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FRIDAY, JULY 31, 1874.

## TOPICS OF THE WEEK.

We regret to say after all that has been written in opposition to the Candidature of Dr. Saugster, as a member of the Council of Public Instruction, the indications are ominously favourable to his election. We fear when the vote is taken it will show a majority for him, of which the recent Convention here was no criterion. While we regret, we are not surprised at the signs of the election.

It would be discourteous on our part did we not chronicle the fact that the Rev. Mr. Gemley the esteemed Secretary, of the Upper Canada Bible Society, has severed his connection with the Methodist Church in which he has been so long an honoured minister, and has joined and been ordained as a clergyman of the English Church. It appears he has been already appointed curate of St. Paul's, London, Ont. We wish him much success in his new sphere.

From all parts of our land, come the glad tidings of most favourable prospects of an abundant harvest. Not so long since anticipations were gloomy, but He who can order the seasons has shown how completely our fears can be dispelled and our hopes exalted. In commercial circles hard times were dreaded and would have been realized to a grievous extent, had not God in His great kindness sent us a plenteous yield of the fruits of the earth. Let our's be the pleasant duty of heartfelt gratitude to the giver of all good.

## THE FAVOURED AND THE FAMISHED ONES IN OUR CHURCHES.

By "favoured" in the above heading we mean those who are specially cared for and *gospelled* in this age of active Christian work; and by the "famished" we mean those who somehow have no special efforts directed towards them, who have few, if any, positive applications of the Gospel to their cases. In the former class may be mentioned without contradiction, the Children. The uprising and new-born zeal of the Church in behalf of her children and youth are marvellous and delightful. It is not for us to say whether there is increased and more conscientious training of the young by the parents themselves than in a former generation, but certainly in this particular the Church as such is doing a praiseworthy work towards "those who shall come after us." No congregation dare dispense with its Sabbath-school. It is pleasantly styled "the nursery of the Church." Here the children of the rich and polished, side by side with those ruder and less favoured, have the most patient, devoted and prayerful efforts applied to their young minds, if haply they may learn of Jesus and come to Him. No neglected ones willfully or carelessly among the children of the century! Bands of enthusiastic Christians readily go out beyond the Church's pale, and by the most laudable ingenuity seek to bring in from every quarter the children to hear the Gospel and become imbued early by its spirit. In fact, this feature of Christian work has become more of a science than any other element of practical Christianity. All who have seen the proceedings of these S. S. Conventions must have been convinced of this one thing, that as to the religious training of the young the Church is rising above and stepping over the division lines of sect and denomination. And surely if it is true that in old age the mind reverts most easily and distinctly to the remote past, then those of this age who shall live on to that stage of life have an assurance of pleasant memories for their latter days!

Another favoured class are the young men of our day. Our readers must often have observed the spirit with which our clergymen address young men, and what a popular theme a lecture to young men is among our religious orators. And besides these special pulpit ministrations in the forests of young men, we must notice that mighty confederacy within the Church, and working in its line—Young Men's Christian Associations. Their influence for good is vast. Could we separate their labours from those of the Church itself, we should almost hold enough to say that this younger priesthood of Christ's cause gives no mean lesson to the divine institution. What expedient to attract young people is unheard

of? To gain to good and draw away from incipient or fuller-grown vice, every possible plan is tried. Magnificent buildings for accommodation and literary and religious culture; help to the helpless; homes for the homeless; work for the idle, counsel and welcome for the stranger—every Christlike means are tried to gain to the Master's service the young men of our day. And the young women are scarcely less cared for as to their religious training. They also come in for a liberal share of pulpit ministrations as our advertised discourses abundantly prove.

A third class well favoured by special appliances are the mothers of our day. What eloquence is devoted to the duties of the mothers! They are well schooled in what is hinted at as a law of life, viz: that from them must come good character, high principle and religion to the children of their care. Very grave and heavy responsibility is put on our beloved mothers by our reverend teachers. They must not only teach the infantine lips to pray. Around their knees we must not only hear first of the solemn mysteries of heaven and hell, God and Christ, but they are supposed to be the chief moulders of our enduring characters. All the moralities, the disposition to love the good and true, and to hate the evil and the false, the mothers must specially see to. Our dear mothers can have no excuse in our days if they do not their duties. By a slight change Pollock's words come pressing home to them, "Ye know your duty if ye did it not."

