

## British American Presbyterian,

102 BAY 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 returned, 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 offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

## British American Presbyterian.

FRIDAY, SEPTEMBER 15, 1876.

A Y.M.C.A. has been organized at Barrie with sixty members. J. G. Strong, President; E. B. Crompton and A. D. McNabb, Vice-Presidents; J. Varley, Corresponding Secretary; George McQuig, Recording Secretary; Chas. Morris, Treasurer. Board of Managers: F. Cooney, J. Henry, J. T. Beattie, S. Moore, and J. Watson.

THE Express says that the contracts for the work on Chalmers Church, Elora, were let to the following:—Stone work, Charles Young, Forgers, \$8,200; carpenter, painting and tinsmith work, John Waddell, Elora, \$4,880; plastering, Veitch & McKendrick, Galt, \$861.75; total, \$9,021.75. The plans were prepared by Mr. John Taylor, of Elora, and were drawn for a building 80x47, with a tower and spire of 127 feet in height, the seating capacity of the building to be between six and seven hundred.

MESSRS. MOODY AND SANKRY will begin their services in Chicago on the first of October. Rev. Alex. Clark, who has just returned from Europe, in noticing a visit by Mr. Sankry to the Methodist Recorder office, takes occasion to speak as follows: "The good work wrought in Great Britain through the instrumentality of those American Evangelists, is the marvel of the age."

A CASE of slander recently occurred in the Church in Brooklyn, New York, of which the Rev. Mr. McClelland, a blind preacher, is pastor. The Session diligently inquired into the scandal, and having found it to be such, have found the party guilty, and in the absence of any sign of repentance on the part of the convicted, have suspended her from privileges. Hitherto discipline has only felt itself able to deal with cases of drunkenness and immorality, but this is an example greatly needed. Every slanderer ought to be disciplined. Let every such scandal be carefully examined, and we are bound to say that a great evil, which afflicts our Churches, will soon disappear.

IT is gratifying to learn that there is a prospect of union taking place between the Northern and Southern Methodists in the United States. We are pained to observe that there is considerable division of opinion on the part of our exchanges as to the recommendations of the Commission appointed to consider the subject. Those Churches are one now if they only could see it. It is the same with the Presbyterian Churches (North and South). They are one in every possible point. The day is coming when not only the Methodists North and South shall be one organization, but when the various evangelical Churches shall seek after some external organization by which their real unity shall be manifested before the world.

THERE must be something wrong in the thinking which we take from the Philadelphia Presbyterian:—"Established Churches in Scotland have no longer an easy time in getting their pecuniary burdens shifted on the State. Lately the High Church in Glasgow requested the Town Council to pay a debt of \$1,500 resting on the Church. The reply received was curt, and advised the church members to put their hands in their pockets to pay the debt." A Parish Church cannot be in debt. Then when a Church is reported by an architect as needing repairs, and when the Presbytery orders such repairs to be done, the heritors of the parish are bound to have these done at once according to order. The Town Council in this case could not have refused, if the matter were legally gone into. If the congregation of the High Church have been ornamenting or repairing according to their own sweet will without taking all lawful steps in the premises, then the Church have no claim upon them, and the Town Council are acting legally by such a refusal as we find in the Presbyterian. But had the repairs been properly ordered by the competent authorities, we maintain that the Council could not in law refuse to pay for them. At least they could not continue to do so, if such a case were appealed to the Courts, and a regular decision given.

## RESIGNATION OF REV. WM. COCHRANE, D.D.

It is, we are sure, with sincere regret that the ministers and members of the Church at large perused in our last week's issue, the letter of resignation of the Convener of the Home Mission Scheme. The name of Dr. Cochrane, during many years, been so thoroughly identified with Home Missions, that it will be long before we can be reconciled to its absence from the annual reports, or to the want of his zeal and exertions which have done so much for the successful prosecution of the work of the Church in this direction. Indeed, we have learned to think of Dr. Cochrane as being indispensable to our great Home Mission Scheme. He has been almost ubiquitous in the affairs of this department of the work of our Church. The correspondence he has carried on with ministers and missionaries, the accredited agents of Home Missions, is beyond estimation, both as to the labor involved and as to the character of the letters themselves. The labor incurred by the increasingly large amounts which have to be collected and disbursed every year, is beyond conception severe and oppressive. And the anxiety connected with a constantly increasing debt, and the consequences to the missionaries which inevitably flow from an empty exchequer, must have taxed the energies of Dr. Cochrane, and weighed heavily upon his sensibilities.

