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Contributors and Correspondents.

ENCOURAGING.

Editor BRITISH AMERICAN PRESBYTERIAN

SIR,—I feel constrained to send you a few notes of the progress of the Canada Presbyterian Church in this place, in hopes that it may stimulate and encourage others in the great work of gathering precious souls into the kingdom, and edifying the body of Christ. This is one of the oldest congregations of Western Ontario, having had a succession of faithful pastors, some of whom are still laboring in other parts of Christ's vineyard, and others have gone to their reward. Owing to the isolation hitherto from railroad facilities, the population of the village has decreased, although we expect an increase presently from the construction of the Credit Valley Railway. In such circumstances it was not to be expected that the membership of the Church could be kept up to the same point. But owing mainly to the fact that most of the old settlers of this neighborhood were industrious, careful, church-going people, many of them have been able to settle their families in the neighborhood, and thus we are surrounded by a generation of excellent young people, who support in a liberal manner the ordinances of religion in their midst. Some years ago, the congregation here erected a very handsome brick church, with basement, spire, and gallery, capable of seating 400, and it is now pretty well filled, the most of the pews being let. When ordained here in March, 1871, the membership of the church was 14; it is now 180. The largest addition was at the last communion, a few days ago, when 29 were added to the communion roll. The removals in the same period were 2. I commenced a Bible-class when settled here, with about half a dozen members; there are now over 40 attending, and the average attendance at Sunday-school for the same time has gone up from 25 to 85. We have two prayer meetings in the week, one in the church, and one about 1 1/2 miles out, and both are very well attended. The liberality of the people has increased in like proportion. Contributions to the schemes of the Church in 1870-71, were \$109 67; and in 1872-3, \$208 37. Their liberality towards their minister has been equally manifest. In my settlement here, the stipend promised was \$700 and a manse. The first year they paid me \$738 88; and at the last annual meeting of the congregation the stipend was raised to \$800, including the year just as well as the current year. Besides this regular stipend, myself and family have been remembered in many ways which I need not mention. The last of these is a present from the congregation of a handsome sum of money, to enable us to take a trip in summer for health and recreation. These things are indicative of outward prosperity at least, and we are not without evidence of a deeper feeling underlying these outward expressions of regard for the minister and ordinances of the word. It is surely encouraging to see a more regular attendance upon divine worship, greater earnestness in listening to the word, greater devoutness of manner, and reverence towards divine things, and in some cases clear evidence of much devotional feeling, and earnest seeking after God. We trust that the spirit is moving on many hearts. May good impressions deepen into a real work of grace, and may the drops of mercy with which we are favored multiply into a grateful and refreshing shower!

Yours very truly,
J. B.

The Mansé, Streetsville,
June 24th, 1873.

COMMERCIAL AND POLITICAL MORALITY.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As the conductor of a religious, (or, should I say ecclesiastical?) religious journal, it is undoubtedly your wisdom to abstain from becoming a political partisan. I believe this will contribute to the legitimate influence of the B. A. PRESBYTERIAN in the sphere which it is designed to fill. But while you keep aloof from party politics, there are aspects of politics and commerce which, as a religious journalist and from their intimate connection with the welfare of the country, you would be unfaithful to your duty and to the country did you not open your columns to, and speak out upon with no uncertain sound.

The new phase of the Pacific Railway scandal, as it has been named, presented by the publication of a part of the correspondence, and the character of the late election in South Ontario, to those who are acquainted with it, cannot but fill every honest man and patriotic citizen with anxiety and alarm. There is a sort of repulsive, snake-like fascination about the disclosures made by the letters referred to, and when they are finished one feels a recoil as if from some deadly polluted thing. It is not often that the people get so far behind the scenes to learn so much of the

character of the men at the head of our affairs, political and commercial. The glance we have just got is sufficient to fill every simple, upright mind with indignation and abhorrence. We have still faith to believe that in the great body of Canadian merchants, and in a noble minority of the politicians, there is a high standard of morality. It ought to be highest in the highest places, where unhappily it is lowest. The specimens we have seen of morality in the two cases mentioned are such as if practised in private life would justly doom a man to contempt and infamy.

The building of a Canadian Pacific Railway, as a national undertaking, upon wise and honorable commercial principles, and by wise and fair means, is one that might well excite the patriotism of any government, or of any railway company. But instead of this what do we see? It is made the prize of the hard, keen, unprincipled selfishness and greed of one man and his accomplices in a game of grab, intimidation, and compulsion. Our political leaders—and I speak of them now apart from all considerations of party—conspire with a moneyed magnate, first of all to make him their tool, and they engage him in a scheme to impose upon the public by lying, hypocrisy, and fraud. He does it for money, they do it for office. It is interesting to watch the development of the plot, and to follow along the crooked track of cunning, deceit, and chicanery. There is to be a bogus advertisement to delude the public, but Sir H. is professedly to have the contract. Then it turns out that our politicians were only playing a deep game of their own, and never intended to do as they professed. But the man of business, helped by their lust of power, and the exigencies of their case, was too much for them, and beat them with their own weapons. Into the pit which they digged for others they fell themselves. Their sin has found them out. Foreigners were enlisted in a work peculiarly national, and then that was denied. The almighty dollar was freely used. Priests and young lawyers were employed, and the leading men talked over by hirelings. The press editors and proprietors were tampered with by this astute millionaire. Members of legislature are plied with money, the price of leading men all over the Province is fixed, and the government that began with dishonesty is at last helplessly entangled in the coils of the hunter, cornered, outwitted, at the mercy of one man, and capitulate for a consideration. That is a record of dishonesty, lying, untruth, and corruption! And these are our rulers; the men whose hands the most momentous interests of the country are entrusted. The influence of their example is felt throughout the length and breadth of the Dominion, its steals its way insidiously into every municipality and corporation, and affects the public character of the nation in every civilized country. Surely this is a subject which a religious paper should not pass unnoticed, and which good and patriotic men throughout the whole land should denounce and frown upon.

The other matter, the election in South Ontario, I personally know about, and it has been equally criminal with the above, and the history of it is equally disgraceful to both political parties. Years ago, the Reformers here in an evil hour weakly stooped to bribe, and they have never since had clean hands. Nobody pretends to deny that the most open and unblushing bribery was employed on both sides at the last election, and whether the candidate of the one party or of the other was successful, he deserved any other name than the honorable. Representative government, so far as South Ontario is concerned, is a sham and a cheat. It would be vastly more fair and honorable to set up the riding at auction, and knock it down to the highest bidder. Its so-called representative represents simply the number of dollars he has invested in it, the political caucuses he has bought. The franchise is an article of trade. Every other man almost that you meet in either side is polluted. The very atmosphere feels as if it were thick and poisoned with corruption. The liberties, the highest interests of the state, of all good men, are bartered for money, and sacrificed by men who are traitors to the trust committed to them by their fellow citizens under a free government. What most awakens anxiety and alarm is, that members of Christian churches and office-bearers are beginning to justify this, to connive at it, and sanction it, by lending their countenance to these infamous proceedings. Sir, it is surely high time for Christian men, for every patriotic citizen, to take a stand for truth and honesty and purity. My exceeding anxiety for them, as a lover of my country, the dangers which are evidently threatening us, will be accepted, I hope,

as my apology for so long a letter. I have no doubt that while you keep clear of political partisanship, the B. A. PRESBYTERIAN will never either be silent or utter an uncertain sound when public morals are endangered or set at naught, and consequently the honor of the country and the safety and stability of our institutions imperilled.

I am, dear sir, yours truly,
MONITOR.

CHURCH PSALMODY.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It is stated in the Record for this month that at the recent meeting of the General Assembly "a committee was appointed to consider the substance of an overture from the Presbytery of Ottawa ancient sacred music, and report to next Assembly." What the Committee so appointed may advise in their report to next Assembly, and how their report may be disposed of remains yet to be seen. But meanwhile the subject of the overture is open to remark, and is worthy of a larger share of attention than it has yet received from our Church courts, or from most if not all our congregations. Indeed it does not look well that when the matter of Church psalmody has been taken up by the Supreme Court—and this has been the case repeatedly—it has been taken up at the last of its sittings, when comparatively few members were present, and these were exhausted with their previous labours. Now I wish to show, among other things, that the culture of sacred music is a matter of no inferior importance, and deserves to be warmly encouraged by our Church office-bearers.

