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FRIDAY, AUGUST 7, 1874.

SABBATH SCHOOLS C. P. CHURCH.

The future of a Church depends largely on its Sabbath Schools, for the almost universal experience of pastors is that the surest source of supply of new communicants is the class of the devoted Sabbath School teacher, and that the character developes in youth is apt to persist in all its essential points throughout the whole after progress in Christian attainments. The state of the Sabbath School must be a subject of extreme interest to all anxious for the growth of the Church of Christ. The comparison of our Sabbath School statistics of the past year with those of previous years, has not afforded us unalloyed satisfaction. The total number of Teachers reported in 1872, was 3,802; in 1878, 4,112; being an increase of 310 over the previous year while in 1874, there appear only 4,094, which is a decrease from 1873 of 18. It is much to be lamented that there should be eyon the smallest diminution in the number of those who are rightly held to occupy a place only second to that of the pastor. As might be supposed, the diminution in in the number of pupils correspond to that of the Teachers, these are for this year returned as 84,267, which shows a decrease of 825. Believing, with most thinking Christians, that the liberality of adult Church members depends largely on their youthful training, it is with pleasure that we find a gradual increase in the amount of the childrens contributions to missions 1878, shows a respectable sum of \$4,428, an increase of \$455 over 1872, and of \$828 over 1871. It is encouraging to know that this amount very largely exceeds the aggregate of some few years ago; but it should induce a determined effort on the part of delinquent superintendents and teachers to teach the scholars to give, to know that of 365 schools, only 92 are reported as having given anything to mission work during the past year. This is only one fourth, just the same proportion as contributed two years ago. In no Prèsbytery do more than one half of the schools give anything, and only the Presbyteries of Ontario, Paris, and Guelph attain this; proportion. At the bottom of the list we are sorry to find such noble Presbyteries as Owen Sound, Bruce, Simcoe and Chatham, in the two former which only one-eight of the schools do anything for missions, which of the twenty congregations in the Presbytery of Simcoe, where Sabbath Schools are established. only two, Stayner and Barrie, are reported as on the contributing list, and in the Presbytery of Chatham, with eighteen Sabbath Schools, only one, that of Bothwell, is taught to give for the missions, Home or Foreign, of the Church. An interesting column appears in this years staistics, getting forth the " average contribution per pupil for missions;" from which it appears that the highest average are Presbyteries of Toronto and Hamilton, these being i respectively twenty-two and twenty cents per pupil, which gives say half a cent for each Sabbath in the year; while the lowest averages, and what shall be said of them? are two cents and one cent, being those of the Presbyteries of Durham and Bruce, and Stratford respectively. What may be expected of the men and women these children are to become, if now they are taught to give, on an average, one cent a year or even one cent every six months? The excellent manner in which most of our Schools are conducted, the enlightment and zeal manifested by the teachers, encourage us to hope that the training of the young in systematic giving will soon receive the attention it demands. If Teachers were but to urge their pupils to allew no Sabbath to pass without giving something, even if it should only be the very smallest coin, and teach them how pleasing to the loving Saviour is the numblest gift of a thankful heart, the children whom Josus has blossed, like adult Christians, will give what they have, and exert themselves to earn money of their own that they may have the means to give. Let them but become interest-d in mission

Children are perhaps more easily interested in Poreign than in Home missions. The children of the Nova Scotian Church built and maintain the "Dayspring" mission vessel, which now for many years such times as would suit their convonience.

little they do.

work and we shall not have to lament how

has given wings to the Cospel arrang the coral islands of the wide Pacific. What better could our Church do than adopt the suggestion already thrown out by Dr Fraser, and enlist the sympathy and do to. lop the liberality of the children of our Sabbath Schools, by asking them ',o support one at least, why not two ? of our Formosa missionaries. Already their contribution amount to about \$4,500 a year, with missionaries for who to support they feel themselves responsib to, with the letters of their own missionaries regularly read to them, it would not be, too much to look for an immediate dorabling of the amount of the present cone tributions. The matter is one of the high test importance, and cannot too soon or too fully engage the earnest attention of all who are anxious that the race of liberality should be largely developed in the children, who form the hope of the Church of twenty years hence.

[PRESBYTERIAN UNION.