There will be universal regret at the resignation thus informally presented. Dr. Cochrane has commended himself as an able and devoted servant of the Church. This is all the more wonderful when we remember the quality of the pulpit instruction he gives every week to his people, and the ardor and enthusiasm which enter into his pastoral work. We are regular readers of the published sermons of Dr. Cochrane, and we say it sincerely that these are remarkable not only for their number, but more especially for their common sense, their scholarly ability, and their adaptation to the wants of the age in which we live. We would be sorry, indeed, to think that the Convener of our Assembly's Home Mission Scheme should ever appear to encroach upon the usefulness of Dr. Cochrane as a preacher. We have to remember, besides, that the minister of Zion Church, Brantford, has never allowed the public duties, which have been imposed upon him by the Church, to interfere with the thorough discharge of his parochial works. We fear the result of this fidelity and hard work is the impaired health of which the Doctor complains. While sorry for the loss that an important branch of the work of the Church will sustain by this resignation, we feel that we must submit, and in no way endanger the usefulness of so successful a minister.

Dr. Cochrane wisely retains his convener-ship till next Assembly, so that his withdrawal may in no way injure the benevolent work of the church; but by the time his resignation will take place the church should be prepared to appoint an efficient agent to take charge of its Home Mission work, without his being burdened with the duties of his regular pastorate. The Presbyterian Church in Canada has already done this so far, by the appointment of Dr. MacGregor to the superintendence of the Home Missions in the Lower Provinces. That this should likewise be done in Ontario and Quebec is almost a matter of common sense. The U. P. Church of Scotland long ago appointed a minister to such special work. The Established Church called the Rev. Dr. Phin from the parish of Galashiels to become the superintendent of Home Missions; and the Presbyterian churches in the States have long been distinguished for the appointment of leading men to be the secretaries and agents of their foreign and domestic work. Let us hope that our church will show its good sense by looking out one of the very best of her ministers, and assigning to him as a specialty the duties which have been so nobly and generously discharged by Dr. Cochrane.

It is with regret we learn that the health of the convener of Home Missions is impaired. But we hope soon to hear that as the result of his suggestions being warmly taken up by the church at large, and the prospect opened before him of giving his undivided time and attention to the pastorate, the strength and zeal of Dr. Cochrane will be conserved. We cannot afford to sacrifice such men, and we trust that God will spare him for many years to the church and the country.

THE Presbyterians of Ashfield are building a fine new frame church, four miles from Belfast.

THE Rev. Mr. Wilkins, of Stratford, has gone on a tour to the Maritime provinces, and expects to be absent for three weeks. The Rev. Samuel Russell, late of Miramichi, New Brunswick, will occupy the pulpit during his absence.

THE congregation of St. Andrew's church, Clifton, have resolved to proceed immediately in building a manse for the newly inducted minister, Rev. Jas. Gordon, M.A., recently of Dorchester. The cost will be about \$2500.

## HOME AGAIN.

Home again! That means the holidays are over. There were Tom and Bob and Jesse, and a whole host of our young friends who since Christmas have been boring us with Dominion Day and the summer holidays. How eagerly they looked forward to the closing of school. How they told the months, and then the weeks, and then the days, thinking the day of liberty never would dawn. We confess ourselves to a longing for our month of repose, especially after these scorching days and nights came—days and nights with the thermometer in the nineties—when to exert oneself in the slightest degree seemed to threaten an entire liquification of our bodies. But these long wished for holidays are gone. Teachers and scholars, pastors and their flocks, merchants and their clerks, all who have been holiday making are either returning or returned. A few weeks ago, the people were pouring out of the city, seeking rest, recreation, change of scene and faces.

Home again! "After all, there's no place like home," is the trite saying of all as they enter once more their own familiar door. We all feel the truth of these words, "Mid pleasures and palaces though we may roam,

Be it ever so humble, there's no place like home." But that does not mean, we had rather stayed at home all the time. We do not forget the pleasures we have enjoyed in our roaming. We remember with delight the green fields, the waving corn, the meandering stream, and all the varied objects that have kept us exclaiming from morn to eve, "beautiful, wonderful, sublime, etc., etc." Some will say, "We would not for the world, have missed Saratoga this year. The Congress water put us right for a twelvemonth." Others are full of raptures at the remembrance of their sea-bathing quarters. Others returning from the far Pacific, or from Niagara, have their imaginations excited by the wonders they have seen. And others who have crossed the Atlantic, and wandered to the banks of Avon, or of Doon, made memorable as the birth places of England's and Scotland's greatest poets, or have gone to France and got near the terrible sounds of "Modern Warfare," or daring everything have, armed with Alpenstock, gone through upon the passes, and ascended the glaciers and mountain heights of Switzerland—all these as they exclaim "Home Again" rejoice they have been so far away, and seen so much.