The first of the poor favoured class we may mention are the Fathers. It is to be feared the fathers of our children have not the honourable position of the old times. Of Abraham it was said, "I know him that he will command his children and his household after him." Now-a-days the Sarahs are getting bequeathed to them all that glory. And it is further to be feared, that what little responsibility might be left on the fathers beyond merely providing for the wants of the family, the Sabbath Schools have relieved them of. By an easy inference they—the fathers—take home to themselves the idea that the guides of youth are of course the mothers; paternal duty is to provide for the wants of the household, and in this fast, struggling life, if that part is done, the stiller, solemn sphere of spiritual nurture belongs to her whose life is in the home. Theoretically, who is pronounced the fountain source of religious life? The mothers. As a matter of fact, on whom do we look back with the strong, revered sentiments

early religious impressions? The mothers. Why so? Business and its claims may subtract not a little from paternal responsibility, the cares of every day life may demand the pushing aside of much that should be done in the home circle; still were the fathers more urgently shouldered with the chief onus of the Master's work in the household; were they fearlessly addressed and as often as mothers are, and were there given to them equal work and equal honours they would learn over again, that they are more than of commercial account in their home; to them the growing youth would look in a religious point of view with more concession and implicitness. No maxim in life is more practical than this: relieve a man of a sense of duty by all means and you may be sure he will get to be listless in doing it. Hence this perpetual lecturing of our dear mothers is apt to lift from off the stronger shoulders duties which chiefly, we think, belong to our fathers. We fathers, as in St. John's day, demand more preaching to us as fathers. We want our children and our wives and our servants and ourselves to hear our duties as appealingly urged as in the other case.

Another most pitiable class who are famishing for good honest Christian effort upon them are the rich and fashionable of our day. In our towns and cities the poor and the careless (if poor) are anxiously attended to. The members of our Young Men's Christian Associations visiting committees, faithful pastors vie with each other in looking after the households of the poor. But why pass by the destitute rich, and those who live in gilded palaces! What unaccountable centrifugal force is there between Christian effort and wealth. The rich often feel a lonely desolation of heart that even their pastors who dine and sup with them do not address them on the "one thing needful." We observe that some good but timid people are feeling the cruelty of this ostracism of the wealthy from the common Christian privileges enjoyed by their poorer brethren, and they have contrived this elegant plan, viz: to have tracts, suitable to the palates of the polished and rich, printed on tinted paper and enclosed in sealed envelopes sent to the stately mansion where it would be inexpedient and out of place to go personally on Christ's errands. This certainly is better than nothing, but ye devoted Christians! take pity on the rich, give to them the same high advantages as you so munificently scatter broadcast before the indigent and humble. At our hands the rich deserve better things and more generous dealings. Do they not

handsomely give us of their wealth? are they not every day asked to sustain our charities, to build our churches, to support the laudable institutions of our day? Yes, then why withhold from them direct appeals and solemn suggestions concerning that part of them for which wealth is neither a promoter nor help. However, even the tracts on tinted paper may draw not a few out from the famished into the favoured classes of our Church.

## THE BEECHER SCANDAL.

The piece of news this week which is overshadowing in feverish excitement every thing else is the painful crisis in which H. W. Beecher now finds himself. Threatenings of the coming storm have not been wanting lately, but it has broken on him with a fury few anticipated. And all who have admired his genius and been delighted with his eloquence and admirable contributions to religious literature, will be deeply grieved at his present painful position. Theodore Tilton, for a good many years the editor of the *Independent*, a man of high standing, and of great literary merit, the bosom friend of Mr. Beecher, his pastor, has been constrained to prefer charges against the latter, which most people imagined to be wild and improbable. Complications and revelations of the saddest character have taken place during the last few days. A strong and devoted congregation seem to stand by their pastor, to protect, if possible, his reputation; but the sworn and particularizing testimony of Tilton, added to the firm attitude he continues to assume, may well cause alarm and consternation. Pending the investigation by an organized Committee, it is not for us to express positive opinion. It is a sad and solemn work they have in hand; for while thousands throughout Christendom would grieve over the gross charge being sustained, still it would be even worse to suppress the truth, or "whitewash" the eminent defendant, if the evidence points to his guilt. However it may issue, the luckless scandal will throw a darksome shadow over the future of the great orator of Plymouth Church. Enough is already manifest to warrant the *New York Times* in styling the parties concerned "a peculiar circle."

