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TELE

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The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue.

The paper is good, and supplies a great desideratum among the young. It would certainly meet with a wide circulation.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON, P.O. Drawer 2484, Toronto, Ont.

NOTES TO CORRESPONDENTS.

We are always glad to hear from "Memoria," but any account of the late meeting of the Assembly is now rather post horam.

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FRIDAY, SEPTEMBER 3, 1876.

MINUTES OF ASSEMBLY.

These acts and minutes we observe are now distributed, and ought to be read and studied over by all who take an enlightened interest in the progress of the Presbyterian Church.

SABBATH SCHOOL ASSOCIATION OF CANADA.

This association holds its twelfth Provincial Convention for Ontario and Quebec in Central Church, Hamilton, on Tuesday, Wednesday, and Thursday, 12th, 13th, and 14th October next.

DOMINION PROHIBITORY CONVENTION.

We observe that a Dominion Prohibitory Convention is to be held in Montreal on September 15, 16, 17, for the purpose of exciting a deeper interest in the cause of prohibition, and thus more speedily securing its triumph.

- 1. "Would a Prohibitory Liquor Law, if now passed, be effective?"
2. "In order to secure the necessary combination of influence to bring about legislation, is it desirable to make Prohibition a distinct issue at the Polls?"
3. "Would the passage of a Prohibitory Liquor Law, dependent for ratification upon the decision of a majority of the electors of the Dominion by a Plebiscite, accomplish the object in view?"
4. "Would a law that merely prohibited the manufacture, importation and sale of ardent spirits, be sufficient just now as a preliminary step towards total Prohibition?"
5. "Would the abolition of Tavern, Shop, and Saloon Licenses, without interfering with the domestic use of intoxicating liquors, meet the wishes of Temperance men at the present stage of the movement?"

The convention meets in New Union Hall, 712 1/2 Craig Street, Montreal, on Wednesday, Sep. 15th, at 2 p.m. Some of the more prominent advocates of Prohibition have been invited to be present.

PAGANISM AND THE PRESS.

From a recent Buffalo Courier, we make the following extracts:

"NEW YORK, August 19. 'If you should happen to know a place that wants some rain we'd be glad to supply it.' That old heathen Jupiter Pluvius, still showers his favors on us altogether too freely. We're tired of 'em, and setting out of humor with the whole thing. It is rain, rain, rain, day and night, all the time, and the cost of keeping up a stock of umbrellas is really quite heavy. Dealers in these articles are the only persons doing any business. For my own part I have n't been obliged to patronize any of 'em yet, my opportunities for borrowing holding out better than I could have expected; but there is a limit to every thing except remarks concerning Jay Gould, and it is probable that if Jupiter P. doesn't hold up pretty soon I'll find myself at the end of my resources."

"JUPITER ON THE RAMPAGE—THE FATAL RESULTS OF HIS LETTING LOOSE ONE OF THE BOLTS.

"BOSTON, Aug. 20.—A thunderbolt this p.m. struck the workmen employed on the new insane asylum, at Danvers, and instantly killed a man named Sullivan, of Salem, and prostrated John Farquhar, of Boston."

Did these extracts show no dates, and

could even substitute Naples for New York, and Athens for Boston, we might easily imagine the composition to be pagan, the writers to be sceptical old heathens, and the manuscript to have been dug up recently by the excavators at Pompeii.

It displays not only profanity but great heartlessness, to write of these rains that have desolated large regions of the United States, and brought poverty and even death to hundreds of homes, in language like the above, in which a microscope could not find one grain even of third-class wit.

But the style of the second extract is still more offensive. If there is any thing in this world fitted to awe the mind and banish frivolity from the lips, it is to see a man in the full possession of life and health struck to the ground a lifeless corpse by a thunderbolt. And forsooth this is to be a subject for ribald fun. We are glad that the telegraphic department is not responsible for the profanity; for we see that the message as it flashed over the wire, is couched in brief but proper words, as if the men operating felt that they were sending abroad a sorrowful fact that might carry grief to places and persons one knows not where. The offensive and sensational heading is due to the office of the newspaper from which these extracts are taken.