The Presbyterian Advocate, of St. John. N.B., writes as follows on this important subject:---

"The Union of all the leading Presbyterian bodies in Canada may now be regard ed as certain, the Basis agreed upon by the Presbyterian Church in Canada and the Synod of the Church of Scotland in Canada having been unanimously accepted by the Synod of the Presbyterian Church of the Lower Provinces, and accepted with but five or six dissentient voices by the Synod of the Church of Scotland in the Maritime Provinces. This result has been hailed with the liveliest satisfaction by every true friend of Presbyterianism, and will tend to give that body an increased weight in all matters in which they have a right to be heard. The existence of a great multitude of Christians, professing the same faith, adopting the same creed, and yet divided up into a number of different bodies owing to differ ences in minor details of Church Government which could have no operation in America, will now no longer be an eyesore to the friends of Christian unity and a reproach upon Protestantism. The time has come when such things are to cease, and when Presbyterianism in Canada will show a united front to all the enemies of religion, and take its proper place as the foremost body of Protestants in Canada. Counting Prince Edward Island, the Presbyterian body of Canada under the contemplated Union will number in all, according to the census returns, more than 575,000, a number very considerably in advance of the Church of England, or the Methodists or Baptists, even if the latter were all united, which they, are not, although, for the in-terests of our common Protestantism, we hope they will follow the example of the Presbyterians and become so. The exigency of the times demands that Protestantism should be united with a view of warding off the dangers with which Ultramontane bigotry is threatening our country. Therefore the formation of a great Presbyterian Church in Canada, out of a number of disunited bodies, is at the present time a work of good omen and an encouraging feature in the Protestant spirit of the age.

We presume that as soon as the First General Assembly of the United Presby-terian Church in Canada is fairly organized and in working order, one of the first steps taken will be to organize the Provincial Synods, throwing the Presbyterians of New Brunswick into a Synod by themselves for local work, and the same in Nova Scotia and P. E. Island. As in the scheme of po-litical Confederation, the General Assembly will reserve to itself the larger powers, leaving to the Synods an abundance of important work, but the greater portion of it subject to the revision of the higher court."

The Rev. Isaac Campbell, of Toronto, who was recently hoensed, has received a unanimous call from the congregation of Kilbride, in the Presbytery of Hamilton. To a young man this is one of the most inviting charges in the Church, there being but one congregation and only one service a day; stipend, \$600, with a handsome brick manse, grounds, orchard, &c., in fine locality, not far from the Great Western Railway, between Toronto and Hamilton.

The Rev. Thos. Alexander has great pleasure in informing those individuals and congregations who have kindly assisted, by subscription and collecting, towards the erection of a Presbyterian church at Burford, that the building is now enclosed, and that arrangements are being made to have it finished as early as possible. He would willingly give the names of those individuals who have kindly contributed for the above purpose, but it would occupy too much space. He would, however, specify the congregations who have given collections -Paris (Dumfries St.) \$34.25; Paris (River Street) \$20.25, St. George, \$15.80, Ayr (Knox Church) \$31.80, Ayr (Mr. Inglis', Stanley Street; \$20.86; Wilsonville (Methodist) \$5 66; Waterford (Baptist) \$5.84; Binbrook, \$10; Saltfleet, \$6.80; Woodstock (Knox Church, to be heard from), Woodstock (Mr. McTavish's, do); Glenmorris (to be visited next Sabbath), Chesterfield (some Sabbath soon) Should any other congregations feel willing to assist, Mr. A. would be most happy to make an exchange of pulpits with their pastors at

Ministers and Churches.

Rev. J. Robertson has arrived in Ontario from Manitoba, Messra, Currie and Me-Kellar had arrived before his departure. Mr Vincent is at present supplying Winnipeg; 11of. Bryce has gone; east on College business.

The Rev. P. S. Livingstore was the re cipient of a well filled purse of money a few days ago, presented to him by the membors of his late congregation, St. John's Church, Pittsburg, which charge Mr. Livingstone recently resigned. His departure is generally regretted. His faithfulness as a minister of the gospel endeared him to the members of his flock, and his genial disposition won for him the good opinion of all who came into contact with

We regret to learn that the Rev. Wm. Cochrane has been seriously indisposed for some days. He attempted to conduct the services in his 'own church on Sunday morning last, but was unable to finish them. It was evident to the congregation that he was in no condition to preach, but, with his usual indomitable perseverance, he made the attempt. We are informed that the rev. gentleman is improving, and it is hoped that a little rest from his many and varied labors will restore him to his wonted health and strength.