It is not to be forgotten that David, "the sweet psalmist of Israel," provided largely for the culture of sacred music, and especially for the comely exercise of it in the house of God. "He appointed certain of the Levites to minister before the ark of the Lord, and to record and to thank and praise the Lord God of Israel." "So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were singing, were two hundred four-score and eight." Martin Luther, too, with all his manly heroism for the truth of God, was intensely eager for the due praise of God. In the history of the Reformation, from the pen of the late D'Aubigne, it is said, "Luther, in translating the psalms, thought of adapting them to be sung by the Church, and thus a taste for music was diffused throughout the nation." "Next to theology," Luther would say, "I give the first place and the greatest honor to music." A schoolmaster ought to be able to sing, he would further say, without which I would not even look at him. From Luther's time the people sang; the Bible inspired their songs, and the impulse thus communicated at the epoch of the Reformation afterwards led to those magnificent oratorios, which seem to have carried that art to its highest pitch of perfection. There is also another name that ought to be given here, the name of the late Dr. Andrew Thomson, of Edinburgh. If he was a powerful controversialist, he was also an eminent, fine melodist, and partly by his own compositions (such as Sprouston, Redemption, at St. George's, Edinburgh), and partly by the influence of his famous preceptor, R. A. Smith, (whose musical compositions are numerous and admirable), he exerted himself with good effect in stirring up the Churches of Scotland to a better appreciation and a better performance of "the service of song in the house of the Lord." And without the aid of the foregoing names, should it not be clear from the nature of the case, that the culture of sacred music is of great importance? Yes, of greater importance than many examine. The influence of it will be adverted to immediately. But at present I wish your readers to observe, that the service now spoken of has direct reference to God, that it is mentioned with immense frequency both in the Old and in the New Testament, and that after we have got to the better world, it will still be engaged in even after prayer and preaching, and the sacraments have become unnecessary, and if so, should any one fancy for a single moment, that we need not concern ourselves how we sing, or that in praising God in his own house we may offer him that which has cost us nothing.

But some people will probably say that in arriving at improvements in sacred music there is danger of weakening the spirit of piety, or what is worse, of bringing in the form of religion in place of its reality. There are good people who are apt to say this, and I fear that there are some worthy elders and ministers who are apt to say so too. But why say so? The notions referred to would have some foundation, if the music

employed within our churches were to be of an elaborate kind, or of such a kind as few could join in. But this is not the kind of music that is sought for; and I cannot believe that the committee on music, to report next year, will countenance any such music as that. What is desirable throughout our congregations is the employment of simple, good, diversified tunes, meeting the requirements of the current metres, and sung in two, if possible in four, parts, with proper spirit, and harmony and power. Now if such music were general among us, instead of exiguishing, or even weakening piety, I am thoroughly persuaded, and the persuasion grows with my years, that it would help to promote it. Demonstration of this is, perhaps, impossible. But I argue the point in two ways. We are influenced for good by what is good. A preacher would injure the efforts of his preaching if he were frequently to fall into mispronunciation, and bad grammar, etc., whereas in pronouncing his words correctly, and using the proper words of speaking, he would tell on his hearers with better effect. And so with our congregational music; instead of being coarse, or slovenly, or jarring, let it be tasteful, and sweet, and withal diversified, and our piety will be sure to be aided thereby; we shall find ourselves better disposed to praise God with the whole heart. But to add another and a better argument—the argument of fact. In any congregation, or in any denomination where piety is strong, is the music poor? It is not. There may not be one organ or even a choir; but the voices of the praying families, Sabbath school teacher, Christian visitors joined with the voices of their fellow worshippers, make up, assuredly, "grave, sweet melody," just because the people are pious, they wish to honour God with their best music, and just as their piety improves, their music (other things being equal) improves too. It is therefore unwise for any of our good folks or our worthy ministers, to discourage the culture of sacred song. If they have no musical ear themselves, let them have regard for the ear of others. And through you, Sir, I invoke all that wish well of our Church to lend assistance in this matter, fully persuaded, as they ought to be, that like all other arts, sacred music requires to be cultivated, and that where it is cultivated in a proper way, it will give a help to the cause of religion. It is also worthy of a moment's notice, that efforts in this laudable direction have been going on, and are still going on, in various branches of the Church of Christ. Not to speak of the Wesleyan Methodists, or the Episcopalians, it is enough to mention other bodies with whom we are more closely connected. The Free Church of Scotland, and the United Presbyterian Church of Scotland, besides issuing denominational tune-books, have severally organized Committees on Psalmody, who take measures for establishing classes of music, and grant certificates to duly qualified preceptors, and annually report on these and other kindred points to their respective supreme courts. It is therefore the conviction of these bodies, that the subject spoken of in this letter is one of no mean importance, and that much as they attend to Home and Foreign Missions, to Sabbath Observance, to Sabbath Schools, to Union and Temperance, they also find a place for Sacred Music. And in this respect, may it not be hoped that very soon we shall follow their example? Indeed it is far to suppose, that the Committee spoken of at the outset of this letter shall give a report to the assembly next year that will lead the assembly forthwith to institute a standing Committee on the matter.

Months however must yet intervene: and some good may be effected meanwhile through the medium of your paper. It is possible therefore that, if you insert the foregoing in an early issue, I may say a little more on the subject.

Yours truly,
C. P.

July 8, 1873.

PRESBYTERY OF TORONTO.

An ordinary meeting of this Presbytery was held in the usual place on the 1st inst, when a fair amount of business was done. Rev. Mr. Christie was appointed moderator for the next twelvemonth; but in his absence Rev. Mr. Meikle occupied the chair.—An extract minute of the General Assembly was read and the appointment of Rev. John Campbell, M. A. to the chair of Apologetics & Church History in the college of Montreal. In connection therewith there appeared for the Session of Charles Street, Toronto, Messrs James Brown and Joseph Gibson, and in the congregation Messrs C. Paterson, Q. C., Charles Durand and Wm. Munro, who severally expressed their regret at the thought of losing the pastoral services of Mr. Campbell (who had labored with so much acceptance among them), but bowed to the action of the supreme court in this matter, as also to Mr. C's acceptance of the appointment, and declared their earnest wishes for his comfort and success in the new sphere which lies before him. Along with these oral statements, corresponding statements were read from the records of the session and the congregation. Mr. Campbell made a brief statement, recapitulating the

kind testimonies which had just been given. Several members of presbytery gave utterance to the general regret occasioned by the severance which was about to be effected, and thereafter, on motion made, the presbytery appointed Rev. J. M. King to preach to Charles Street congregation on the 6th inst, and in accordance with the Assembly's instruction to declare the connection between Mr. Campbell and the congregation dissolved. At a later stage, the following minute was also adopted: In taking leave of Mr. Campbell, the Presbytery desires to put on record an expression of the high estimate which it has formed of his character, ability, and eminent qualifications for the work to which the Assembly has called him, and of the deep sense which it entertains of the ability and success with which he has labored as the first pastor of the Charles Street Church, of his uniform courtesy and kindness as a member of this court, and of the active and useful interest he has taken in the various operations of the presbytery. The Presbytery, at the same time, while regretting Mr. Campbell's severance from it, congratulates him in his unanimous appointment, at so early an age, to a position of great honour and usefulness, and follows him, with its cordial wishes for his comfort and success therein. Rev. Mr. Reid was appointed interim Moderator of the Session of Charles Street and the supply of the public was left to the H. M. Committee.—Commissions were read from the Colonial Committee of the Free Church of Scotland, in favour of Revs. John Bain Scott, Donald Sutherland and Archibald Stevenson, all of them probationers, and the Presbytery received them as probationers of the P. C. Church, instructing the clerk to transmit their names to the convener of the committee on the distribution of preachers.—An application was made from the congregation of Orangeville for the appointment of one to moderate in a call with a promise of \$600.00 as annual salary. Mr. McKittrick was heard as commissioner; and Rev. A. McFaul was appointed to preach and moderate, as applied for, on Wednesday the 16th inst, at 7:30 p. m.—Rev. J. Pringle reported for a Committee formerly appointed, that they had conferred with the people about Alton village, as also with the congregation of Caledon West, and would recommend the Presbytery to supply these conjointly. It appeared from a minute of the Presbytery of Guelph (in whose bounds the congregation of Caledon West are) that said Presbytery are quite agreeable to this proposal and so it was finally resolved upon, with the understanding that the supply provided already for Caledon West shall also be extended to Alton till the first of October, when the new management shall come into operation.—Mr. John Scrimger, M. A., Alexander Gilroy and Mr. D. J. C. Neswell, all of them theological students, appeared before the Presbytery and were taken on public prohibitory trials for license, agreeably to have obtained from the General Assembly. The discourses given by these students, and the examination to which they were subjected, proved satisfactory. And after answering the questions which are usually put on such occasions, they were licensed to preach the gospel of the blessed God.—Various other matters were brought up and disposed of, but possessing no public interest. And the next ordinary meeting was appointed to be held in the usual place on the first Tuesday of September, at 11 a. m.