## OPENING OF THE NEW PRESBYTERIAN CHURCH, WATFORD.

The handsome new edifice, erected by the congregation of Watford, of which the Rev. Mr. Abraham is pastor, was formally dedicated on Sabbath, the 19th inst., when sermons appropriate to the occasion were preached by the Rev. Mr. Cochrane, of Brantford. The morning service was so densely crowded, that in addition to the evening sermon advertised, Mr. Cochrane kindly agreed to preach again in the afternoon. The sermon in the morning was from the Text, Psalm 48 v. 3, "Beautiful for situation—the joy of the whole land is Mount Zion"—that in the afternoon from Isaiah 61: v. 10, and in the evening from 2 Chronicles 13: v. 12. At all the diets of worship, there were large audiences and a deep interest manifested, not only by the Presbyterians in and around Watford, but also by the other denominations, most of whom closed their places of worship, to allow their congregations to attend the services in the Presbyterian Church.

The new building occupies an elevated and commanding site at the north end of the village, and is built of white brick, with a neat and symmetrical spire. It has stained glass windows, and a wheel window of stained glass—exquisitely beautiful—above the pulpit. Altogether the workmanship throughout is of superior quality, and second to few of our city churches. The entire cost is somewhat about five thousand dollars, of which amount a goodly sum has already been subscribed.

It was only eighteen months since the present pastor was inducted, during which period the congregation has largely increased, and gives promise of much strength and influence in the future. The erection of such a handsome and commodious structure, will afford ample room for the Presbyterians of the district.

## Ontario Presbytery.

This Presbytery held a special meeting at Woodville, on Tuesday 21st inst. A unanimous call from Cannington and Manilla in favour of Rev. John Campbell, was before the Presbytery. Salary promised, \$800. The call was received and sustained as a regular gospel call. Mr. Murray stated that Mr. Campbell had authorized him to say that in the event of the call being unanimous he would accept it. It was appointed that the ordination and induction of Mr. Campbell take place at Cannington on Wednesday, the second day of September next, at 2 p.m. Mr. McClung to preach, Mr. Murray to preside and address the people, and Mr. McNabb to address the minister. The Presbytery will meet at Cannington at 11 o'clock on the same day to hear Mr. Campbell's ordination trials.—*J. MacNabb.*

Flavel calls repentance the tear that drops from the eye of faith, while looking to Jesus.

## Ministers and Churches.

The Presbyterian congregation of Knox Church, Embra, has subscribed \$1107 towards the new building in course of erection for Knox College, Toronto; and this sum is likely to be considerably increased.

The Remit on Union was unanimously approved of by the C. P. Church, Beaverton, at a congregational meeting held there on Thursday, the 23rd inst. The only article eliciting any amount, being that on "mode of worship."

There was held lately in connection with the Presbyterian Church, Farnham Centre, a Soiree and Bazaar to clear off the remaining debt on the manse. The day was fine, the attendance large and the amount realized, sufficient to meet all demands. Since the settlement of the present pastor (Rev. J. McFarlane) in the beginning of 1872, this congregation has built a neat, substantial edifice for the residence of their minister, costing a little more than twelve hundred dollars, which, we are happy to say, is now free of debt.