A congregational meeting was held in the Widder Street Presbyterian Church on Monday last to moderate ma call to a minister for that congregation. The choice lay between the Rev. Mr. McAlpine, of Widder, and the Rev. Mr. Bakie, of Brampton. A show of hands iwas taken, but the vote being so near a tie no decision could be arrived at. A ballot was then taken, which resulted in 55 votes being cast for Mr. McAlphine, and 51 for Mr. Blakie. It is not likely, however, that the gentleman having the majority will accede to the wishes of the congregation, as an almost unanimous vote is generally looked for before a minister will accept of a call.

The Rev. Gavin Lang, in a letter to the Gazette, regarding the Union of the Presbyterian churches, maintained that the rights of a minority in any case should be respected and due deference paid it. This appears strangely inconsistent with his previous course of action, he having, some time ago, utterly ignored the rights of a minority in St. Andrew's Church,—and an important and influental minority toowhose only fault was that it was opposed to the innovations and high church practices which he was desirous of and ultimately succeeded in introducing. At that time he designated the minority, a " contemptible" minority, but, because the boot happens to be on the other foot, forsooth, his tactics are completely changed .- Cornwall Ga-

On the 29th ult., at New Glasgow, the ordination and induction of Rev. Mr. Munroe took place here. The ministers present besides Mr. Munroe were Rev. Mr. Milloy, of East Aldboro, Moderator; Rev. Mr. Sutherland, of Aylmer; Rev. Mr. Sutherland, of Fingal; and Mr. Johnson, of Crinan, probationer. Considering that this is a very busy season of the year with farmers, it is encouraging to notice the interest and unanimity manifested in the congregation in their coming out in such conconsiderable numbers to participate in the solemnities of the occasion. Rev. Mr. Suthorland, of Aylmer, preached a very interesting and instructive discourse, taking for his text John i., 29. After the solemn setting apart of Mr. Manroe to the holy office of the unmistry by prayer and laying on of hands by the Presbytery, Mr. Milloy proceeded to address the minister. In the course of his address he counselled Mr. Manroe to take good heed to his own hear; and life. While known as a man with conduct blameless, and walking in the fear of God, he need not fear any opposition. He would also counsel him to make no particular friends, but to keep at a respectable distance from every one. And while he cherished due respect for the feelings of all in the congregation, yet to preach independenti? and faithfully what he conceived to be the truth. He would advise him to take texts from no man to preach upon. He would not find the ministry a bed of roses. In the world we would have tribulation, even in the ministry; yet in the exercise of faith and patience it would be his duty and privilege to go to God with all his difficulties. Notwithstanding all the trials and poverty connected with the ministry, it was the best of professions, and he need not, if faithful, wish to exchange places with the Premier of the Dominion. Mr. Sutherland, of Fingal, then a ldressed the congregation, giving them most excellent and timely counsel, and affectionately nointed out their duty in regard to the raster of their choice, taking as the basis of his remarks, I Thess. v. 12. The proceedings of the day were brought to a happy conclusion by a cordial and hearty hand-shaking at the church door. May the Master Himself vouchsafe His blessing on Mr. Munroe's labours, and may the fruit be unto holiness and the end overlasting life. .

CHRISTLIEB'S "MODERN DOUBT AND CHRISTIAN BELIEF."

BY CANADENSIS.

A recent issue of the BRITISH AMERICAN PRESATTERIAN contained an admirable and characteristic extract from Professor Christlieb's now and valuable work, on "Modern Doubt and Christian Belief." It seems matter for regret that the source of the estract was not indicated, so that those who, doubtless, read it with pleasure and profit, might have had their attention drawn to a work which, to " remarkable catent, combines clearness of thought and expression, profound scholarship, critical ability, sound Scriptural theology, and a most thoroughly devotional and carnest Christian spirit. These qualities, indeed, have already led to its universal recognition, by thoughtful Christians, both in Europe and America, as the ablest and most valuable modern contribution to Christian apologetic of truth and salvation, a special revolation literature. It is a book which the believing Christian can not read, and thoughtfully, without carefully feeling his Christian faith confirmed and nourished, and his conception of his high Christian calling enlarged; while it would seem hardly possible that a sceptic should read it carefully, without, at least, feeling shaken in his scepticism. To the minister's library it must be a welcome addition, and perhaps no parishioner could make a more acceptable or profitable present to his pastor; while a more suitable book could hardly be found to place in the hands of a young man, infested as so many are with the shallow and superficial infidelity so abundantly diffused in the present day. The first pertion of the book is devoted

