian energy has often been wasted. They believe that it also tends to the unification of nations and governments,—to the propagation of those true principles of action by means of which much discord, anarchy and war may be prevented in the future. Regarded in this light, the Foreign Sunday School Association is a benefactor, not only to the individual children and its Christian training, but to the human race.

It is encouraging to the workers of the Association, also, to observe the self-perpetuating power of the schools they institute,—how the pupils in time become the teachers, taking a deep and warm interest in communicating to others the light and blessing they have themselves received. On the same principle a considerable number of these schools are maintained by Sunday-schools and classes at home,—the children thus learning the meaning of the command—"Freely ye have received, freely give,"—and of the declaration, "It is more blessed to give than to receive." Its work is thus, to some extent, similar to that of our juvenile mission—doing a double good—"blessing him that gives and him that takes."

If any one who has enjoyed foreign travel and noticed with regret the carelessness of a foreign Sunday school, would like to contribute to the funds of this interesting and useful Association, contributions would be gladly received for the purpose either by the lady who represented the Society at the "Sunday School Parliament"—Miss M. E. Winslow, 279 Dean St., Brooklyn,—or by C. B. Davenport, Treasurer, 72 Greene St., New York. A sum of from \$10 to \$20 annually will support a school, and the managers of the Society undertake to furnish each contributor with an exact account of the way in which his contribution is applied.

HOSPITAL FOR SICK CHILDREN.

This is among the youngest but, by no means the least useful of the charities of Toronto. It was established about a year and a half ago. A number of philanthropic ladies devote not a little time and a good deal of means to its management and maintenance. From the annual report for the year ending 1st July, 1876, we gather the following information: The Hospital is for the relief of children as OUT PATIENTS, from birth to the age of twelve years, and for the reception of children as IN PATIENTS from the age of two up to ten years. No child suffering from small pox, infections, or any incurable disease, can be admitted into the Hospital. The parents or guardians of patients coming from the country are earnestly requested to communicate with the faculty, a few days (if possible), before the presentation of the patient. Such communication must be accompanied by a certificate from the medical attendant, stating the nature of the disease. Patients are admitted from any part of Canada, free! Although 118 children have already passed through the Hospital there has been no deaths up to the present time. An interesting feature of the contributions to the Hospital is the subscription of \$100 by individual ladies, or by co-operation, to provide a cot and keep it occupied during the year. Thus the "Rolleston" cot is kept by Miss Stubbs' School; the "Ethel" cot is supported by Mrs. Edward Blake; the "Consolidated" cot is sustained by the generous contributions of several young ladies in Yorkville. We understand that there are empty cots ready for patients at present. It is pleasing to notice that the numerous kind and thoughtful friends of the children have not left them without amusement from many sources; each little cot has a tray, which is made to slide up and down at pleasure, so that the little inmate may have its toys within reach. The toy cupboard upstairs is well stocked with everything that children delight in; and indeed we may truly say, nothing is left undone that would conduce to the well-being or happiness of the little patients. Contributions are purely voluntary, and it is in this way all the funds are provided; and the Managing Committee say "as there is no canvassing for funds, friends will kindly send such subscriptions as their generous hearts, guided by God's Spirit, may prompt." Mrs. Samuel McMaster is the faculty, to whom all Drafts and P. O. Orders should be made payable.

FRENCH EVANGELIZATION.—The Rev. R. H. Warden, having accepted the appointment of the General Assembly, has removed to Montreal, and been installed as General Secretary of this scheme of the Church. His office is in 210 St. James Street, and the Board request that all communications be addressed, and all contributions for this fund be forwarded to him there.

WOMAN IN THE CHURCH.

