

## British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE FIFTH PAGE.

C. BLACKETT ROBINSON

Editor and Proprietor.

## TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

## OUR GENERAL AGENTS.

Mr. Wm. Selby, General Advertising and Subscription Agent, will visit Brantford, Galt, Guelph, etc., in the course of this and following weeks.

Mr. CHARLES NICOT, General Agent for the PRESBYTERIAN, is now in Western Ontario pushing the interests of this journal. We commend him to the best offices of ministers and people. Any assistance rendered him in his work will be taken by us as a personal kindness.

## British American Presbyterian.

FRIDAY, JUNE 22, 1877.

THE Methodist Protestant Church of the United States, which split into two sections, North and South, mainly on the slavery question, has just effected an organic re-union at Baltimore. This valuable result seems to have been gained in the twinkling of an eye. Our irrepressible American friends, when they set their heart upon union, go at it, and strike while the iron is hot. The more we think and speak of the offences that led to separation, the less likely is the accomplishment of union. When differences are forgotten in the presence of burning affection, they are at once forgotten, and the loving embrace takes place.

THE Macdonnell case came before the General Assembly at Halifax on Friday. The statement which he handed in to Presbytery, and which was read before that Court with closed doors, was to the effect that he (Mr. Macdonnell) held no opinion contrary to the teachings of the Church on the subject of the endless duration of the punishment of the wicked. Thereupon the Rev. Dr. MacGregor, of Halifax, moved that the statement of Mr. Macdonnell be accepted and the case dismissed. Rev. Dr. Topp moved in amendment that a categorical answer to the question of adhesion to the standards be required of Mr. Macdonnell by 10 o'clock the following day. The motion and amendment having been seconded were discussed. The discussion seems to have been somewhat meagre, many of the leaders of both sides not speaking at all. In consequence of the debate being continued on Saturday, Dr. Topp was allowed to alter the amendment to read that the answer should be given on Monday at the same hour. The House then divided, when the amendment was carried by 172 to 81 for the motion. Principal Snodgrass and Dr. Cooke, with thirty-seven others, dissented, giving reasons for doing so. Mr. Macdonnell then spoke as follows: "Mr. Moderator—If you and the Assembly will allow me, I will give my answer not instead of at ten o'clock on Monday morning. I have answered as categorically as a minister within the Church who has given his adherence to the Confession of Faith, and still adheres to it, can fairly and constitutionally be required to do on a point on which he is confessedly in difficulty. If my answer is not satisfactory, I request, as I have a constitutional right to do, that the Presbytery of Toronto be instructed to frame a libel according to the laws of the Church. I will put this answer in writing." On Monday morning Mr. Macdonnell presented this statement almost verbatim in writing, when it was moved by Rev. Mr. Middlemiss, of Elora, and seconded by Dr. Topp, that the statement be printed and distributed amongst members, and be made the first order for Tuesday. On Tuesday, Rev. Mr. Middlemiss, seconded by Rev. Dr. Proudfoot, moved in accordance with Mr. Macdonnell's request that the matter be sent back to the Presbytery of Toronto for libel. It seemed as if this motion was likely to be the finding of the Assembly, when Rev. Dr. Cochrane, of Brantford, interposed with a motion for the appointment of a large Committee to confer with Mr. Macdonnell, and to see whether an amicable settlement could not be brought about. After the absence of the Committee for a considerable time, during which the business of the Assembly appeared to lag, the members of the Committee at length filed in with countenances expressive of intense relief. The report which contained a fresh statement of Mr. Macdonnell expressing that he was under subscription to the Confession, though suffering from doubts and difficulties in reference to the doctrine in question, recommended that this statement be accepted, and the matter be allowed to drop. The motion of Dr. Topp, seconded by Dr. MacGregor, to this effect, was carried amidst enthusiastic rejoicing, and the singing of the 122 Psalm was a fit conclusion to this long protracted and painful struggle. We feel that an incubus has been lifted from the Church, and that she will now be free to go forward to her great work.

## THE TEMPERANCE WAVE

It is instructive to reflect upon the change in public sentiment which has within a short time taken place in reference to the subject of Temperance. A few years ago, and the name of Teetotaler was a sort of by-word. Liquor of all kinds was freely and openly used by a large portion of the community. On holidays it was the element with which healths were pledged. Without it the marriage ceremony could not take place. There was no social gathering without having the presence and countenance of John Barleycorn. Hospitality could not without reproach to itself dispense with the decanter and wine glass.