to an examination of the breach between Modern Culture and Christianity, its extent, its causes, its results and its remedy; and the extract from this portion, already given in these columns, will give a tolerably fair idea of its scope and spirit. Some of the causes of this breach, Professor Christlieb traces to the shortcomings, the coldness, the one-sidedness, the dissensions of the Christian church itself; others to political complications; and others, still, to the natural pride of the human heart and its antipathy to the humiliating truths which Christianity enforces. The state of Germany and France in particular, with regard to this breach, are represented by him as deplorable indeed, and induce the reader to join most heartily in the hope that this work of his may be blessed to fill up, to some extent, a breach so disastrous. In answering the question, "Can the breach be filled up?" he brings out most distinctly and emphatically the truth-that between Christianity and true culture there can be no breach, but that " Christianity has bocome for all ages the only sure and certain exponent, and the only inexhaustible source of all true moral culture."

The next division of the book treats of Reason and Revelation, defining the plan which they relatively hold, with regard to our knowledge of God. Some quotations will best show his treatment of this inter-

esting subject. "So little does the Bible demand of a mere blind faith, that, on the contrary, it requires a spirit of examination in all things (1 Thess. v. 21; 1 Cor. x. 15; I John iv. 1). It often exhorts us to follow the Divine footsteps in the works of creation (Ps. civ.; Is. xl. 26); it aftirms it to be the duty of all men, even of the heathen, to seek the Lord, if haply they might feel after Him and find Him; because He is not far from any one of us, and we also are His offspring (Acts xvii. 27-29, xiv. 17); it rolledge of salvation has been spread among cognizes the existence in man of a spiritual inations and moulded their history, resulted eye, by means of which he obtains and from an absolutely wise and hely plan, or possesses light in respect to his relation to God (Matt. vi. 22, 23; Luke vi. 34-36); and the probability of a special revolution only it ascribes to the very heathen, and consequently to the human intellect per se, independently of the revelation contained in Scriptrue, a capacity for obtaining from creation and conscience a certain amount of real knowledge as to the nature and will of God. On this point I would merely call your attention to Rom. i. 19, 20, and to Rom. ii. 14, 15, (comp. Rom. 1. 32); these, having would occupy too much space. The divinot the law (once given to Israel) are unto tation of the "modern non-biblical concept themselves a law; as showing the work of tons of God "—Atheism, Materialism, will the law (the conduct required by the law and will of God; written in their hearts ins for Israel it was written on the tables of a course of Systematic Theology in itself, stonet, their conscience bearing witness to and the lecture on the "Modern negation it, &:., &c." " And this doctrine of the Apostles of the

Gentiles is not only almost literally repeated in so many words by Gentile philosophers, as e. g. by Aristotle: 'Although invisible to every mortal nature, God is yet manifested by His works; and by Cicero, 'Thou seest ne; God; and yet thou knowest Him from His works; but also has its truth practically demonstrated by the various forms of religion, however imperfect, of all heathen nations. And so again as to conscience: the law and will of God respecting human conduct, manifesting itself as a moral law and divine revolation in the hearts of all men, was equally well known to those who spoke af the conssience as, on the one hand, 'irrefragable and arguments in favour of the unbelief, which immutable, recompensing every good suits them; they have soon settled the

notion,' and, on the other, as 'arrows of the gods penetrating the heart of the ungodly, (Cicero), who, 'night and day bear about, within, then own accuser, [Juvenal]; and again, as 'a hely spirit settled in the inmost heart and watching over all actions. whether good or evil,' (Soncea and the Laws of Menu)."