A most successful tea meeting was held at Watford on July 20th, in connection with the opening of the new church. The audience, composed of all denominations, was large and enthusiastic. Interesting and effective addresses were delivered by Rev. Messrs. Cochrane, of Brantford, Duncan, of Forest, McCarding and Cousins, of Watford. The proceeds derived from the sale of tickets amounted to \$177. The debt remaining on the Church was \$2,300, which it was attempted to wipe off before the close of the proceedings. Eleven persons present subscribed each \$100, and on announcing the sum total, it was found to the astonishment and delight of all present that \$2,750, considerably over the amount required had been subscribed. The Church and Congregation here deserve the greatest credit for their energy and liberality, in erecting such a handsome building, and in being able to enter upon the possession of it without a single dollar of debt. Altogether there is abundant reason in the circumstances of the Church here, why they should "thank God and take courage." There are few country congregations where such a noble effort could have been made.

On the last Sabbath of June Professor Gregg preached at the opening of the brick church in Teeswater. The building is commodious, but it was filled on that day. It is supposed there were between eight and nine hundred present. Mr. Currie, minister of the First Presbyterian Church in the village, very kindly attended, with as many of his congregation as could find room. Mr. Gregg delivered a very able sermon from Hebrews i. 1. He preached again in the evening. The Professor has, by his affectionate manner, endeared himself to many in the neighbourhood. If we mistake not, our people will contribute more heartily to the College in future, for it will not now be in their minds a dry abstraction, but a living school of the prophets in which Mr. Gregg is teaching with his clear head and warm heart. Generally, our College is loved where our Professors are known (where they have been seen and heard and felt); but where they are not known it may be respected but not loved very much. The managers of the congregations kept an open house on Dominion day; and with the help of the ladies, there was a good deal of happiness diffused, and a good deal of silver gathered together. Rev. F. Wardrop, of Guelph, delivered a lecture in the evening to a large and attentive audience. The congregation is deserving of great praise for the spirited manner in which they have gone about and finished the building of Westminster Church. In this connection the names of Messrs. Kirkland and Fraser occupy a prominent position.

## Presbytery of Kingston.

This Presbytery met on the 23rd day of June last, and inducted the Rev. David Beattie into the pastoral charge of the congregation of St. Columba and St. Paul, Madoc.

The quarterly meeting of this Presbytery was held at Picton on the 14th and 15th days of July. The list of weak congregations and missions stations was revised. A deputation was appointed to visit the Trenton congregation to secure, if possible, the raising by them the entire minimum amount of stipend. It was decided to ask for St. Columba a supplement of \$150 and to recommend the continuance of the former grants to Demorestville and Melrose, and the reduction of the grant to Glenvale to its original amount. The continuance of the former grants to the missions stations was recommended. Missionaries are to be hereafter required to furnish the Presbytery through the clerk with quarterly reports in reference to their respective fields of labour. Arrangements were made for the dispensation of the sacrament of the Lord's Supper in vacancies and mission stations as soon as convenient, namely, at Lansdown by Mr. Coulthard, at Consecob by Mr. McMeekin, at Wilton by Mr. Chambers, and at North Hastings by Messrs. Wishart, Beattie and Burton, the latter being Moderator p. t. of that session. The Presbytery expressed unanimous approval of union on the new basis submitted, and also of the overture sent to the new constitution of the supreme court for the purpose of effecting the consummation of the union. Mr. R. W. Leitch was taken

on trial for license, and after an examination on the several subjects provided he was licensed to preach the gospel. Messrs. Wilson and Gilmore appeared as commissioners from the congregation of Camden and Sheffield, and requested a moderation in a call to a minister Mr. Gallaher was appointed to attend this duty in the 5th concession church, Camden, on Wednesday the 20th day of July at 2 o'clock p.m. The Presbytery adjourned to meet at Amherst Island on Wednesday the 13th day of August next at 7 o'clock, p.m., for the purpose of holding a Presbyterial visitation.—*THOMAS S. CHAMBERS, Presbytery Clerk.*