R. MONTEATH, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.

This Presbytery met in the Division Street Church, Owen Sound, on the 1st inst. The resignations of the Rev. Messrs. Brown and McInnes, which had been laid on the table at the previous meeting of the Presbytery, after hearing the several parties interested, were accepted, and the usual steps were ordered to be taken for dissolving the pastoral tie between these gentlemen, and their respective charges. The Presbytery thought of sending out a deputation to Mr. Brown's congregations, as they considered the matter not ripe for issue; but Mr. B., urging the immediate acceptance of his resignation, and stating that he would not under any circumstance continue in the charge, the Presbytery with reluctance yielded to his request and accepted his resignation. A committee was appointed to draft a minute expressive of the regret with which the Presbytery parted with Messrs. Brown and McInnes and also of the high estimation in which they are held as pastors and co-presbyters. The congregations of Clarksburg and Williamstown having applied for a moderation in a call to a minister, the Presbytery, after hearing their commissions, agreed to grant them the moderation asked for. A moderation in a call was also granted to the congregation of Big Bay, Latona, formerly a part of Rev. Mr. Cameron's charge, also had a moderation granted. A commissioner from the congregation at Meaford appeared and asked that the congregation be separated from that of Griersville, and that the former be granted a moderation in a call. The application for separation prevented the Presbytery from granting the moderation sought; and accordingly the Presbytery ordered that both congregations be cited to appear for their interests at an adjourned meeting to be held on the 22nd inst., with certification that if Griersville do not then appear, they will be held as consenting to the change sought by Meaford. Mr. Whitaker, student of Divinity, was then taken on trial for license. He delivered five discourses on subjects prescribed at the last meeting, and was examined in Greek, Hebrew, Theology, Church History, and Church Government. The whole examination was cordially sustained, and the questions of the formula having been put by the moderator and assented to by Mr. W., he was duly licensed as a preacher of the gospel.

REVIEW OF A SERMON ON CIRCUMCISION AS THE GROUND OF INFANT BAPTISM.

PREACHED AT TIVERTON, BY REV. W. FRASER, AND PUBLISHED AT THE REQUEST OF HIS CONGREGATION, IN THE INTEREST OF LIVING TRUTH.

In reviewing this pamphlet, our object is not to set forth the views of pseudo-Baptists on the subject here discussed. This, we think, is not necessary, as they are not shaken in the least by anything Mr. Fraser asserts, and we readily illustrated in publications to which the public have easy access. It is with very great reluctance we have decided to expose some of the incorrect statements and gross absurdities in which the pamphlet abounds. But the wide circulation, by mail and otherwise, among Presbyterians in Bruce, of offensive literature, which runs down Scriptural institutions and Scriptural practices, which they revere, and have good reason to revere, makes it a duty most imperative, though painful, to notice a conduct so unchristian.

While we appreciate any effort put forth by any body of Christians to enlighten their own people on the characteristics of their denomination—may, while we appreciate their efforts to enlighten the public at large on the special doctrines of their Church, through any honorable or worthy means—yet we very much deprecate all proselytizing efforts among Christian people, as involving a breach of Christian charity and good feeling so essential to the co-operation of all denominations in connection with benevolent enterprises. Before we now lay four printed documents of ana-Baptist literature, one of which is without name, but all apparently designed, not to enlighten the public on the subject they attempt to discuss, but to create prejudices, as they contain only abuse and erroneous representations of the religious views of other Christian Churches, and are so confused that an intelligent reader loses patience in reading them. So far from truth are the statements contained in this pamphlet, that it is difficult to conceive how a man of Mr. Fraser's advanced years, and living so long among Presbyterians, could know so little of their views on the subject he is attempting to discuss. His mind must be very obtuse, otherwise he could not have issued such a discourse. He takes particular credit to himself for the motives which instigated him to the publication. He says it was done "in faithfulness to truth and the souls of men," that this was the consideration which "required its production of him," and, further, that "in the interest of divine truth" his congregation requested its publication. What value ought to be attached to those pretensions will appear by glancing over the contents.

Mr. Fraser, speaking of his "pseudo-friends," as he calls them, says, in particular:— 1. They claim the promise of the spiritual seed to the natural offspring of believers. This we most seriously deny, and call it a most deadly error. So it is a most deadly error; but who hold it? Presbyterians do not, and it is of no use for Mr. Fraser to emphasize so many words connected with a point which no one maintains. Making this assertion, and throwing it down as a deadly error, he jumps at once from his subject to that of a child resting "the salvation of the soul on natural descent." This is extraordinary, for a child to rest its salvation on such a foundation. But perhaps by the child he means an adult; if so, the youngest person in our Sabbath-school could tell him that the salvation of the soul "is not of blood, nor of the will of the flesh, nor of the will of man, but of God," and that, in his own words, "An heir of heaven by natural birth is not in the Bible." Mr. Fraser knows well, after his quotation from the Confession of Faith in another place, that Presbyterians believe no such a doctrine. Why, then, does he make such a statement?

2. "They jumble the whole together into one mass; the two seeds, the earthly and the heavenly inheritance, and the two classes of promises made to the same." Nothing of the kind. The jumble is all on the other side. Some of Abraham's natural seed never savingly believed; yet, by the express command of God, were circumcised. Their circumcision introduced them to many important privileges connected with the Church of God—such privileges as are confirmed and sealed to the children of Christian parents by their baptism.

I presume there are some, I fear many, in Mr. Fraser's congregation, who, though baptized by himself, and who must of course have had the right baptism, yet, for the want of saving faith, are like Simon of old, "In the gall of bitterness and in the bond of iniquity." Now such persons cannot be heirs of the spiritual promises of which Mr. Fraser speaks; yet there is hardly a day he preaches to them but he assures them that they are a highly favored people—a people of unspeakable privileges. Wherein do their favors and privileges consist, while yet in their sins? I don't say they

have no privileges. I believe they have, for which they are accountable. And Mr. Fraser believes so too, or he would not say it. But while he sees the privileges of the baptized in his own church, though unregenerated, yet he seems not to see the privileges of the baptized children of other churches. He should try and clear up this difficulty to his followers, instead of amusing them with the idea that "the good people in Tiverton" look not for "an everlasting possession" "of the kingdom of Palestine." The Apostle Paul, in Rom. iii., may help him, where he answers the question, "What profit is there of circumcision?"

3. "From circumcision they draw the inference, that we have baptism in the place of it, and it is to their children a sealing or confirming ordinance to the baptized, see Confession of Faith, page 254. It reads—'It does not read as given. Mr. Fraser quotes from the Larger Catechism, though he would make his readers believe that he quotes from the Confession of Faith, and tells them that it reads as he has it. It answers his purpose better than the Confession, as in the latter the sign and seal are connected with the covenant of grace; and as he does not like this expression, 'covenant of grace,' and says of it in another place—'It is from the school and not from the Bible—he gets clear of it. In his quotation also we find the little word of, after 'himself,' changed into or, so as to give a different meaning to the part of the question he quotes. Who would expect this from one who writes in the interest of truth? Then, he plays upon the word seal, and gives it his own meaning. But what he says of it has often been said before him by the enemies of the good old books he is running down, and as often explained by their defenders. But Mr. Fraser wants no explanation, but will stick to his own meaning—a meaning, however, against which the Confession carefully guards, as may be seen in ch. 28, sec. 5, where the opinion "That all that are baptized are undoubtedly regenerated" is expressly denied. This section in the Confession Mr. Fraser must have seen; why, then, does he misrepresent the views of those whom he calls his friends? Why does he hold back a part of the truth, and preach and circulate through the world what he must know to be incorrect? Shame on such a conduct.

Let us have another specimen of Mr. Fraser's garbled quotations and faithfulness to truth. Quoting Rom. iv. 11, and giving his own meaning of the first part of the verse, as it would not answer him to give the text as it reads, he says: "Circumcision is called a seal of the righteousness which Abraham had before he was circumcised, and so was read in the flesh of Ishmael in his day, and by us to-day as a seal of God's great doctrine of justification by faith, as it reads, that he might be the father of all them that believe 'though they be not circumcised; that righteousness might be imputed unto them also.'" I leave this quotation with the intelligent reader, who, I have no doubt, will turn up the passage in his Bible and compare it with what Mr. Fraser gives us. If he can understand how circumcision is to be read as "a seal to God's great doctrine of justification by faith" in the case of Ishmael, whose justification by faith, we fear, never occurred, he sees what we cannot discover, and absurdly too. Let the reader also adopt Mr. Fraser's own reasoning on the seal as under this particular, and he will find that what Mr. Fraser denies to infants, he gives to Ishmael!

Getting over his difficulty in Rom. iv. 11 to his own satisfaction, but I am sure to none else, he follows his own confused course into a regular quagmire, from which he never emerged. Or, to use his own words, he seems to have got under the influence of chloroform, by which, according to him, "millions" have been led "to live without God, and die in their sins." Finding himself in such a predicament, and as if to hide his confusion from his readers, he declares that his "pseudo-friends" "do not understand what they say on this point, and how can the people understand?" which is an acknowledgment of what any intelligent reader of his pamphlet sees, namely, that our author does not understand what he writes about. Poor gospel indeed on which to feed his flock.