There is no more prominent subject at this moment than the influence of woman in all the various spheres of life. This matter came before the General Assembly in Toronto in a somewhat informal manner. The feeling of the Church was thoroughly brought out when the appointment of a lady on an important board came up for consideration. Some degree of debate was displayed at the proposal that a certain lady's name should occupy a place on a committee of the General Assembly. It was significant that after the debate the name to which we allude was retained in an honored position, from which we infer that the day has gone by for the ignoring of the position and influence of woman in the work of the Church. We are evidently coming to this, that no agency that promises to be effectual can be overlooked. The time was when men shuddered at the idea of any woman becoming publicly identified with any important scheme. That day has certainly passed away. The influence of woman in the work of the Church is acknowledged by all the denominations. It is everywhere felt that we can no longer afford to do without the female members of our congregations taking a very prominent part in the work in which as Churches we are engaged.

The indirect influence of woman in all the relations of life is allowed to-day by every reflective mind. We see what she is herself. It is no longer a question to be debated as to the favorable mental qualities of woman. There may be, as it is claimed, a certain power of ratiocination in man as compared with woman. There are certain physical qualities which render him capable of taking part in the rough and tumble work of life. He is no doubt best fitted on the whole for being a mathematician, philosopher, theologian, mechanic, or agriculturist; though in all these spheres there have been specimens of the fairer sex, who have shown remarkable adaption, and even the power of genius. But after all that can be said on this view, man exhibits a sort of childhood, as compared with woman, in other important walks of life. Can man, for example, in the general case, equal woman in those beautiful and tender qualities that render her so effective as an agent in our modern civilization. Where else but in the heart of woman will we find the tenderness and self-sacrifice that are so characteristic of her in all she proposes and does? As a sister, she is the very counterpart of her brothers, making up for their want of feeling and sentiment by the nobleness of her heroism and the beauty of her devotion. To whom but to woman can we point for the exhibition of those sacred feelings which mark her out as a wife and mother? But away from all this, what would all the vaunted benevolence of the nineteenth century amount to, had we only stern men to look to for our examples? In all these social relations, as mother, wife, sister, companion, she is queen—stands mountains high above the common platform on which the masculine race place themselves.

The very qualities which fit a woman to excel in these inner circles of life—so to speak—will enable her to do important work in the Church. For what is the congregation? Is it not a family on a large scale? If she is fitted to take rank in the private spheres of social existence, she is much more capable of shining in the work of the Church. Her very womanly qualities that so admirably adapt her to be a sister, a wife, and mother in the family, will enable her to take her part in the larger home of the household of God. Who can excel her in the benevolent work of the church? There she reigns supreme, and will continue to reign to the very end of time. There is no visitor of the sick, the infirm, the aged, the helpless, that can for a moment compare with her. There is inspiration to be gotten from her very look and touch. Strong men, who for the time are laid low, feel weak as children in her presence, and are glad to recline in moments of helplessness upon that arm that is made strong by consecrated affection. Who can compare with woman as a Sabbath school teacher? Generally speaking man cannot understand the ways of children. They are impatient in presence of their whims and fretfulness. They cannot enter by sympathy or otherwise into the deep poetry of the childish nature. On man's ear the prattling noise and innocent mirth of the child sounds as the very dissonance of music; while on woman's soul these act as the loftiest inspirations of heaven. The very Church, we may say, is bound together by woman's affections. She has a sensitive soul for the appreciation of the symbolism of nature, as well as the word of God. What would the worshiping assembly be without woman's presence, and the sweet strains of her voice? There she is the very embodiment of piety. There she is listening eagerly to the message of eternal life. Words that have no meaning for her stern husband, who has to engage in the rough battles of life, are laden with comfort and strength to her tender nature. The pastor's strength would

be weakened were her sympathetic presence wanting in the great assembly.

No wonder then that the famous Hyndey Smith on mounting one of the Edinburgh pulpits gave out as his text, "Oh that men would praise the Lord," and pointed to the presence of woman in the assemblies of God's house as their best feature. He uttered a truth that all men will feel and acknowledge, that woman is more devoted than man in her worship; and more tender in all her social feelings than man can ever pretend to be.