## Presbytery of Owen Sound.

This Presbytery met at Owen Sound, and within Division Street Church, on the 14th day of July. Mr. McDiarmid was chosen Moderator for the next twelve months, and took the chair accordingly. Messrs. W. Amos and A. Nicol, students in theology and labouring within the bounds, appeared and delivered discourses, which were sustained. The session records of Meaford, St. Vincent, &c., and North Keppel congregations were examined, and ordered to be attested as carefully and correctly kept. Mr. D. B. Whimster gave in a very full and interesting report of his visit to Parry Sound District, containing among other particulars the following: He found Mr. D. Beattie, the student sent out by the Knox College Missionary Society, actively engaged in the field; and from whom he received valuable aid in gaining information concerning the state and prospects of our mission there. The Society has occupied the District as a field for missionary operations for the past four years; and the work they have done cannot be too highly appreciated by our Church. They have organized seven stations. He preached four times and administered the ordinance of baptism to twelve. He recommended the Presbytery to lay the state of this field, and its prospects, before the General Assembly's Home Mission Committee with the earnest prayer that the Committee send out immediately an ordained missionary to work the field, making Parry Sound village the basis of his missionary operations. The report was received, its recommendation adopted and the Home Mission Committee of the Presbytery instructed to see it carried out, and the thanks of the court tendered to Mr. Whimster for his diligence. It was resolved on motion of Mr. Dewar, to raise the Presbytery's share of the Assembly Fund and Synod together with the clerk's fees by a *pro rata* contribution per member. It was agreed that the Remit on Union as sent down to Presbyteries, sessions and congregations, be considered at next meeting which will be held on the 3rd Tuesday of September at 10 a. m. at Owen Sound.

A noon meeting in connection with the labours of Messrs. Moody and Sankey was held in Belmont Congregational chapel, Aberdeen, on Monday, and was largely attended. A number of requests for prayer were read. On the meeting being thrown open, Major Ross mentioned one of the fruits of the movement in Glasgow, testifying beyond doubt to the practical results of the work. At the awakening in Glasgow, Dr. Marshall Lang made exertions to get some money collected in order to support young men who were desirous of devoting themselves to the foreign work of the Church, and a meeting was held for those who were prepared to devote themselves to the Lord in foreign fields. Dr. McEwen met with about 100 young men; but Dr. Lang, thinking there was some mistake on the part of the young men, laid before them what they had to give up in going to foreign mission work. After a dull explanation 90 of those present were prepared to go. Still it was feared some had not fully realized the sacrifices that had to be made, and Dr. McEwen pointed out the dangers from climate, sickness, and various difficulties that there were to pass through; but yet, after all, 70 of those 100 adhered to their determination to devote themselves to foreign mission work. Since Mr. Moody arrived at Aberdeen, he had got a letter stating that 100 young men had now come forward. Rev. H. W. Bell referred to the successful work that had been carried on in the town for the past four months by Messrs. Daniels, Smith, Stewart, and Riddell. A gentleman from Otago, New Zealand, made a few remarks. He was struck and exceedingly pleased with these noon meetings, which were altogether new to him. There was a poor woman in the present meeting who had travelled thirty miles by rail to be present, and another person who was hearing Mr. Moody the previous evening had travelled fifty miles for that purpose. After a few remarks from Rev. Mr. Lowe on the work in the east end of the town, the meeting was closed with prayer. A meeting was held in the Music Hall in the evening, where there was a large audience. A men's meeting was held in the Trinity Free Church. Mr. Moody preached three times at Peterhead on Monday at the Parish Church. There was a very large attendance considering the time at which the service was held. At night, on the Links, there were 4000 or 5000 assembled to hear Mr. Moody, who preached a sermon on the last chapter of Matthew, after which an adjournment was made to the Parish Church at about half-past nine, where vast numbers were unable to gain admittance. Throughout the week Messrs. Moody and Sankey have conducted crowded meetings in Aberdeen and its vicinity, most of the ministers co-operating with them.—*Edinburgh Weekly Review.*

Where are the illustrious of our race, illustrious for genius and science, for bravery and beauty, for deeds of wisdom, heroism and grace? Or, forgetting admiration in the greater intensity of our love, where are the dear ones of our hearts and homes? Our parents, our partners, our children—the sweet ones of our utmost and purest affections—where are they? Too death-awful, and must not we, too, decline into the silent valley, and disappear into the shadowy darkness! What, then? Thanks for the hope, the assurance, the certainty of final and complete victory!