4. We have the charge against the "pseudo-friends" of giving over the spiritual promises "to the ungodly crowd of the Jews." Of course his friends are proven in an error, both from Scripture and Presbyterian divines. A quotation from Charnock's works gets a good circulation among ana-Baptist literature. It seems to be of immense value, more so than Scripture, and yet Charnock was no ana-Baptist. But, in the quotation before us, we are not favored with Charnock's view at all on infant baptism. This is acknowledged by Mr. Fraser himself, who says that, "The best pseudo-Baptist divines go fully with us on the application of a promise when baptism is not in the question." Then comes his quotation from Charnock's works. Is it not singular that Mr. Fraser, after making this acknowledgment, should take a sentence from the topic discussed by this divine, and apply it to his own subject, which is entirely different? But this liberty is in keeping with ana-Baptist's mode of dealing with Scripture. Who does not know their logic connected with such passages as Mark xvi. 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "What faith," say they, "can an unconscious babe have? How ridiculous then to baptize it!" This mode of reasoning is most common among the ana-Baptists. It is taught by the minister to the people, by the Sabbath-school teacher to the pupil, and by the parent to the child. But what is it but a wilful misapplication of Scripture, or an application to unconscious babes of truth never designed for them? By such a mode of reasoning the poor unconscious babe must be damned, because it cannot believe; it must perish, because it cannot repent, Luke xiii. 9; it must not eat, because it cannot work, 2 Thess. iii. 10. Persons who adopt such a course of reasoning—yes, who in the face of the great mass of the Christian world, place in the hands of their children a New Testament, in which the word 'baptism' is not once mentioned—will have no objection in garbling the words of any man.

If Charnock, and his colleagues, from whose works Mr. Fraser so freely quotes, hold the views ana-Baptist literature would have us believe, they must have been great hypocrites, or simulators, for they could have found plenty of waters in which to be immersed, but did not use them for that purpose. They lived and died as defenders of the good old doctrine which ana-Baptists oppose. But, perhaps, they may have been such simulators as not to know the doctrines they themselves believed. I leave Mr. Fraser to say, which?

Under this particular we have also an exposition of Peter's address to the Jews at the beautiful gate of the temple, as in Acts iii. Though Peter, we are told, addressed the crowd of Jews, in the 14th and following verses, yet he restricts it, in verse 25th, to "the convert from iniquity." How our author came to this strange conclusion is impossible to see; nor is it possible to find any ground to affirm, as he does, that the promiscuous assembly at the beautiful gate of the temple ever "charged the Apostles with drunkenness." All this twisting and jumbling of Scripture had to be accomplished so as to get clear of Peter's application of Gen. xli. 3, which is not favorable to Mr. Fraser's theology. After such an exposition, our author would do well to ponder his own quotation from Ezek. xiii. 22.

5. Here, Mr. Fraser, speaking of the "infant seed of believers," declares that his "pseudo-friends" "have not one passage in the whole Bible" in favor of such seed being "subjects of baptism and lawful heirs of the promise." Then affirms that the "word family never means the baby, or the infant part," while "the word children at least includes old and young." It is a pity that Mr. Fraser did not give us his authority for excluding the poor baby from the word family, as it is a new doctrine to many in Bruce, who are taught otherwise. But as Mr. Fraser has no babies in his Church, he would, it appears, have none in our families; none even in heaven; though the Apostle Paul, speaking of the universal Church of Christ, says, in Eph. iii. 15, "Of whom the whole family of heaven and earth is named." See also Gen. xlii. 12.

Again, taking up Gen. xvii. 7-27, he attempts to demolish the whole structure of his "pseudo-friends" by a splendid piece of reasoning, which must be striking to all who may see it; and is to the following effect:—"That because Abraham was 99 years old, and Ishmael 18, when circumcised, therefore there was no one circumcised that day under 18 years; and although, in his own words, 'hundreds of adults were circumcised the self-same day, almost all servants,' yet among so many there was 'no baby at all!' Indeed, the inference left to be drawn is, that the Jews circumcised none under 18 years! Let not the reader smile over this piece of reasoning, or charge us with exaggeration, as we do it justice, and find it in keeping with the common logic of ana-Baptist literature. What do they say of the word 'baptism'? Why, they prove that it sometimes means immersion." They establish this point; but it is a point that no one denies; but because it often means immersion, they jump to the conclusion that it always means immersion, and cannot mean anything else. So do they also reason on the subjects of baptism. They first prove that a large number of persons were baptized by the Apostles; then, they show that those persons were adults who were addressed and urged to repent and believe, what unconscious babes cannot do; and having established these points, which none deny, they conclude that unconscious babes should not be baptized. If they accept this same logic from their "pseudo-friends," it will prove infant baptism most conclusively. For, their friends can prove that there is not one single instance, during the whole period of the first sixty or seventy years of the New Testament dispensation, of a person born of Christian parents having been baptized when grown up; therefore all such persons must have been baptized in infancy. Surely ana-Baptists will now yield the whole subject discussed. It is but fair to yield to their own logic, and allow their friends the benefit of it. But to go on:—

Our author is now "astonished," nay, "humbled," in looking at the labors of Dr. Barnes and others, "to force his text—Gal. iii. 16, which I forgot to mention at the outset—to favor the infant seed claim." He speaks of those divines as being very angry at the Apostle for using the language of his text, and represents them as being at their wits' end to give it any meaning but the right one. Indeed he labors hard to prove here, as in other places, what but few of his "pseudo-friends" deny, namely, that to Christ, the Great Head of the covenant of grace, all the promises of the gospel are given. To them this is an old doctrine, a favored doctrine, and a doctrine propounded among them a long time before ana-Baptists had an existence, except on the pages of heresy. They believe also that personal union to Christ is essential in order to become partakers of the spiritual blessings of these promises. But what has all this to do with infant baptism? Nothing at all. The baptism of infants and salvation of infants are two very different things. Respecting the salvation of "elect infants," Mr. Fraser declares himself at one with the Confession of Faith. But how can he believe in the salvation of infants, when he excludes them from the spiritual promises contained in the Abrahamic covenant? and holds those only who can exercise faith in Christ as heirs of spiritual blessings. His belief in the salvation of any infants is without any foundation. He has only an opinion, and an opinion entirely contrary to his mode of reasoning. But a mere opinion will give but little comfort to "Rachel weeping for her children, and would not be comforted, because they were not."

Then comes a "jumble" of ideas, which gives a specimen of our author's ability in treating his subject. In case any should regard us as being fond of exaggeration, we give his own words in full—"If the question be asked, 'says he, 'will you not receive into the Church all that shall be saved into heaven?' I frankly answer, we shall most gladly; only we refuse to take them by the natural birth, for as such they shall not enter into heaven. In such we are perfectly at one with the Presbyterian

Confession of Faith, ch. 10, 4, which reads: "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit. So are all other elect persons who are incapable of being outwardly called by the ministry of the word." Where this takes place, they know and love Christ, and can sing the song of Moses and the Lamb with the heart and the understanding also. All such we are willing to receive as soon as they can be known." Here the question proposed seems to have to do with infants being received into the Church; when received into heaven, why not received into the Church? Yes, says Mr. Fraser, we shall gladly receive them, but not by the natural birth, as if he could know an infant born of the spirit, and was willing to receive such into his Church. Then comes the quotation from the Confession, respecting the salvation of elect infants and other elect persons, with which Mr. Fraser perfectly agrees, and is used to prove that infants born again, or regenerated, are to be received into Mr. Fraser's Church. When this new birth, or regeneration, takes place, even in elect infants, and others not capable of being outwardly called by the word, "they know it, and love Christ, and can sing the song of Moses and the Lamb; all such he is willing to receive into his church, as soon as they can be known." I shall not blame the reader for not understanding this piece of reasoning, as it is but an absurdity, or a number of subjects, very different from one another, worked up into a jumble. Surely our author is still under the influence of chloroform; if not, he should give up book making, and not disgrace his people.

But is it correct for Mr. Fraser to say that regeneration is the ground on which he receives persons into his church. It is hard for those who know the ana-Baptists to believe it. It would be more correct to say that water-baptism is the ground, and not that of the spirit. Now, if any, are rejected who can pronounce Mr. Fraser's Shabbath, especially if they come from any other fold.

He concludes this particular by reminding his "Pseudo-Friends" that "the door of the church is not wide enough on earth or in heaven for couples, families, or nations." Surely he forgot the household baptisms of the Apostolic Church. Or perhaps he acknowledges that the persons who received those households were not of his body. It is not likely, anyway, that he will soon be troubled with an application from a whole family for admission through baptism into his church. He is now an old man, and it is questionable if ever he received such an application. Generally, his mode is to begin with the young boy or young girl from home; then, through the daughter, to reach the mother or sister; and through the son to reach the father or brother. Or perhaps to creep into the house when the husband is in the field or barn, and ensnare the wife or the daughter.