He then goes to show the falsity of the position of Rationalists—that Reason unaided, is able to attain to a full knowledge of God, "and so to answer all moral and of God, "and so to answer an moral and religious questions in respect to man's ultimate destiny and purpose." "Scripture, on the contrary," says Professor Christileb, "teaches thus: Reason, like every other faculty and every other talent, needs culture and education, such as God from the beginning has vouchsefed it; mrst, through the medium of the outer world, (Gen. i. 28, 80; ii. 15, 19, 20); and secondly, by the 28, 30; ii. 10, 10, 20; and secondry, by the imposition of a moral commandment. By the transgression of the letter, mankind entered on a perverted course of development, a mis-culture; so that their moral, and thereby also, their intellectual faculties experience such a weakening and disturbance, that henceforth, for the knowledge necessity than before; just as a sick child needs help much more than a healthy one (Matt. vi. 22, 28, John ix. 89-41. According to the Scriptures, therefore, natural reason is insufficient for obtaining a right knowledge of God; and a supernatural revelation of the nature and will of God is absolutely necessary as a light to the darkened reason and the weakened conscience, to prevent their falling into various aberra-tions." "I could call your attention to many an honest confession on the part of philosophers—to the complaint of Plato, how hard it is to discover the Father of the Universe; to the utterances of Socrates, that he held it to be the greatest happiness to know the will of the gods, but did not believe this could be discovered by the conclusions of reason—utterances which reveal to us what a profound longing after some special, divine revelation existed in the greatest philosophers of antiquity, or to some of the impressive songs of the Indian Riqueda, in which the longing for a know-ledge of the original source of life, and the pain of uncertainty on the part of the seeker, is expressed in the ever-recurring refrain—

'Who is the God to whom our gifts belong?"

After thus examining the province and the results of Natural Theology, the author goes on to Rovealed Religion, and meets goes on to Revented Religion, and meets the objections with which sceptics have assailed the doctrine of a special revolution. The following passage, bearing upon a sub-ject recently discussed in these columns, will be interesting to some readers. "How, it is argued, can the infinitely

good and righteous One have attached sal-vation to the reception of revealed verities, of which the majority of manking are ignorant without any fault of their own, and others are cognizant without deservings? This argument, strongly urged in former times by J. J. Rousseau, is warmly echoed by many in the present day, and derives some countenance from the harshness and onesidedness of many Christian theologians. But Scripture nowhere teaches, that all But Scripture nowhere teaches, that all who die without knowledge of the revelation of God in Christ are irretrievably and eternally lost. It is one thing innocently not to know, it is quite another wilfully to reject. The express doctrine of Scripture is, that men will be judged hereafter 'according to their works,' and that the measure of such judgment will be the degree of revolution, supernatural or natural, youth revelation, supernatural or natural, vouchsafed them in the present life; and that hence from one man more, from another less, will be required, and that even among the lost, it will go harder with some and be more tolerable for others (Matt. xi. 20-24, xii. 38 42; Luke xii. 47, 48; Rom. ii. 5, 12; v. 13). Nor are the Scriptures altogether without traces of the thought that the Gospel was proffered, even after death, to these who are dided in ignorance of the to those who rad died in ignorance of the way of salvation; • (1 Pet. in. 18-20, 1v. 6). But to demand now, at once, an explanation why the divine counsels determine that some nations should receive the Gospel earlier and others later, is a great act of presumption. It will not be till the final development and end of the world that it will be possible to survey the whole course of God's dealings with man, and so deternot. Finally, the divine attribute of goodness can be alleged as an argument against by one who will not see to how much nobler a degree of moral and spritual elevation nations have attained, with a reveal-ed religion, than without one, a fact the truth of which no reasonable persons ought to call in question.

One is tempted to make too many quotations from this book, so full is it of striking passages. And even a detailed notice of it Pantheism, Deism, and Rationalism, will we'l repay a careful perusal. The lecture on the "Theology of Scripture," is almost miracles, is particularly interesting and suggestive. The latter portion of the book tracts of "Modern accounts of the life of Christ," such as those of Strauss, Renan-&c., exposing their misrepresentations and absurdities; and the last lecture treats of Primitive Christis nity, in refutation o' what has been called the "Tuebingen Theory."

Professor Christlich closes with a "request to his readers," part of which, applying to his Christian renders, is so wise and practical that it must be quoted. "And, first of all, to those who are believers. Let mo all, to those who are believers. Let me beg of you not to place all doubters of them seek, in order to find.

These we must never despair of. God gives success to the upright. Others, lowover, seek in order to lose, and to cast away one article after another of the old faith;