At the same time we are not of those who would thrust woman from her proper place in the family and the church, and put her in man's position—put her for example in the pulpit to become a public officer and instructor. We are amongst those who believe the apostle was right in preventing woman from appearing in public assemblies. There is an eternal fitness in things, and we cannot but believe that woman, transplanted from the pew to the pulpit, would ever be other than a hot-house exotic—a nine days' wonder, at which to gaze for a while. But while we do not encourage the idea of woman being fitted for the official duty of preacher, we are thoroughly convinced that no one by nature and circumstance is better placed for preaching the Gospel of life and conversation.

AN OLD NEWSPAPER.

We have before us an old volume of the *Glasgow Advertiser and Evening Intelligencer*, for part of the year 1789; eighty-seven years ago. It is an interesting volume for many reasons. Newspapers were then few, and of these, still fewer have been preserved until now. The period was an important one, and crowded with stirring events, which have long been material for history. The local notices, and even the advertisements, are curious, and of especial interest to those, who like the writer, hail from the banks of the Clyde. The parliamentary reports are very full, and the names of Burke, Sheridan, Fox, Pitt, Wilberforce, and other statesmen and celebrities of the times, meet the eye on almost every page. The famous trial of Warren Hastings was then dragging its slow length before the House of Lords, and debates on the abolition of the slave-trade, occupied much of the time of the lower house. The continent was in an intense state of ferment. The French Revolution had just commenced, and the taking of the Bastille, and other scenes in that bloody drama, are, as it were, enacted before our eyes. In the south-east of Europe, Austria and Turkey were engaged in war; in the north-west, Sweden and Russia had just commenced hostilities. Poland, on the eve of extinction as a nation, was still nominally one of the powers of Europe. The United States, under the Presidency of General Washington, are occasionally heard of, though the news is always from six to eight weeks after date.

The paper is a large quarto in form, eight pages in each issue, and was published every Monday and Friday evening. The volume contains No. 361 to 426 of the semi-weekly issues, and the period covered is from Friday, May 8th, to Monday, December 31st, 1789. About two pages of each date are devoted to advertisements; there is a corner for original poetry; the remainder is chiefly news. Of editorial matter there is almost nothing, the place of this being in some measure filled by letters from local correspondents. The news is arranged as received by daily mail from London; the columns being headed "Monday's post," "Friday's post," and so on. Mails seem to have been dispatched from London every day of the week, except Sunday, and as each mail was three days on the road, none was received in Glasgow on Wednesday. All the other days, Sunday included, had their London mail. The seemingly unequal division of the week by publication on Mondays and Fridays, is thus accounted for: The Monday papers contained news by mails received on Saturday, Sunday, and Monday mornings; the Friday paper contained news by the mails received on Tuesday, Thursday, and Friday mornings. On each paper is printed a half-penny excise stamp, which was simply for revenue postage, requiring to be paid on all copies mailed. It was "printed by J. Mennon, 'Tontine Close, Trongate, and sold at his 'shop, No. 123, the first west from the 'Exchange, Trongate—where, and at the 'bar of the Tontine coffee-room, advertisements, commissions, and articles of intelligence are taken." The price was 3d. per copy, 25/4 per annum, when called for; 26/4 if delivered in town, and 30/4 if sent by post.

If it should prove acceptable to our readers we will from time to time call curious or interesting items from the columns of this old newspaper volume.

A CONVERTED Chinaman is preaching to his countrymen in Santa Barbara, Cal.

It was only a few years ago that Christianity obtained a foothold in Madagascar. Now there are in that Island 1,200 churches and 200,000 worshippers.

WHAT SCOTCH FOLK THINK AS TO PLYMOUTHISM.

Such is the title of an exceedingly rich and racy book of 200 pages, written to a large extent in "guide braid Scotch" of the South country dialect. The design of the work is to expose and controvert the errors of Brothronism or Plymouthism. The author has done his work well, showing a happy and thorough familiarity alike with the errors combated, and the doctrines of the grace of God which have been by these new teachers perverted into another Gospel. As we read we fully sympathize in a sentence put into the mouth of one of the interlocutors, "O man, when I hear the clear siller ring o' the gran' doctrines o' soveraign graco cumin' frae them at God's raisin' up to minister in the Kirk, it gars my auld hert jump for joy."