7. Here our author endeavours to fuster on his "Pseudo-Friends" the sin of "making the Jewish Kingdom and the Christian Church one," a statement which I question if ever he heard made by those whom he calls his friends. Had he said they made the Jewish Church and Christian Church one, he would be nearer the truth; but to cast dust into the eyes of his readers, he says the Jewish kingdom and Christian Church are one. No, no, Mr. Fraser, we won't receive your three different "successive administrations of grace." You should study our views better and not be guilty of misrepresentation. We believe there is but "one body (the Church), one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, and through you all and in you all." Eph. iv. 4. Nor will we exclude your genuine believers from the unity; though you, with your water baptism, attempt to destroy it, and raise a wall of partition between yourself and all other denominations of Christians.

8. Now our author gets again "to holy blood," and with very great emphasis expresses his astonishment "to find holy births in the County of Bruce by thousands." It is good news for the County. Bruce, unquestionably, is a fertile spot. It would be of importance if Mr. Fraser were more definite, and inform us as to the number of births that ever occurred in the County; if it is not the township of Bruce he means. Such information might entice emigration to the place, and Mr. Fraser might get some of them to his water baptism. I understand he is one of the oldest inhabitants of the place, and may have some statistics in his possession that may be of value to his neighbors. To do this would be more like a man of his years than to amuse his hearers on the Sabbath day with nonsense, and assertions which no one of intelligence believes.

Dr. Barnes is again overhauled in connection with "holy blood;" but is now held forth, "in general, as the first Presbyterian commentator that ever lived!" And why is this eulogium now heaped upon the Dr., after being so bad a little while ago? Because he helps Mr. Fraser out of difficulties connected with 1 Cor. vii. 14, and "holy blood." Let us look at the conclusion arrived at from this passage of Scripture, which Mr. Fraser "recommends to all, especially to Presbyterians." By the children whom the Apostle calls unclean we are to understand illegitimate; and by the holy, legitimate. By this view of the passage we are taught by the Apostle that the offspring of parents, both unbelieving, are illegitimate children; and as the most of the parents in Bruce are, we presume, unbelieving; Mr. Fraser's opinion, their children are illegitimate. Where, then, are Mr. Fraser's "thousands of holy births" in Bruce? Instead of thousands of holy births, his view of Scripture gives us thousands of bastards. See into what a mess he has now brought us!

9. Here our author informs us "that circumcision, as a rite for the administration of baptism, proves too much, therefore proves nothing." Another groundless assertion. Who claims circumcision as a rite for the administration of baptism? No one. Then comes "even counts" to prove inconsistency; but in reality to prove an error of which no one is guilty. Little importance seems to be attached to these counts, as they are but trifling and gene-

ally mentioned, as if the object was to prevent his readers from understanding them. We may glance at one or two of the most important of them.

"Sex."—Would Mr. Fraser instruct his hearers as to the connection the female sex had with the Abrahamic covenant? Were they the recipients of any blessings through their connection with it? If so, they must have been regarded as circumcised representatively in the males. Again, if we administer baptism to the female sex, we do but what is in perfect keeping with the genius of the New Dispensation; while ana-Baptists, in rejecting infant membership, directly oppose the nature of the Dispensation.

"Time."—In what time was circumcision administered among the Jews? How old were Abraham, Ishmael, Moses' son, the Israelites in the wilderness, and Timothy, when circumcised? Mr. Fraser should have exercised a little caution in producing from rule against the "Pseudo-Friends" as his weapon has two edges, and may be used against himself. He would have all to follow his example by going down into the river Jordan. Well, when did the Saviour go down into the Jordan? Luke iii. 23 tells us, when he was "about thirty years of age." Sooner, he could not go, and "fulfil all righteousness," as he had to conform to the law connected with the priesthood. Is it at the age of thirty that Mr. Fraser immerses the candidate for baptism? No; ten or twelve years are sufficient. Then he departs from the rule, and is inconsistent. But he immerses whenever the person believes. Why so? The Saviour had faith a long time before his baptism, and it was not the want of faith that delayed his baptism; and when any of Mr. Fraser's hearers believe, why not allow them to live a while, if under thirty, till they reach that age, and give them an opportunity to follow the Saviour before baptism as well as in baptism and after it? Consistency demands this; besides, it would allow the candidates to show their faith by good fruits before they are baptized. What need is there of such an extraordinary haste after the candidate consents to immersion, as is often seen connected with ana-Baptist churches? A little delay, and more judicious dealings with candidates at that important period of their life would save many from self-deception, and the Church from false professors; and Mr. Fraser would be clear of the heavy charge of giving countenance to such a sin.

But what about following the Saviour down into the Jordan? Well, where is Jordan in Bruce, or any river into which the candidate for admission is to descend? There is something noble, something sublime, in a clear, pure stream of water, and to descend to such a stream is very agreeable. But very different it is to be asked to go down into the stagnant, soily water of a font; and Mr. Fraser, in asking any one to do so, departs from this rule, and can give no scripture for doing so. He should either drop his argument for immersion, from the many waters in Eden—or, as he must now do, much, though in the original it is many—or give up the use of his font. For really Mr. Fraser's mode of baptism does not require much water after all; a few buckets from a neighboring well will be sufficient to immerse scores of persons. Mr. Fraser, of course, regards the font, the water-proof clothes, and the other things connected with immersion, too delicate to mention as modern improvements; but consistency, on his part, demands their being laid aside. Besides, he has not one passage of Scripture to support them. All this on inconsistency we would let alone were we not driven to it. Indeed our pen would not be used in connection with reviews had not our patience been exhausted by the circulation of offensive literature—if the term can be applied to it—among parties that did not want them.

10. We have here but a repetition of particulars already noticed. "Our friends," says Mr. Fraser, "draw the inference that baptism came in the same room of circumcision." No inference at all, but a doctrine clearly taught in Scripture. In our Bible we find a divine charter of the visible Church, organized in the days of Abraham, for spiritual purposes, with government, officers, ordinances, and sacramental seals. It was in this chartered, visible society, "God set some apostles, some prophets, some pastors and teachers" under the New Testament Dispensation; for there was no other Church in which to set them. By examination we find the seals to be undergoing a change in their external forms, but not in the ideas symbolized. As in the passover covenant, the atoning blood of the Lamb gave place to the bread and wine; so in the Abrahamic covenant circumcision gave place to baptism. But in both covenants the spiritual ideas retained their full import. All this is perfectly obvious from those passages of Scripture where circumcision is set forth as the figurative expression of the work of the Holy Spirit in renewing human nature; just as baptism becomes the figurative expression of the same regenerative work under the New Testament, as can be seen by comparing Deut. x. 16; also ch. xxx. 6; Lev. 26-41; Rom. ii. 29; also ch. iv. 11; Phil. iii. 3; Col. ii. 11-13. In these passages the identity of circumcision and baptism is established beyond doubt; so that the very terms circumcisor and baptism may be interchanged without impairing in the least the spiritual meaning of the passage.

Now this covenant charter of the visible Church, given by God to Abraham, was recognized by Christ, who, we are told, "was a minister of the circumcision," (Rom. xv. 8) and came to fulfil what Moses and the prophets wrote concerning him. It was recognized by the apostles; hence they baptized whole households on the faith of their parents. Acts xvi. 14-15. The Apostle Paul, in Rom. ii., speaks of the rejection of the Jewish people from the privileges of the church; and the reception of "all that believe of the Gentiles, as only the cutting off one set of branches from the olive tree, and grafting others in their stead. It is recognized also by us, as the divine constitution of the visible Church in which we were born, and which was in full force from Abraham's day till now, and will continue in force to the end of time. Further, by

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British American Presbyterian

FRIDAY, JULY 11, 1873.

TOPICS OF THE WEEK.

There has been nothing talked of in Canada during the past week but the Pacific scandal and the Allan letters. We have remarked on them elsewhere.

The parricide Walworth has been sentenced to imprisonment for life with hard labor. It is to be hoped that the sentence will be rigorously carried out in spite of all efforts which will no doubt speedily be made to secure a commutation of the sentence, if not a pardon altogether.

Recent intelligence seems to indicate that Sir Samuel Baker has made important discoveries in Africa. We are told that he has found out that Lakes Tanganyika and Albert Nyanza are united, and that there is a navigable stretch of lake upwards of 700 miles in length, all the way from Ujiji. This may be true, but as it comes through the New York "Herald" it has to be received with a good deal of reserve, in spite of all the Stanley Livingstone occurrences. Sir Samuel is said to be on his way to Europe, and the facts will consequently be soon put beyond all doubt.

The exodus from Europe to this continent still continues on the same gigantic scale, if the tide is not actually increasing. Canada is getting a better share of the outflow than has usually been the case, and the class of immigrants arriving among us is very superior. There are very few going directly from the old country to our North-west, but the number leaving Ontario for Manitoba is still very considerable. For those anxious for a change, nothing could be better than our own great "Lone land."