That is the tribute such papers as the Courier pay to the vulgar craving for "the funny," which has been fostered in American society by writers who think there is wit in bad spelling and blasphemy. It is a remarkable instance of the position into which many newspapers are fast drifting, (shops for selling news and opinions in best markets and to please the most customers) that the paper from which we make these disreputable extracts is the paper that boasted again and again of having furnished the fullest reports of the great Sabbath School gathering at Lake Chatauga.

"As for jest," Lord Bacon says, (and American newspapers sadly need the advice) "these be certain things which ought to be privileged from it, viz.: religion, matters of state, great persons, any man's great business of importance, and any case that deserveth pity." Yet there be some that think their wits have been asleep except they dart out something that is piquant and to the quick. That is a vein which should be bridled. Parce, puer, stimulis, et fortius utere loris.

"THAT THEY MAY BE ONE."

As appears from recent minutes of the Huron Presbytery, an interesting and important union has been effected between the two congregations of Presbyterians in the town of Goderich. The two congregations in that town, St. Andrew's Church and Knox Church, each having its own minister, agreed to petition Presbytery to be made one congregation on the understanding that the services of both ministers be retained, and that the salaries of the ministers of the proposed United congregation be the same, (and we suppose paid by the same parties) as heretofore. In the prayer of the petition and in its general arrangements the Presbytery heartily acquiesced, and the two congregations are now one. How this union will work is a matter in the future, but the very best issue may be expected from the character of both pastors, and from the spirit in which the two congregations and the Presbytery have manifested in the matter.

The union in Goderich, and another we see announced in Fredericton, New Brunswick, between the two congregations there, show us how soon and how well the General Union of our Presbyterian Churches is realizing the hopes of its advocates. One of the strong arguments indeed for union was that, in villages and towns where there were two congregations and only room for one, it would make two weak congregations into one strong congregation.

There are three possible positions in which two weak congregations, (standing in apparent opposition, and yet now in virtue of the union within one Church) may find themselves.

1. It may happen that both congregations are vacant. In that case there is no doubt as to what ought to be done, nor difficulty we should suppose as to how to do it. Let the two congregations, forgetting and forgiving, if there is not room for two, unite at once, and proceed to the calling of a minister that will be acceptable to both parties.

2. It may happen, however, in other instances that both congregations are supplied with ministers. Where there are two ministers, and room only for one, it has been suggested by some that both should resign and leave the field clear for a stranger. Without referring to the harshness of this plan, and the hardships it might impose on two pastors and their families, it is enough for its rejection to consider that even after the two pastors had each resigned his charge, there might be no certainty that the two congregations would unite. They might still remain apart, and even proceed to call two ministers in room of the very men who had sacrificed themselves on a bare probability of union.

Where there are two congregations that should be united, and two ministers, things had better go on quietly till God in His providence, which moves sometimes slowly but always beneficently, brings about a union; or they may try the experiment of doing as they have done in Goderich. The two congregations may be formed into a collegiate charge as it is called in Scotland, having one organization and two pastors. The difficulties in the way of this mode of solving the difficulty are: (1) the danger of misunderstanding between the pastors in this partnership of work and responsibility, and (2) the danger of the congregation, in the absence of the stimulus of rivalry, finding the burden of supporting two ministers where one might suffice, too much for their strength and liberality. But where the two pastors are wise men, and the two congregations mainly composed of calm reasonable people in competent circumstances, it will be found that this plan, (that, viz., adopted in Goderich) has these benefits following: (1.) It allays at once the feelings of hostility to one another which is apt to spring up where two congregations are struggling for dear life, and tends to make them feel that now at length their life is one and their interests common. (2.) It sets the hands of the pastors free for more work. Instead of two services going on within a few yards it may be of one another, it brings the two congregations under one voice at that, service and sends the other voice to speak that tune elsewhere, and where he may be sadly needed. (3.) It opens up, and this is its main advantage, the prospect of one pastor in course of time. After a season one of the ministers may in the natural course of things be called somewhere else, or he may resign to retire from active work, or he may be called to his last, and then without any noise or trouble the reins of undivided responsibility will drop into the hands of the remaining pastor.