One has a strange feeling when he gets "home again," and he enters his study, or sanctum sanctorum. "Your books and pictures seem to recognise an old friend as you pass in. They look to us with their dusty faces as if they would have been the better of a trip too, and that they would have been none the worse of a wash in the sea, or their cob webs blown from them by the cool breezes of the mountain. It is an awful moment when one sits down in his old friendly chair, and for the first time realises that the panorama of faces and forms, of mountain and valley, of sea, and lake, and river, which has been moving before him for weeks, has finally passed away. It is like a dream. All is

"Gone, glimmering through the dream of things that were."

But it is pleasant to turn from this to the familiar objects around. There is the good old pen that has stood by us in many a time of need. Our ink bottle is like a well dried up with the excessive heat. There are our more than familiar books, the friends we have slugged and badgered, and poked for so many a time, to get them to yield their good things. On the one side is our poet's corner, and on the other our philosopher's, as of yore. There are our gill call-bound books, wrapped up in brown paper, looking like mummies in their sarcophagi. Well, as we sit down with our splendid favorite opened before us, it is with a sigh of pleasure we exclaim, "Home again."

To any one who carries on a large correspondence, and who like a wise man has ordered that no letters be sent like so many spies on his track, "Home again" brings feelings of pleasure, and pain as he contemplates the pile, that has accumulated in his absence. The first business is to separate the sheep from the goats, the wheat from the chaff. We recognize the hand-writing of Tom, our old College companion, and place him first in the line for perusal. Then there is that old tailor's bill, or that tailor's old bill as we should say. We know him at once, and lay him away for a more suitable occasion. Then follow a whole host of bills. We recognize them at sight, and pile them upon our friend—the tailor's missive. Then follow business letters of all descriptions. But as the first day of our arrival is a kind of holiday, we now take up Tom's letter, and learn with delight the movements of our friend, and our friend's friends "during the season."

But with what delight our eyes fall upon our weeklies and monthlies, that are waiting their time for a friendly notice.

There are religious papers for example. What a pile they have become. When in the world will we get through them! The predominating thought in our mind. Then

another corner our monthlies and quarterlies have gathered together like so many aristocrats who won't speak to their commoner brethren. Well, it is a blessing we are "Home again." A week or two longer, and we would be fairly behind the age. An extra month's holidays would drive us to despair. We would be afraid to undertake the trip round the world lest when we got "home again" we would be altogether unfit to live, having gone so far behind with all that is worth living for. "Home again" means to work again. Rest is only temporary, and for a purpose. We could not tolerate a perpetual holiday. As Shakespeare says,

"If all the year were playing holidays,  
To sport would be as tedious as to work."

To resume our life-work with health and strength is felt to be a joy. The school boy's holiday is meant to fit him for harder work than ever. The student's vacation is to give him bodily vim for the wear and tear of college studies. The merchant's rest is to prepare him for the long days and anxious toils of the year, by which he earns his family's bread, and the means he gives unsparingly to the city's charities, and the Church's work. The pastor, the teacher, and physician, and lawyer, and mechanic, who have had their holiday and are home again, will be all the better citizens by means of their change and relaxation.

We would only wish we had to congratulate all our readers on getting home again. We know alas! how many have never been from home, who have had no rest from toil, who in all seasons—in heat and cold—and often when they are sick and trembling, have to go forth to their daily labor. The only comfort with which we regard this aspect of our subject is that every year seems to witness the release of larger numbers from toil than previous years. We trust the day is not far distant when all will share the blessings of rest and recreation. When this takes place there will be a great gain to the country, and no loss.

And lastly, "home again" signifies the reassembling of parents and children around their common hearth, who have perhaps been separated, from some having had to stay at home, while some have gone in search of rest; or whose different tastes have led to various kinds of enjoyment. It also means our meeting with beloved friends and companions. In view of all this, "home again" has many special benefits and blessings of its own. Who would not go away when the returning brings so many comforts and enjoyments which otherwise we could not have experienced?

## UNION OF CONGREGATIONS.

The Presbyterian Church in Canada has reason to rejoice in the union which was so recently consolidated at Montreal. Considered in itself, this constituted a very great blessing for the Presbyterian denomination, for religion in general, and for the well-being of the country. The union was not only timely, but it was most thorough and complete. As if to test the real strength of our Church, the case of the minister of St. Andrew's occurred. It was with difficulty that the personal element in this matter could be set aside. But—we say it thankfully—that the Presbyterian Church in Canada stands to-day more united than she did even when the act of consolidation was accomplished. There is no division of opinion in the matter of doctrine. The Church has shown herself to be one in respect of the Confession of Faith. She stands forth before the country more strongly united on the question of her standards than she ever could have done, had not the Macdonnell case occurred. There is hardly a day passing but it is felt by all that the best and wisest thing that ever was done for the country, was to unite her Presbyterian denominations in one great representative body.