NATIONAL CORRUPTION.

We are not surprised at the letter of "Monitor" and the righteous indignation it expresses. It would have been surprising and still more saddening, had there been no surprise exhibited, and no indignation felt at the shameless revelations which have secured so much attention throughout Canada during the last ten days. The whole affair is humiliating and disgraceful in the last degree. We are not so well acquainted with the facts in reference to South Ontario though even now rumour very much corroborates what our correspondent affirms; but as to the doings and acknowledgments of Sir Hugh Allan, there is no need at all for any one to be in the least behind the scenes in order to be able to form a judgment on the whole case, and to see that a more corrupt and disgraceful proceeding than that which is confessed to, and so far gloried in, could not will be found in the political and commercial history of the continent. It is enough to make every Canadian hang his head with shame, to read over the scandalous record of how men that are called honorable deliberately planned to buy, like sheep in the shambles, whole constituencies, as well as individuals, in order to secure a contract which would, in a state of society even approaching what it ought to be, have been awarded without fee or reward simply to those who could guarantee the execution of the work in the cheapest and most efficient manner. But while Sir Hugh Allan is condemned out of his own mouth, and now occupies a position in the estimate of all honorable and upright men as little to be envied, as can well be imagined, his ostentations, defiant, and wholesale bribery is noticeable rather from the frank unconsciousness of anything wrong which runs through his confessions, than from his being in the matter a sinner above all other sinners in Canada. He has according to the enormous interests at stake, been operating on a gigantic scale, and has exhibited a defiant recklessness of ordinary appearances, and public decency, which may not be common, but the sad thing is that similar doings are only too common every where, though they have not attracted so much notice, and have not been so publicly and so shamelessly acknowledged and defended. There is no use in denying that in the eager pursuit of money the general conscience has been very much debauched, and that in political and commercial doings courses of conduct are followed and tacitly acquiesced in, which no honor-

able, and still more no Christian man can do anything but condemn. If the history of the railway operations in Canada during the last few years were all laid bare as this Pacific business has been, if the confidential correspondence of those who have been scouring the country for bonuses from municipalities were all published, and their traffickings with Reeves and deputy Reeves, tavern keepers, and local politicians, as well as newspaper Editors, were brought out into the light of day, there would be exhibited an amount of corruption, log rolling, and general unprincipledness which would make the least squeamish stand against. Of course it might be urged that the end justifies the means, and that these railways are good things for the country, and will far more than repay all the bonuses that they have ever received, but such defences are the most scandalous part of the whole, and but confirm all that has ever been urged about the low state of morals of which such doings are at once the cause and the symptoms.

And it is not merely in railways that the same corrupt doings are manifest. Almost every where, more or less, similar things are to be met with. Contracts are awarded on the condition that those who "engineer" the matter shall have a per centage, or go shares in the profit. How many have notorious ly shares in certain enterprises for which they never paid a farthing, and that simply on the plea that their names are worth a good deal, or their "influence" can be utilized. The "judicious" placing of stock is not confined to Oakes Ames, or Sir Hugh Allan, as is manifest from officials in many of our public undertakings on limited salaries managing in a few years to accumulate very considerable fortunes. The only thing about the proceedings of these gigantic and notorious operators has been the scale on which they have proceeded, and the defiant recklessness with which they have acknowledged and even gloried in their shame.

As far as political corruption is concerned Sir Hugh Allan's proceedings are only the natural culmination of what has been going on, and that on both sides. It is in vain to say that all the corruption has been confined to one political party, for notoriously it has not. It may be that the extent of the corruption at last general election has been represented as greater than it really was, but after making all reasonable allowances for excited feeling and perhaps a natural tendency to exaggeration there must be confessed to an amount of bribery in one shape or the other to which they may make us all ashamed. What is to be the end of all this? Sir Hugh has shown us very practically what it is to be. The whole business is to be conducted on the principle that every man has his price, and that truth, honor and righteousness are to be looked on as antiquated fables which no "practical politician" would even trouble his head about. If such a principle—the very negative of all principles—comes to be generally held and acted on, then good bye to Canada's greatness. No people can on such terms be either strong or prosperous. When every thing is brought to the price-current standard and money is made the one binding link between man and man. Then Ichabod may well be written over such a people, for the glory has departed. If Canada has come to this point, then Canada will be a rotten apple that has never been ripe, and Canadians a community among whom shall flourish dwarfed virtue and gigantic vices, with no high aims and no noble achievements to vary the monotonous history of self-indulgence, and the mean and unscrupulous race for gold. In every age mammon has made good his claim to being "the least erected spirit that fell," and his worshippers in this Canndt of ours, and in this year of grace 1873, are not less mean, and not less unscrupulous than all those who have gone before. We don't think we are, as a people, so debauched yet. Christian principle is still strong with no a few, but ministers and office-bearers need not try to persuade themselves that the eating canker has not found its way into our churches, and is playing havoc with religious earnestness and uprightness even among the professed people of God. There are those who have, within the last eighteen months, received and distributed bribes in the coarsest, grossest sense of that term, who have since, as Elders, carried about the sacramental elements in Presbyterian churches; and if Church discipline is not to become a farce altogether, it is more than time that Sessions of Presbyteries were seeing to it, that if such corrupt doings are to go on it shall be outside of the Church, not within its pale.

Rev. W. T. McMullen, and wife, of Woodstock, left for Europe on Tuesday. Prior to leaving he was presented with \$200, and an increase of \$200 made to his salary.

Last week Rev. R. N. Grant, of Ingersoll, was presented by his congregation with \$115 in gold, prior to leaving for a month's residence in the Lower St. Lawrence. Rev. F. A. Wallace, B.A., supplies Mr. Grant's pulpit during his absence.

A LIBERAL CONTRIBUTION.

The congregation of South Finch and Roxboro, recently visited by Rev. Dr. MacVicar in behalf of the Presbyterian College, Montreal, subscribed five hundred dollars to the building fund of that institution. The amount was most cheerfully offered at two diets of worship, without the usual canva from house to house, and is likely to be increased by one or two hundred dollars more. Considering the number and the circumstances of the people, the fact that this is entirely a country charge, and that a house and globe costing about one thousand five hundred dollars have lately been secured, the liberality shown in this instance is highly commendable. We wish the pastor, Rev. John McLean, and his flock long-continued prosperity.

Glengary has already sent money, and not a few earnest and successful students, to this College, and from the beginning now made in behalf of the building fund, we may anticipate most satisfactory results when all the congregations of that district have been visited.

PRINCETON, N. J.

The one hundred and twenty-sixth commencement day at Princeton was held on Saturday, 28th June. The graduating class numbered 70. We notice that the donations received during the past year amounted to \$60,000. In addition to these gifts the Alumni raised \$8,000 to increase the salaries of the Professors. The sums donated to Princeton since 1869 are as follows:—

Table listing donations to Princeton University, including items like Presidential Endowment Fund, Gymnasium and site given by Robert Bonner and H. G. Marquand, etc.

In addition to all this Henry Marquand, of New York, has given \$100,000 for the erection of a chapel. The building is to be proceeded with next spring. The wealthy men of the States are certainly not stingy with their money.

Ministers and Churches.

The Rev. D. J. Macdonnell, B.A., minister of St. Andrew's Church, Toronto, leaves for Winnipeg next week. In his journey he will mingle business with recreation.

The Rev. John Laing, B.A., preached morning and evening in Cooke's Church last Sabbath. The Day Street Presbyterian pulpit was occupied by the Rev. W. A. McKay, M.A., of Cheltenham.

The ladies of the Presbyterian Church, Brighton, gave a strawberry festival on Thursday evening of last week. The principal features of the entertainment were the Tableaux. Good music was furnished by amateurs belonging to the village, and from a distance. The whole affair reflected great credit on the managers.

The Anniversary of the Presbyterian S. School at Leaskdale, on Don. mon Day was a very successful affair. The Rev. Mr. Cockburn, of Oxbridge, filled the chair, and opened the proceedings with a suitable address. Speeches were made by the Rev. Mr. Carson, and Rev. Mr. Ballantyne, of Whitby. The Sabbath School is said to be in a very prosperous state, and the entertainment netted the handsome sum of \$120.

Referring to a recent debate in the British House of Commons the "Weekly Review" says:—

"Like not a few other questions the question of Patronage in the Established Church of Scotland seems to be too 'tough' for the present Government—at least in its present state—to attack. Both Houses on Tuesday night had the subject very prominently brought before them; but the Lords occupied some three hours in discussing the matter. There was a decided difference of opinion—Lord Rosbery expressing the belief that this was an opportunity for 'concocting a great nation'; Lord Alrilo, Lord High Commissioner to the Established General Assembly, desired the Government to undertake the abolition of Patronage; the Duke of Richmond is even now in favor of the abolition; Lord Napier and Ettrick thought that unless Patronage is done away with there will be another secession from the Established Church; while the Earl of Dalhousie was of opinion that any meddling with the subject would be followed by a strong demand for disestablishment. But the Government are not prepared to entertain the question. One of our contemporaries thinks that the difficulty will be sufficiently met by the increasing tendency of patrons to leave the choice of their ministers to the people."