4. It may happen that one congregation may have a pastor and the other congregation may be vacant. In this case it may perhaps feel hard for the vacant congregation to go under the pastoral care of one whom they never called to be their minister. But to ask that the other congregation should dismiss its pastor in order to bring the two congregations to the same position would be a very harsh and unreasonable request. This course might be felt a sad sacrifice by the congregation; it might inflict great hardship also on the pastor; and, after all, it could hardly be expected that God would prosper union negotiations that involved such unjust demands, and the end might be that the congregations still remain two even in spite of the cruel deed of sending adrift a pastor who may have done great service in that very congregation and district. The only reasonable plan in a case of this kind is that the congregation that is vacant should fall under the pastoral oversight of the settled pastor. If this cannot be done let the vacant congregation call a minister of its own, (if it thinks it can support him,) and go on its way in peace. After obtaining its own pastor, it and the other congregation may then, on equal terms, unite after the fashion of the Goderich congregations, waiting God's time to bring the two under one pastor in a way accordant with kind feelings and upright dealings.

Ministers and Churches.

At Port Perry, on Monday, the 23rd inst., the Rev. W. M. Roger moderated in a call which resulted in favour of Rev. J. Douglas, late of Kemptonville.

The Rev. A. C. Gillies, of Sherbrooke, N.S., has received and accepted a unanimous call from the First Presbyterian Congregation of Virginia City, Nevada. Salary \$2,000.

CHARLES STREET PRESBYTERIAN SABBATH SCHOOL.—The annual picnic of this prosperous Sabbath School was held in the Queen's Park on Thursday, the 26th ult. The weather was most delightful. The attendance was large, and the day was one real enjoyment, both to old and young.

At the last meeting of the Presbytery of Saugeen, held in Harrison, the Rev. R. C. Moffat, of Walkerton, reported that an old acquaintance of his, lately deceased, had left by will the sum of six thousand dollars, to the late Canada Presbyterian Church, for Home Mission purposes, as the Supreme Court might direct. The interest is to go to certain relatives, and at their death the principal to the church. Mr. Moffat was instructed by the Presbytery to secure, at its expense, a certified copy of the will.

Last Sabbath evening the Town Hall of Walkerton was filled full on the occasion of a sermon by the Rev. R. C. Moffat. The theme was "The Human Soul and its Destiny. Is it to be Annihilation, Universalism, or Eternal Glory?" Although only introductory to a thorough discussion of these topics, and much longer than his sermons usually, it was listened to with very great interest, and, judging from the crowd as they retired, it won't be forgotten soon.

We observe that the Rev. Mr. Bruce, of Newmarket, has accepted the call lately addressed to him from St. Catharines. Mr. Bruce has done a good work for some years past in Newmarket and Aurora, and his many friends will rejoice to hear of even a large measure of success attending his labours in his new sphere of operations.

It will be gratifying to many to hear of the continued progress of Presbyterianism in Toronto. There are now ten settled Presbyterian pastors in this city, with every prospect of the number being increased at no distant day. In all the older congregations there is not a single pew to be had, in some not even a single sitting, while in the case of both Bay Street and Central Churches, the attendance since the settlements of the Rev. Messrs. Smith and Mitchell have been a great deal larger than the most sanguine could have anticipated. Both are in fact so largely attended that in a very short time the full capacity of the buildings will seemingly be reached. This is the more gratifying that the attendance upon the other Churches has not been sensibly affected. When the new St. Andrew's Church has been completed still more accommodation will be secured, as there will, we believe, be a nucleus left in the present St. Andrew's to form a new congregation. Such an arrangement will be most becoming, and will be in the true spirit of genuine Church extension. St. Mark's also in the west end is progressing most favourably.

Book Reviews.