Now, all this is changed. It seems to be the consensus of good society that intoxicating drinks should be banished from the table and from general use. A very great gain to the cause of Temperance has thus been secured. For however painful it may be to admit that an immense traffic in strong drink is being carried on, that the drinking usages in hotels, in saloons, and generally in places of amusement prevails to a large extent, and that intoxicants are used pretty freely as a beverage, it is important that the death blow has been dealt to the hospitable customs connected with alcoholic stimulants. The consequence of drink being banished from the table is that the young are being brought up without being made familiar with its presence, or without being taught to regard it as an almost unpardonable sin not to produce liquor on all occasions of friendly greeting or intercourse. That is a clear gain to the Temperance cause. Many families may keep up the old customs, but we think it is evident that the day will soon come, when drink will never be heard of in the reputable home.

In addition to this we have to notice the advance of scientific opinion in reference to the use of stimulants. It has been established on what may be conceded as sound principles that liquor in any form is not required as an article of food. What it does, is to stimulate, and that only—leaving it a question whether such stimulation is in any circumstances an advantage to the human system. The opinion certainly gains ground that to stimulate the body is to impair its energies, and that in no case should it be resorted to, unless where disease has been committing its dire ravages. But whatever may be said upon this point, it is now openly taught by the best scientific authorities that intoxicants are in no case to be classed as food. This opinion has been long held by some of the best thinkers, but it received a public and emphatic endorsement when medical men of Great Britain of the very highest reputation and numbering some hundreds, signed a document in which the belief was expressed that liquor was in no case to be regarded as food, and that it should only be employed in scientific and medical purposes. The Medical Fraternity in Canada and the United States are even more pronounced against intoxicants than their brethren in Britain. Of course there will be amongst us for some time at least the old-fashioned doctor who will prescribe stimulants for all the ailments under the sun. But such practice is bound to disappear in presence of the scientific teaching on this subject which is now found to prevail in all our medical schools. With such endorsement as has been given to the opinion that drink is in no sense food, it is likely to take deep root in the hearts of the people. They will soon see and feel that there are at all events better forms of food for themselves and families, and that the money they expend on beef and bread, or fuel and clothing is likely to yield a far more valuable return than if spent upon wine and whiskey.

It is remarkable to find that the advocacy of Temperance has been taken up by men of education and influence. All honor we say, to those who have gone before, and upon whose labors the present upholders of Temperance have entered, who amidst reproach and contempt contended for abstinence from drink as a righteous principle. Many of them have gone to their rest after giving a noble testimony—perhaps despairing of the good cause ever gaining ground, and certainly never dreaming of the day when their sentiments would be accepted by thinkers and reformers as axiomatic principles. While this is true, it is evidence of the cause of Temperance gaining ground when we find its warmest advocates amongst the most influential of the Clergy, of physicians, of lawyers, of merchants, of teachers, of the working classes. The late Rev. Dr. Guthrie was throughout a long ministry a consistent advocate of abstinence as a Christian duty. Recently the Church of Scotland have taken action favoring the Temperance movement. The Bishop of Manchester has given forth no uncertain sound on the question. Cardinal Manning has come to the front as a Temperance Reformer. With such men as William E. Dodge as President of the National Temperance League of the United States, merchandise is nobly represented in the cause of Temperance. Throughout America the minister, or elder, or deacon, or Sabbath School teacher, who will openly avow the cause of moderation