Jews of the Churches.

The annual report of the United Presbyterian Church of Scotland contains the following statement:—

"Every new step we have taken in multiplying our liabilities has led to the increase of our resources, instead of involving us in straits. In 1858, when our foreign missionary expenditure was \$17,286 and our staff of educated agents abroad numbered 160, including 35 European missionaries, we entered into the Indian field; four years later, when our expenditure abroad was \$20,461 and our educated agents were 137, of whom 43 were European Missionaries, we entered China; and now, eleven years later, with an income of \$33,081 (including what comes from reserved funds), with an educated agency of 290 persons, no less than 51 of that number being European missionaries, we propose to go into the Empire of Japan, with a guaranty of more than \$70,000 for the first five years. During this period of progress our foreign fund has risen from \$17,286 to \$33,081. The number of our European missionaries has been raised from 35 to 51, and of our native agents (schoolmasters, catechists, and evangelists) from 65 to 220. At the three dates specified our synodical income devoted to home objects by synodical committees has consisted of these three progressive sums: in 1858, \$7,684; in 1863, \$14,903; and in 1872, \$26,954. For the same three years the total contributions of the Church for all purposes has been: in 1858, \$171,757; in 1862, \$202,875; and in 1872, \$330,950—an income which amounts to \$900 a day. These figures demonstrate that any financial difficulty connected with the new mission must be conjured up not by the experience of the past and not by any eminent faith either in God or in the resources or good faith of his people."

This Church occupies already seven foreign mission fields. In these there are 43 ordained European missionaries, 9 European medical missionaries, 5 ordained native missionaries, 2 native deacons, 8 European male teachers, besides two about to leave for Calabar; 9 European female teachers, 62 native catechists, 133 native schoolmasters, 25 native female teachers, 54 principal stations, 143 outstations, 6,630 communicants, 1,024 candidates, 157 week-day schools, with 9,189 pupils. The total educated agency consists of 290 persons. In 1831, when the mission enterprise in this denomination first took shape, the annual income was not one thousand pounds, and a long debate took place in the Synod on the prudence of venturing upon the appointment of two or three missionaries to Canada.

The English Presbyterian Church had, during the past year, a missionary income of \$45,000. It has 18 missionaries in China, three of whom are medical men. Very curiously, there is a greater lack of men to go as missionaries than of money to support them.

The London Missionary Society sent out 6 new missionaries during the past year. There are at present about 40 missionary students in course of training for the work, twelve of whom will be sent out during the present year.

At the various religious anniversaries held in London during the month of May the following sums were reported as having been contributed during the year to the various benevolent societies:—British and Foreign Bible Society, \$944,185; to the principal foreign missionary societies, \$3,100,285; to the Colonial Jewish and other missions \$692,085; to home missions, \$1,525,655; to religious educational societies, \$317,935; miscellaneous, \$738,805; total \$7,280,150. This is a noble testimony of the liberality of British Christians.

There has been a conference of Low Churchmen and Dissenters in London, to see if any sort of alliance, offensive and defensive, may not be formed against Ritualism. The Times says that the meeting was called "for the purpose of considering whether it would not be possible to unite Evangelical Churchmen and Nonconformists in procuring such an alteration in the formularies of the Church of England as would bring them into harmony with the articles of religion and the doctrine of the Protestant Reformation." The Nonconformists present were mainly if not wholly Wesleyans and Presbyterians; the Baptists, Congregationalists, and other Dissenting bodies were not represented. It looks to us, from this distance, as a strange proceeding for the Low Churchmen to call to their aid the Dissenters in the effort to procure an alteration in the formularies of their own church. What the Dissenters can do to help them we cannot conceive. If the Prayer-book is hopelessly High Church, and if the tendencies of the day in their communion are all in the direction of sacerdotalism, we see no course for them but to withdraw from the Church and join the Dissenters in working for disestablishment. Their present enterprise is only calculated to ease their consciences, and serve instead of something more summary. It can have no practical results whatever. Yet we see that they have made arrangements for another and more public conference for the same purpose. The man in the moon is the person whom they should secure for their presiding officer.

Rev. Mr. Scribner, M.A., who finished his Divinity studies at Knox College last session, has received a call from St. Joseph street Presbyterian Church, Montreal.

OTTAWA LADIES' COLLEGE.

We recently noticed the successful termination of the first year of this institution, under the able Principalship of the Rev. J. Laing, B.A. The annual meeting of the shareholders was held on Tuesday evening. The following gentlemen were appointed Directors for the ensuing year:—Mr. E. B. Eddy, M.P.P., President; Dr. Sweetland, 1st vice-President; Mr. John M. Garland, 2nd vice-President; Mr. R. Blackburn, Treasurer; Rev. Mr. Moore, Secretary; and Messrs. J. M. Currier, M.P., John Rochester, M.P., Hon. Jas. Skew, J. U. Booth, Dr. Wood, Alex. Workman, James Cunningham, W. H. Walker, J. D. Slater, and Rev. D. W. Gordon, directors. The new board, under the adjournment of the meeting of the shareholders, met and passed a resolution to canvass for new stock to complete and enlarge the present building, which is already found inadequate for the increasing want of the institution.

PRESBYTERY OF ONTARIO.

This Presbytery met on 2nd July at Columbus, with a fair representation of ministers, but comparatively few elders. Among other matters which occupied a considerable share of attention, was the condition of the Lindsay congregation. The clerk read letters bearing upon its condition and prospects, and Mr. Campbell, student, who had been lately supplying Lindsay, gave also further information. After deliberation on the whole case, Messrs. Dawson and Murray were appointed a deputation to visit the congregation to give encouragement and counsel, and to arrange, if possible, for a period of stated supply. On application made through the clerk for the dispensation of the Lord's Supper during the present month in the newly erected station of Sunderland, Mr. Dawson was appointed to discharge this duty, and to hold a previous meeting for receiving members and making up a Communion Roll, Mr. I. Aton, supplying at present Vroomant and Sunderland, was appointed to take Mr. Dawson's place at Ashburn and Ulica on the occasion. The Presbytery, having received a transference of Mr. Osmundus Munro from the Presbytery of Montreal, where he had completed his preparatory studies, and for leave to take whom on trial for license application had been made to the Assembly and granted, proceeded to hear said trials. These, including the prescribed examination, having been gone through to the entire satisfaction of the Presbytery, were all sustained as trials for license. The questions of the formula were put by the Moderator and satisfactorily answered. After prayer by Mr. Scott, at the request of the Moderator, for the Divine blessing, Mr. Munro was licensed to preach the everlasting Gospel, which he gives fair promise of doing with ability and acceptance. On behalf of a committee appointed at the former meeting to examine Mr. Pantou, with a view to his being taken on trial for license, reported the satisfaction of the committee, and that they had, as directed in this case, assigned subjects for trial discourses. The clerk stated that, having received the favorable report of the committee, he had on behalf of the Presbytery applied to the General Assembly for leave to proceed in this case, and that leave had been granted. He further stated that owing to the attention he had been obliged to give to his field of labour at first entering upon it, Mr. Pantou could not come before the Presbytery until next meeting. Mr. Edmondson reported having moderated in a call at Enniskillen, which had been given unanimously to Rev. Donald Stewart, of Lancaster, in the Presbytery of Montreal. Commissioners from Enniskillen and also from the Cartwright portion of the congregation meeting at Williamsburg appeared in support of the call, all of whom dwelt upon the remarkable cordiality and earnestness of the people in this movement. The stipend offered is seven hundred dollars with a manse. They also stated the wish of the congregation that Dr. Thornton should be their representative in this matter before the Montreal Presbytery. It was agreed to sustain the call and transmit it with the requisite documents without delay to the Clerk of Montreal Presbytery. Dr. Thornton was appointed in behalf of the congregation and Presbytery to prosecute the call. Leave having been obtained from the General Assembly to receive the Rev. William Hodnett, formerly a minister of the Bible Christian Church, he was received accordingly. A letter was read from Rev. A. Kennedy, Dubarton, pressing the acceptance of his resignation, which had been laid over for a length of time in the hope that from his improved health Mr. Kennedy might see his way clear to withdraw it. The congregation had also been formally cited, but circumstances prevented their appearing at the meeting in March. Mr. Nisbet, elder, from Dubarton, was heard fully on this case, and spoke of the warm attachment of the congregation to Mr. Kennedy, their entire satisfaction with his labours, and earnest desire for their continuance so long as his health would warrant. On motion duly moved and seconded it was agreed that in the circumstances it would be sufficient to give the congregation notice of Mr. Kennedy's letter, and the tenor thereof, that they may have an opportunity to appear for their interest at next meeting of Presbytery, to be held at Prince Albert in the church there, on the first Tuesday of September at 11 o'clock a.m. It was also agreed that the Presbytery should undertake to supply Mr. Kennedy's pulpit for a time in order to allow him to rest. Supply was accordingly arranged until the end of August, and Rev. Mr. Moosa, the supply for the 2nd Sabbath of July, to attend to the above notice. It was agreed that at next meeting special attention should be given to the report of the Home Mission Committee, and the manner in which the congregations in the bounds are sustaining the various schemes of the Church.