THE QUARTERLY REVIEW for July contains articles on the following subjects: I. The First Stewart in England—Von Ranke, Pattison, Spedding, Gardiner. II. Jamaica. III. Virgil in the Middle Ages. IV. Baloons and Voyages in the Air. V. The "Theatre Francais." VI. Falcoury in the British Isles. VII. Memoirs of Count de Segur—More about Napoleon. VIII. Tennyson's Queen Mary. IX. Church Law and Church Prospects. The articles in the QUARTERLY are generally both interesting and able, with, of course, a strong conservative leaning, if not bias. This is a very good number.

ORDINATION ADDRESS.

SIR,—The following address was delivered by the Rev. D. Morrison, M.A., of Owen Sound, at the ordination of the Rev. Mr. Somerville, M.A., on the 15th August.

Being present, and considering its publication would be a boon to the Church, the undersigned requested leave to have it printed in the PRESBYTERIAN, and as merit is always modest, it was only granted on our assuming all responsibility.

J. M. CAMERON. R. PETTIGREW.

You will now suffer the word of exhortation which I am required to give you in the name of the Presbytery. You will regard yourself addressed as an ancient preacher was addressed:—"Son of thy father saith the Lord, I have made thee a watchman unto the house of Israel, there I hear the word of My mouth, and give thee warning from Me." It was the duty of the watchman to pace those high walls that surrounded the city night and day—to keep a look-out for danger—and as soon as he saw the approach of an enemy, or any appearance of those sudden onsets so common in nomad tribes in those early days, to sound the alarm and give due warning to all concerned, otherwise God would require the blood of the slain at his hand.

The application is obvious. Every minister is appointed to watch over the interests of the Church and especially that portion of it—those families and individuals constituting his own charge. Over these the Presbytery has been watching for now fully a year, and very willingly they now make this great trust over to you, my brother, and you will be expected to watch over them as one that has to give an account. Some of them are already within the fold, and some of them have yet to be gathered in—some are young and some are old—some are ignorant and some are fairly instructed—some are well and some are rather slenderly endowed, but each and all are precious in the sight of the Chief Shepherd and Bishop of our souls. He has bought them, redeemed them with a great price, and seeing they are so precious in His sight let them be precious in yours. Seek to become personally acquainted with every one of them, that you may warn the truly, comfort the feeble minded, support the weak—in short, that you may warn every man, teaching every man in all wisdom that you may present every man perfect before God.

If any one be found walking disorderly, or remaining at a distance from God, no matter how fair his outward life,—you can't be silent, for if you give the man no warning, and he goes on in his wicked way, he shall die in his iniquity, but his blood God will require at your hand. If thou forbear to deliver those that are drawn unto death, and those that are ready to be slain, and say, "Behold, I knew it not; doth not he that pondereth the heart consider it, and he that keepeth the soul, doth he not know it, and shall he not render to every man according to his deeds."

On the coast of every country, and the great rivers like our own St. Lawrence, there are light-houses erected upon the dangerous points, and there in summer and in winter—in calm and in storm—the

clear warning light shines, and shines all the more clearly according to the darkness, and even as the mariner draws near, he knows precisely his bearings and his dangers. But quench those watch-fires that cast those bright lights over the "wide waste of waters," and who can describe the desolation—the wreck and ruin—that would be scattered along our shores in one season—one night? Here is a vessel drawing nigh to St. Paul's in the Gulf. Every sail is set, and every minute tells upon her progress. There is joy and gladness among the passengers, and the sound of the harp and the violin is in their feasts, for the ocean is nearly crossed, and sweet thoughts of home and happiness lighten up every countenance. But the night is dark and the friendly light is gone. The keoper is taking his ease, or he has neglected his duty, and the consequence is that the vessel is dashed upon the rocks, and all perish save here and there a strong seaman in his agony makes his way to a plank or spar and saves himself. There are other vessels, my brother, that cross the deep in danger of making shipwreck of themselves. There are vessels laden with reason, freighted with intelligence, with noble faculties that are liable to go astray and founder in the darkness. There may be some here who are in ignorance and out of the way—some on whose dangerous path no warning light ever shines, in whose ear no pleading note ever comes—beneath whose cheerless home no Bible is ever read, and no prayer is ever heard—young persons, it may be, who have none to care for their souls. But you who are set for the rise and fall of many in Irael, cannot see them going down to destruction without raising your loving voice, and putting forth that holy influence which God has put in your power. Others may be careless—neighbours, parents, elders, Sabbath-school teachers—but you cannot; for if any one be lost through your carelessness, he to whom all souls are precious will require his blood at your hand, and will say in effect: "Did you warn this man of his danger? Did you call upon him, remonstrate with him, pray with him and for him, and plead as in Christ's stead to be reconciled unto God? If no, you will be free, but if not, his blood will be upon your soul."