in the use of alcoholic stimulants, is a rare exception. In a word we may say, the intelligence of the age is ranked on the side of the Temperance movement. The recent progress of the Temperance question in Canada is gratifying in the extreme. In many places the Dunkin Act has been passed, and already the results have proved satisfactory. In the course of a short time we may fairly anticipate that this Act will be adopted in many other counties. The Murphy Wave, as it is called, has extended to Canada, and in the person of Mr. Rine is being forcibly pressed upon the people. Like Gough, Mr. Rine can speak with all the intensity of impassioned feeling that belongs to those who have been rescued from the enslaving bondage of drink, and under his powerful appeals thousands are brought to sign the pledge. Mr. Rine has done much to prepare the way for the final passing of the Dunkin Act in Toronto and the larger cities. His method of encouraging lapsed pledgers to pledge themselves again, and the excellent results which have followed from this course, shows indubitably that we have only to remove the drink, to secure sobriety. Let our saloons, and grogeries, and hotel bars, be closed, and drinking would practically disappear from amongst us. The Dunkin Act accomplishes this to a large extent. It is also a step in the direction of prohibition. No doubt the very best thing theoretically is to shut up the distilleries, but that cannot be done without a long and persistent conflict with the makers and vendors of liquors. That is the end to be reached. Meanwhile a step towards that end is the passing of the Dunkin Act. It may be that the time for passing that Act in Toronto has not come. The time has come for the attempt to pass it. Failure in this case will only prove to be a step towards ultimate success. Let the friends of Temperance go forward calmly and earnestly, and it may be that the result of their labors will even surprise themselves. All success, say we, to the attempt that is soon to be made to pass the Dunkin Act in the City of Toronto.

THE Annual International Convention of Young Men's Christian Associations was held this year in Louisville, Kentucky. There was a large gathering of delegates in consequence. The reports of the work accomplished in organizing new associations, in evangelistic services amongst railway men, and in other departments, were extremely gratifying, and gave much promise for the future. The Associations are no longer isolated and separated from one another. They are as much one body as the different Presbyteries of our church are one. Every attention seems to have been shown to the delegates by the warm-hearted Kentuckians. Henceforth, the Convention will be only biennial, as an annual Convention proves too great a tax upon time and money.

THE exodus from Canada and the United States to cooler climes is this year unusually large. All our leading divines have gone off to Edinburgh to attend the Pan-Presbyterian Council. What is to become of our cities when the watchmen are for the most part away? But we can well afford to miss the familiar faces of many of our pastors, when we remember that they will be taking part in what promises to be the most important ecclesiastical council which has ever been held. The congregations that are now supplied by strangers, will doubtless have the advantage when their pastors return with ruddy countenances, and replenished brains, to resume their pulpit and pastoral labours. We see no prospect of a holiday for the faithful pastors who are left to do the work. But the Lord will doubtless reward them by giving them some new and special interest in their work.

## Book Reviews.

HEAVENWARD. A Choice Collection of Sacred Songs. Cleveland, O. S. Brainard's Sons. 1877.

This is a collection of new Sunday school songs by James R. Murray, P. P. Bliss, and others. It contains a large variety of choice Sunday school music by the leading writers in America, and is the only new book in which will be found the best and most popular hymns and music of the late P. P. Bliss. We also notice a number of standard Sunday school favorites have been inserted, such as "Hold the Fort," "What Shall the Harvest be?" "Sweet By and By," "Evermore Remembered," "Your Mission," etc., which will always be welcomed with pleasure by Sunday schools. It can be obtained from most booksellers, or by sending twenty-five cents to S. Brainard's Sons, Cleveland, O., you will receive a sample copy (in paper covers) by return mail. Price in boards, thirty-five cents; by mail, \$80 per hundred.

THE COMPLETE PREACHER. New York: The Religious Newspaper Agency. May, 1877.

The contents of this number are: "The Divine Incarnation," by Pharoellus Church, D.D.; "The Purpose of Christ's first coming," by Henry P. Liddon, D.D., D.O.L.;

"Sing unto the Lord a New Song," translated from the German of Rudolph Kugel, D.D.; "Mercy and Power Combined," by Rev. Archibald G. Brown; "Easter Address," by Morgan Dix, D.D.; "The Atonement," by Rev. Joseph Cook. These are all sermons except the last, which is one of the remarkable lectures recently delivered by Mr. Cook in Boston. It is a scholarly defence of the orthodox views on the atonement from the attacks of Unitarians. The sermons are all good, each in its way. Perhaps the most brilliant example of pulpit eloquence among them is that on Psalm lxxix, 10, "I will sing of Thy power; yea, I will sing aloud of Thy mercy," preached in the East London Tabernacle by Archibald G. Brown. We quote a few sentences:

"These two attributes should be united in our thoughts and our meditation, for the reason that in neither one separated from the other is there anything to sing about. Take, first of all, power without mercy. Can we greet with song a power unalloyed with mercy? Impossible! Rather let a power that has no mercy linked with it be greeted with a wail of despair. Even Dante, in his 'Inferno,' with all his fertility for conjuring up imaginative horrors, could never conceive anything more horrible than a merciless power—a power that has no limit, no frontier to its might—a power that is almighty, and yet a power that is not governed by mercy. Subtract divine mercy from divine might, and you have left something which is enough to appal any human heart—to annihilate any world, and to carry horror and confusion through all the heavens. Merciless power! Who can sing of that? You might just as well try to sing to the praise of the avalanche that thunders down the mountain side, tearing up by the roots the pine trees, smashing the cedars, and hurling the shepherds' huts into an abyss of ruin beneath. Sing to me of power! You may as well imagine a crowd of the men of old, in the city of Pompey, singing to the praise of the river of burning lava and boiling mud coming down Vesuvius's flanks, whilst all around him fall the cinders thick and hot. Sing to me of power! Let the traveller in the wilderness, then, sing to the praise of the hurricane that whirls by him, and carries him on its blast like a withered leaf. No, my soul can stand appalled, horror-stricken and frightened before power, pure and simple, but can never chant its praises. Merciless power! It would be an awful curse. I speak it with reverence, but I think you will see that I am correct when I say that, were the world governed simply by unlimited power and no mercy, then the jurisdiction of the universe would be in the hands of an almighty devil. Power is no subject for song if it be not allied with mercy.

"But take the other attribute. Can you sing about mercy that is not allied with power? Whist! powerless mercy has nothing horrid in it like merciless power, yet, at the same time, there is no subject for song in it. A mercy that has no ability to carry out its kind intentions—what is it? It is only a solemn mockery. Whilst the former would place a power for evil and hatred on the throne, the latter only substitutes in its place a kind but weak being who has no ability to carry out the merciful intentions of his heart. Mercy without power to give it effect—what is it? It is a poor dribbling stream, not deep enough to float a child's boat, or supply the smallest village with water, or turn the wheel of the mill. If mercy is to be something which I can rest on, and something which I can sing about, it must stand side by side with a power capable of giving it effect.

"Our next point is, that when you find the two united, then the one gives infinite value to the other. \* \* \* \* \* Only let me know that the power of any one is subservient to the mercy of that person's heart, and I will say, 'give him as much power as ever you like.' The more power the person has, if that power be allied with mercy, the better. We can revel in the thought of Jehovah's power, for He is 'mighty to save.' \* \* \* \* \* I have no fear of stepping into the chariot of divine purpose, although it be drawn by the steed of irresistible power, when mercy sits on the box and holds the reins. There is all the difference in the world between the electricity which shows itself in the glaring flash of lightning which blasts the tree, and that electricity which flashes along the wires, carrying a loving message from a father to a son."

Having shown that mercy and power, in order to be fit subjects for song, must be found united, and that their union gives infinite value to each, the preacher announces that they are to be found thus united in God:—

"I can imagine Power saying, 'I reared the mountains. I piled the crags until their bald foreheads pierced far above the snow-line. I did this.' 'Yes,' says Mercy, 'but I fitted those crags together so that they should make a nest for the eagle. I made the mountains full of those rocky holes that the cones might hide away in times of danger. Power, if thou didst rear the mountains, I, Mercy, made them the home of the fountain that flows down to the valley and gives drink to them that are thirsty.'"

The paragraph from which this last quotation is taken contains various illustrations of the same truth, set forth with great rhetorical power, but we have not room to give it in full. The next point is that Christ while on earth manifested these divine attributes of power and mercy: "He had but to touch the wheels of the universe and they stopped. How did He exercise this power? Did he put it forth in lashing the lake of Galilee into a storm? Nay, but He exercised it by saying, 'Peace be still; and there was a great calm.'" But here comes a paragraph about the combination of the elements of power and mercy in the work of the sinner's salvation, which must not be left out:—

"Take the moment of conversion. I should imagine that in all probability, there is a greater power put forth by God when

He converts a soul, than when he rakes a world. Now see that little child who is the subject of that power. What, can such an awful might be put forth on that child without destroying it? Go and ask the little thing. It is true it has the tear in its eye. It has also a broken heart. O mighty power to give that! But mercy was so combined with power that the little heart was broken without the breast being crushed, and the tear is that of joy, not agony. Many a child of God can say that the sweetest moment spent on earth was when God made him willing in the day of His power. Mercy and power go hand in hand together in the moment of the sinner's conviction and conversion. \* \* \* \* \* So in his daily dealings. I am so glad that God does not help us as some people attempt to help. They try to help you by dragging you along. God never drags. He says, 'I took Ephraim by the arms and taught him to walk.' Here is a picture of how God leads. Here is power, but it is the power of the nurse who puts her hand under the arms of the little one, and holds him up until he begins to feel his feet. This is how God deals with His people. Underneath are the everlasting arms."