R. H. Thorston, Pres. Clerk.

Pastor and People.

JOYFUL PARTY.

Two piety sparks with joy all over. A true Christian his would make even a little child love to be a Christian.

THE GREAT WORK.

"Knowing the terrors of the Lord, we persuade men." And we know, too, "the grace of our Lord Jesus Christ; that He who was rich, for the sake of all the blind, and infatuated, sinful men about us, and in our world, became poor, that they through His poverty might be made rich."

A GREAT MISTAKE.

It is a right thing to pay one's debts, to be courteous to one's neighbor, and kind to the poor, to avoid evil-speaking and evil-doing, and to acknowledge God as the Author of all Good.

ESTIMATE OF A PASTOR.

In one of the most popular of the recent publications, we find the following just sentiments. The author had unquestionably been benefited by a pastor's instruction and influence, and the acknowledgment of it is thus beautifully made:

AFRICAN SLAVE-TRADE SUPPRESSION.

Sir Bartle Frere's mission to Zanzibar has not proved the failure which it was at one time expected would be the case. If Sultan Burchash was disposed to prohibit our envoy's reconnoissance, and give him to understand that he would not suppress a treaty which placed the poor negroes at the mercy of the Arab traders, he was, it appears, induced to reconsider the position he had taken up when he found that some war vessels at Bombay had been placed at the service of Sir Bartle, and that the alternative was suppression of the slave trade or the blockade of Zanzibar.

France has paid to Germany £160,000,000, and has £40,000,000 more to complete the indemnity. Yet financial troubles exist in Berlin, stocks, including the national funds, are falling, and a sort of financial panic prevails.

Selected Articles.

MY LITTLE WIFE.
Ours little is equal for two to-night—
No pretence of beauty about;
The dress is cloth, the shoes are white.

SKILLED DOMESTIC SERVICE.

There is no department of American life so cursed with ignorance and lack of skill than that of domestic service. There are thousands of families in this city—and the same fact obtains in other cities—who have no satisfactory service from year's end to year's end.

domestic service, and so make it a prime object with all servants to get their names upon it, they would upon a way out of our difficulties. The trouble is that no one is responsible now for anything.

The second measure to which we allude is the establishment of a school of domestic service, so that any servant who really wishes to improve herself can be fitted for her work, whatever it may be, whether cooking, or waiting, or laundry-work, or the care of chambers.

Surely there must be, in a nation like ours, some way out of our present troubles. We have put nearly everything in a way of mending but this, and before it we seem to stand helpless.

TRAVELLING DRESSES.

For midsummer journeyings, a dress which separates at the waist, thereby permitting the use of linen blouses, is on every account most desirable. For cooler wear, one of the new redingote polonaises of gray de baize, with a black skirt is a most serviceable suit.

PLANTS AS DOCTORS.

In addition to the pleasure that may be derived from floriculture, the sanitary value of flowers and plants is a feature of the subject so important as to call for special mention. It was known many years ago that ozone is one of the forms in which oxygen exists in the air and that it possesses extraordinary powers as an oxidant, disinfectant, and deodorizer.

Scientific and Aesthetic.

CARPET CLEANING.
A dingy carpet can be very much brightened by an application of wet bran. Throw it upon the carpet and thoroughly rub it in with a clean broom.

NEW USE OF THE TOMATO.
The Choraw (S. C.) Gazette states, that in addition to the advantages of the tomato for table use, the vine is of great value for food for cattle, especially for cows.

COCKROACHES.
A correspondent of the N. Y. Evening Post says cockroaches may be effectually got rid of as follows:—Take carbonic acid and powdered catnip in equal parts; put them in a bottle; they will become fluid.

TO CUT OFF THE NECK OF A BOTTLE.
An exchange gives these directions for cutting off the neck of a bottle:—With a strong twine a yard or less in length, make one turn around the neck; rapidly move the bottle from one end of the string to the other, that the friction may heat the part; while hot, dip in cold water, and the glass is cracked off as clean and smooth as if cut by a diamond.

A NEW DIETETIC.
Dr. Goodman, writing to the British Medical Journal, says that artificial fibrin is an admirable dietetic substance, being unparalleled for lightness and digestibility, and a great delicacy besides. It is obtained by exposing albuminous material to the action of cold water for a time, the hen's egg, from its great abundance, being the most suitable source of the albumen.

DEEP-SEA WAVES.
We are indebted to the Boston Journal of Chemistry for the following information concerning the dimensions of deep-sea waves. According to careful investigations the longest sea-waves observed appear to have been a little more than two hundred yards in length, with a period of about eleven seconds.

From these facts we see that the well-known waves which "run mountain high" have their existence only in the imagination of the poet.

It was recently stated at the French Academy of sciences, that if dilute emulsion is sprinkled about the floors of the manufacturing in which mercury is used, all evil consequences to the workmen are avoided.

Blue and violet flowers exposed to the smoke of a cigar or to ammoniacal fumes turn green, carmine-red flowers from green to black, and white flowers yellow. (C. Puscher.)

Professor Joseph Le Conte, in a paper in Silliman's Journal, upholds the opinion that the whole theory of geology must be reconstructed on the basis of a solid earth.

The first case of death in England by inhalation of nitrous oxide gas is reported in the Lancet. The patient was a lady thirty-eight years of age.

The disappearance of the fallen leaves is explained by Dr. Eugene Robert by the hypothesis that earth-worms drag them into their subterranean habitations by means of the curved appendages by which their anterior rings are armed.

Dr. Garner, in a paper read before the Linnean Society, abandons the idea that the secretion of mucous matter, which forms pearls in oysters and mussels, is owing to the irritation caused by grains of sand. From observations made on common marine mussels, he concludes that the exciting cause of the deposit is not sand, but a minute parasite; while in the fresh-water mussel or anodon, it is a minute mite or true mite insect.

A LOST PART OF WORSHIP.

As I was turning over the leaves of an old book, the other day, my eye fell upon this expression: "Upon the first day of the week let every one of you lay his tithes upon the altar."

A few days before I had heard a popular lecture on "the lost art." And it occurred to me that here was, to some, if not to many of our churches, "a lost part of worship."

But giving to the great objects of benevolence is too often regarded as quite another thing. And not a few, I fear, consider it as an unwarrantable demand upon their property interests to which they are obliged to submit, though often it is with a very bad grace, as if to an unavoidable imposition.

Tately I was in a church, where after the sermon and before the closing hymn, the minister said: "Let us continue our worship of God, by our weekly offering for the support of the spread of the gospel."

SWEARING.

The following, which has been extensively circulated in England, may be read with profit in this country.

It has been said that the two great habits by which the devil allures men to wickedness are profit and pleasure. But is there any profit in men's calling upon God or upon Jesus Christ to damn their souls, or the souls of their companions; or in uttering, as is sometimes the case, the vilest imprecations on brute animals or insensible objects?

A helping word to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth-rolling prosperity.—H. W. Beecher.

There is a degree in Christianity, to the which whosoever cometh they see and feel more than others can do. I invite you of new to come to him. "Come and see" will speak better things of him than I can do.

"Our hands," we read in the "acts of the martyrs," "were the jewels of our holy betrothal to Christ, and our crown blooms on the thorns which girded our brows, when the winter is past and the storm is over, the flowers will appear."

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THE WEEKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the age. It improves and enlarges. It devotes large space to the culture of the mind, and to the most important and most successful cultivators of the soil. It reports public discussions which elucidate the work of the day.

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Official Announcements. MEETINGS OF PRESBYTERIES. ONTARIO.—At Prince Albert, in the Church there, on the 1st Tuesday of Sep. at 11 o'clock a.m.

Special Notice. To persons employed in commercial, technical, or clerical, or other occupations, who are desirous of obtaining a copy of the 'Lectures on the Principles of Bookbinding', published by the Toronto Bookbinders' Association, etc.

Commercial. B. A. PRESBYTERIAN OFFICE, July 11, 1878. PRODUCE. The market has been inactive, with but little demand and varying prices since our last.

WHEAT.—The market has been quiet and prices weak. One cargo of No. 3 fall and No. 1 treatwell sold last week for \$1.22 and another \$1.43 for No. 2.

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Table with columns for 'July 2', 'July 9', and 'July 11'. Rows list various commodities like Flour, Wheat, Barley, Oats, Peas, Pork, Bacon, Lard, Hides, Skins, and Wool.

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