Think how tenderly the Good Shepherd watched over his flock—how he could say at the close, "And now I am no more in the world, but these are in the world and I come to thee." Holy Father! keep through thine own name those whom thou hast given me that they may be one as we are. While I was with them in the world I kept them in thy name—those thou gavest I have kept, and none of them is lost. We know how he kept them—watched over them—bore with them in their carelessness and carnality—how he repeated again and again those lessons which they were so slow to learn—how he pardoned their offences, searched out the wanderers—lifted up the fallen—preached to them by day and prayed for them by night, and when the means were ready to engulf them he came forth from his secret place to the rescue, raising his voice amid the storm and saying: "Fear not, it is I; be not afraid." What a lesson is there here, my brother, for every pastor. Watch over beloved ones also. Feed the flock over which the Holy Ghost hath made you overseer—feed them with those great truths which shine on like the bright stars forever, which no smoke can darken and no time can change. Give them something new every day—something fresh and fragrant out of the very palaces—something fitted to their wants—as they come up to you from Sabbath to Sabbath, soiled with the world's sins and weary with the world's cares—something that will stir their blood, quicken their spiritual nature, and enable them to act a braver and a better part in the world.

Your mission, my brother, is a great mission—enough to make any ordinary man tremble; and in discharging it you have much to contend with. Sinful habits have to be broken up—darkened minds have to be enlightened—thoughtless, giddy spirits have to be impressed—stout, stubborn, self-sufficient wills have to be subdued that will resist many an appeal, and it may be remain unmoved against all your remonstrances. Then there are wanderers to be gathered in, backsliders to be reclaimed, weak and vacillating characters to be confirmed; and besides all that, you may have unreasonable men to deal with—men who will take offence when no offence is intended—that will accept of no explanation—that will pierce you and wound you in secret, and say all manner of evil against you, after you have done your best to serve them.

In view of such a task you may well exclaim: "Who is sufficient for these things?" My brother, your sufficiency is of God. He does not send you a warfare on your own charges. The mission is His mission, and the truth you have to proclaim is His truth, and not all the natural enmity of the human heart can prevent its ultimate success. The preacher has no friends in the bosom of every sinner that are ready to see on his every appeal. The conscience of the hearer is on the side of the preacher,—so is the reason, so is the deepest conviction of every man; and even as you hold up the Gospel as Moses held up the brazen serpent in the wilderness—even as you lift the silver trumpet to your lips—these friends that the preacher has in every man's heart, will rise up and say, Amen! You have heard of an English sovereign, who in the time of the crusades was captured and secretly imprisoned, and kept imprisoned for years—how he was thus entirely lost to his country and kindred, and how a minstrel who was wont to sing to him in childhood bethought himself of a strange device of his recovery, that is of visiting all the prisons in Europe, and singing one of those old melodies which the king knew so well. You have heard how this device succeeded, how standing before a certain dungeon a king, he was at once recognized and delivered from the king's prison. My brother, the soul is that prisoner and the Gospel is that minstrel, and it is not possible for you to raise your voice in the name of God without stirring a responsive chord in the hearts of men; for there is wrought in the very structure of the soul so many latent beliefs, strange longings, unexplained hopes and aspirations, that