The strongest argument, for such a concentration of forces, that could be adduced, was the evident result of congregations of the same name, and occupying the same ground, uniting and forming a stronger society than could otherwise have existed. Already many unions of congregations have taken place. In various districts we have the gratifying spectacle of seeing the various Presbyterian Churches consolidated. We are no longer familiar with the fact, for example, of the Canada Presbyterian Church maintaining in every possible field an organization separate from the Established Church of Scotland. The competition between competing congregations of the same order has, to a large extent, disappeared. In many localities, opposing congregations have already united, and instead of presenting and illustrating the weakness of disunion, they are strong and powerful through consolidation. As the years go on, there will be more and more of this, until at length the happy time arrives when there will be a Church for every district, which has no longer to add to its proper work that of competing with some other Church of the same name and character. In this aspect of the subject, local strength must grow out of the union. It is not only felt that every thing must be done

to unite congregations that are even seemingly antagonistic to one another, but that this, as the time wears on, is being easily and gradually accomplished. There needs no great prophetic power to say that in many places where there are now two or more congregations doing the work of the Presbyterian Church, there will, by and by, be only one.

In this we have, undoubtedly, a most desirable object to be gained. It is not becoming that we should have in any one locality several congregations, where reasonably there ought to be but one. We can afford to have a Presbyterian Church standing side by side with a Baptist, or Congregational, or Methodist, or Episcopal Church. There is no loss to the cause of religion in that, when we reflect that one denomination may be suited to a certain class in the community, and another denomination to another class, and so on. Competition goes on between congregations of different denominations, and that is healthy in itself, and beneficial to the Churches at large. But when we place two or more Presbyterian Churches close beside each other, when there ought in reason to be only one, there can be no other result than opposition, and that of a deadly sort. By the union of our congregations in certain localities, on the other hand, great and obvious advantages immediately appear. The expenses of carrying on the work of the Church sensibly diminish. Concentrated force is more telling upon the world than that which is divided and broken into fragments. There is a greater prospect of large liberality being shown in the support given to benevolent objects. In regard to the spiritual education of the young, the results are likely to be much more satisfactory. In one word, concentration gives life, and a life that is felt and can easily be controlled for the best interests of Christ's kingdom at large.

While we feel there can hardly be any division of opinion as to this, yet we must utter a word of caution in regard to this important matter. There is such a thing as pushing too hard for the immediate union of congregations. Sufficient time has not been allowed to elapse since the union of the various Presbyterian Churches into one National Church, to allow in many instances of this subordinate, but logically unsuitable union of congregations taking place. In many cases long, old standing notions and prejudices have to be overcome. This will take time. It may be that many years shall have to pass away before congregations, which geographically we should say ought to be one, can successfully be united together. Then there are questions of property involved, the settlement of which demands, not only patience, but a great deal of worldly wisdom. In other cases, the needed condition of a simultaneous vacancy in all the charges which it may be desirable to unite, does not occur. In such a case, there might be over one congregation we think should be united with some other, a respected and beloved pastor, to whom his own people are sincerely attached, and who yet, not for want of ability or because of incapacity, would not be looked upon with favor by those who are strangers to him. In such a case we should deem it extremely unfortunate, if the matter of union should be precipitated.

Union of congregations will develop through natural causes alone. Of this we are assured that every Presbytery, while alive to the importance of consolidation, will yet exercise the highest wisdom as to the steps they take for its accomplishment. We may safely leave the matter in their hands, but we trust that congregations will, in special circumstances, exercise that timely and Christian forbearance that is needed, and avoid through excess of zeal, forcing on our view what might only result in greater evils than those connected with separate organizations.

## Ministers and Churches.

THE Rev. Mr. Middlemiss and wife have returned to Elora, after an enjoyable trip to Britain.

REVIVAL MEETINGS are being held in the Presbyterian Church, at Eden Mills, with great success, by Mr. Wilkie.

A PIC-NIC of the congregations and Sabbath schools of Dunn's Settlement and Burns' Church, in the Township of Eves, was held on the 6th inst.; at which were a number of ministers present who gave excellent addresses. There were about five hundred persons present. At the close an address was read, accompanied with a purse which contained \$57, which was presented to Mr. Wm. J. Smyth, who is the student missionary over these congregations this summer.—CON.

THE Presbyterian congregation of Chesterfield, having renovated their church, and given it a thorough cleansing, re-opened it on Sabbath, 8th Aug., when Rev. W. Ingile, of Ayr, preached very appropriate sermons both morning and evening. The people of Chesterfield are enterprising and deserve great praise for the very satisfactory change they have made in their church. It has been painted, new and ele-