While *The Complete Preacher* continues to make such a good selection of sermons as it has hitherto been making, and to publish them in such a cheap and convenient form, it is doing a good work, and ought to enjoy a wide circulation.

## GENERAL ASSEMBLY.

## OPENING SERVICES.

The General Assembly met in St. Matthew's Church, Halifax, N. S., on the evening of Wednesday the 18th inst., at half past seven o'clock. The customary sermon was preached by the retiring moderator, Rev. Dr. Topp, from Esther iv., 14. "For if thou altogether holdest thy peace at this time, then shall these enlargement and deliverance arise to the Jews from another place; but thou and thy father's house be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

After prayer by the Moderator the Assembly proceeded to the transaction of business.

The roll having been called the Moderator, in resigning his office, referred to the uniformly kind and pleasant relations which had existed between the brethren and himself during the past year. He then announced that the next duty of the Assembly would be to elect a Moderator for the ensuing year.

Rev. W. M. Wilson, moved, seconded by Rev. Solomon Milne, that Rev. James Bennett, of St. John, N.B., be Moderator for the ensuing year.

It was moved in amendment by Rev. D. B. Blair, seconded by Rev. Dr. Cooke, that Rev. Dr. McLeod, of Sydney, C.B., be Moderator for the ensuing year.

A division was taken and the amendment declared carried by a vote of 90 to 41. The Moderator-Elect having been conducted to the chair of office, briefly addressed the assembly, thanking them for the unexpected honor conferred upon him.

The reports from the following synods, stating the changes which have taken place within their respective bounds during the year were presented and taken as read:—Montreal and Ottawa, Toronto and Kingston, Hamilton and London, and the Presbytery of Manitoba.

Rev. Dr. Bain, of Perth, moved, seconded by Rev. Mr. McPherson, of Stratford, a vote of thanks to the retiring Moderator for his conduct in the chair.

After some remarks by Rev. Dr. Robb by way of complaint as to the use of the organ in the services preceding the regular business of the Assembly, and some explanations by Rev. G. M. Grant, to the effect that he had regretted that service as one by his congregation and not as a part of the business of the Assembly, the motion was carried unanimously, and the hours of meeting having been arranged, the Assembly adjourned.

## SECOND DAY—THURSDAY, 14TH—MORNING SEDERUNT.

The Assembly met at 11 a.m.

The first hour was spent in devotional exercises, and the Clerk of the Committee on Bills and Overtures then read the report of that Committee on the order of business, which was adopted.

Rev. Dr. Topp read a letter from Earl Carnarvon, thanking the Assembly on behalf of Her Majesty Queen Victoria for their address sent last year.

A similar letter was read from His Excellency the Governor-General.

The Assembly then appointed the Standing Committees on the following subjects, in accordance with the recommendations of the Committee on Bills and Overtures and the Queen and Governor-General; Committee on Licenses of Students; Committee to consider applications for admission from Ministers and Licentiates of other Churches; Committee to consider applications from Ministers to retire, and from others to have their names retained on the rolls of Presbyteries; Committee to examine the records of the Assembly and of Synods.

A number of applications for admission from ministers and licentiates of other Churches and from students for licenses were read and referred to their respective committees.

The Assembly then adjourned until three o'clock.

## AFTERNOON SEDERUNT.

The Moderator resumed the chair at 3 o'clock.

After devotional exercises, The minutes of the morning sederunt were read and sustained.

Rev. Principal Snodgrass read the report of the Committee on Correspondence with other Churches. The Committee stated that they had resolved not to appoint this year any delegates to the Supreme Courts of other Churches. They appointed, however, a full list of delegates to the Pan-Presbyterian Council to meet at Edinburgh. The names of the delegates are as follows:—Dr. Topp, Principals Caven, MacVicar, and Snodgrass, Dr. Robb, Professor McLaren, Dr. Willis, Rev. Messrs. Snellie, Burton,