The pleasing form—that of conversations at meetings of a free social nature—under which the argument is presented, adds to the relish which a Christian feels for the truth. The author is an accomplished exegete, but no pedant; fair but trenchant in his criticisms. He exposes error mercilessly, and clearly states the truth impugned. The analysis of doctrine is true and exhaustive, and the spirit which the whole book breathes while properly stern towards error, and manly in the assertion and defence of the truth, is catholic, reverent, and loving to a wonderful degree. The book abounds in well put pithy sayings, as when an old orthodox elder is represented as saying to a Plymouth emissary: "I adjure ye no to disturb the peace of this neeburhod." Or another, when speaking of the folly of trying to improve the Gospel, says, "The mason that bigget it is perfit and his wark maun stan'." Or again, when speaking of the more intellectual faith, it is said, "Wae's me! ow'r mony ha'e that kin' o' faith wha's herts ha'e never open'd to let in Christ." But the chief excellence of the book is that every argument is clenched with Scripture, and every error shown to be contrary thereto. All the chief errors of Plymouthism are successfully dealt with, and their logical connection and necessary sequence are clearly shown, as well as their inevitable result in the destruction of the faith of Christendom, the subversion of the Church of God, and the overthrow of social morality, and we can do little more than state the errors. They refer to the abolition of the Sabbath, the denial of the Christian ministry, the abrogation of the moral law, the relation of faith to obedience, the proper humanity of our Lord, the nature of the obedience and atoning work of Christ; imputed righteousness, the Holy Spirit's work, the nature of faith, the duty of prayer, repentance—for which Plymouthism finds no place before the act of faith, and says there is no place for it thereafter; sanctification, imputed; and Antinomian freedom from sin. Besides a most satisfactory discussion of these points, we have in the small compass of this little volume some eloquent passages incidentally suggested, and some pretty writing about things belonging to this sublunary but beautiful world.

Spurgeon says of the work, "Capital! Worth labouring thro' the Scotch to understand. Broad Scotch is too celestial a language for an Englishman, but when the matter is so good, one can use the glossary without grudging the time." We commend the book to all who understand and love the old Doric, and perhaps some Englishmen may induce Mr. Campbell or some other enterprising publisher to bring out a translation, for the good of the degenerate sons and daughters of Scotia, who are in danger of losing our fathers' faith as they have forgotten their tongue. The insidious and stealing practice of the vulture are grieving the churches in many places, as they try to undermine the truth and mislead souls under the guise of more than ordinary sanctity, with Scripture on their tongues. To the apology often put forth for them, "They're doing good and they mean well," we can only say with honest Gordon, the elder, "Weel, that beats a' Weel-meenin'! Doing guid! Wad ye think it sae gin a stranger flang doon sam sweet turnips i' the road, syne dang doon a slap i' the dyke, an' after temptin' oot sum o' the best o' my sheep, drav them aff to his ain ferm? Instead of bein' prait, he ocht to be denoet an' prosikikit as a thief an' a dcsignin' robber."

"BRETHREN IN THE HURL-BOWERS." Edinburgh: John Menzies & Co. J. Bain & Son, Toronto.

In a note received yesterday from the Rev. John Scott, Emmerson, we find the following: "By Jan. 1877, I hope to increase the circulation of the PRESBYTERIAN in Southern Manitoba. The Lord has kept away the grasshoppers. We have had an abundance of rain and a bountiful harvest; and by a great plenty for man and beast the hearts of our people are made glad." Mr. Scott has our best thanks for kind intentions. We are rejoiced to hear of the prosperity of our fellow-countrymen in Manitoba.

Rev. EUSTACE GILES, the successor of Robert Hall, at Bristol, has recently died.