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## Contributors and Correspondents

[For the Presbyterian]

### MONTREAL NOTES.

Since my last we have had a number of SABBATH SCHOOL FESTIVALS in our Presbyterian Churches and Missions here, among which might be named that of Russell Hall—at which besides refreshments a quantity of useful presents were distributed among the children; and that of Petite Cote which is under the superintendence of Mr. Craig, and has just closed a successful year; and that of St. Andrew's Unionists, at which speeches were made by Rev. M. Doudiet, Messrs. Croll, and J. L. Morris.

THE PRESBYTERY OF MONTREAL held its quarterly meeting in St. Paul's Church on the 9th inst., the attendance was not so large as usual owing to the inability of members to get through roads blocked with snow. Rev. Dr. Jenkins was elected moderator for the next half-year, and the Rev. Mr. Warden Convener of the Presbytery's Home Mission Committee in room of Rev. R. Campbell. Regret was expressed at the action of the Assembly's Home Mission Committee in reducing and in some instances withdrawing grants from certain necessitous fields, and fresh applications were made for the renewal of these. Several of the reports of assembly were considered, and other important business transacted, but as you will doubtless receive the minutes from the clerk it is not necessary here to occupy space. In the evening of the day on which the Presbytery was in session, the

### PRESBYTERIAN CHURCH EXTENSION ASSOCIATION

held its first annual meeting in Erskine Church, Mr. J. L. Morris presided, and addresses were delivered by Principal Dawson, Rev. Messrs. Scrimger and Jones, and Mr. J. Croil. The attendance was small and far from encouraging. In his opening remarks the President stated that the association had done good service in promoting Church Extension in the east end of the city, as also in the neighboring villages of St. Lambert, La Prairie and Hochelaga, besides contributing over \$300 to aid the Home Mission work of the Presbytery. The Association has received a praiseworthy gift of a lot of land off Fallum street from James Lillie, Esq., of Hochelaga. An active Board of Directors was elected for the ensuing year with J. L. Morris as President, Rev. R. Laing and James Croil, Esq., as Vice-Presidents.

The first annual meeting of the Montreal

PRESBYTERIAN SABBATH SCHOOL ASSOCIATION took place on the 16th inst., in St. Paul's Church, and was a thorough success. The attendance was very large. In the unavoidable absence of the president, Judge Torrance, Mr. J. Croil occupied the chair. The speakers were Revs. Dr. Jenkins, J. Scrimger, and J. C. Baxter. An interesting report was read showing the number of Sabbath-Schools connected with the church in the city to be 17, with 846 teachers and about 2,800 scholars. The contributions of these schools for missions for the past year (1876) was \$2,750, nearly one dollar per scholar. The election of officers for 1877 resulted as follows:—President, Hon. Judge Torrance; 1st Vice-President, Mr. Jas. Croil; 2nd Vice-President, Mr. Hugh Watson; Recording Secretary, Mr. W. O. Tower; Corresponding Secretary, Mr. Robert Downey; Treasurer, Mr. James McGregor; Committee on property, Messrs. Beavis, Hutchison, and Grey. At the close of the meeting the large company were entertained at tea by the ladies of the church.

### PRESENTATIONS.

Rev. J. S. Black was the other evening presented with a valuable fur overcoat by several of the ladies of Erskine Church. Rev. Mr. Doudiet was the recipient on New Year's day of a purse of \$100, together with a fur coat, etc., from the St. Andrew's Unionists, to whom he ministers every Sabbath morning. Mr. A. O. Clarke, a member of the Chalmer's Church Session, also received a New Year's gift of a handsome piece of silver plate from the members of his Bible-class.

The opening services of the New FRENCH CHURCH ON GANNING STREET proved most successful. On Friday the 19th inst., Rev. Dr. Robb of Toronto delivered a lecture to a large audience in Stanley Street Church on "British Liberty." The three Sabbath services were attended by immense congregations, and a great interest has beyond question been given to the minds of French evangelists thereby.

On Monday the 16th January the REV. DR. DURVEA of Brooklyn, N.Y., who was visiting the city in connection with the opening of a congregational church, addressed the stu-

dents of the Presbyterian College. Rev. Dr. Robb opened the service with prayer. There was a good attendance of students as well as a number of ministers and other friends of the college. The address of Dr. Durvea was an admirable one, and will not soon be forgotten by those who were privileged to hear it. He assigned great prominence to the pulpit work of the minister and gave some good hints as to the best method of using the Bible in preparing for the pulpit.

THE REV. ROBERT CAMPBELL, M.A., of St. Gabriel Church, Montreal, having accepted an appointment of the board of French Evangelization to spend a few months in Great Britain in the interest of the French work of the church left here on Friday the 19th, to take the steamer from Halifax. Previous to his departure he was entertained by his people at a farewell social gathering on Wednesday, 17th January, and presented with a purse of \$200, and an address expressive of their high esteem and affection for him, and their earnest prayers for the prosperity of his mission, and his own safe return to an attached flock. The presentation was quite a surprise to Mr. Campbell, it being entirely unexpected. During the evening Revs. R. H. Warden, O. Oliniquy, and Mr. J. Croil gave short and appropriate addresses. Mr. Campbell's pulpit is to be supplied during his absence by his brother, the Rev. A. Campbell, B.A., recently of Westmeath.

The continued depression in business circles does not appear to have largely affected the missionary contributions of—at any rate—some of the congregations here. As stated above the Sabbath Schools of the city reached in 1876 about \$100 a scholar, and the Missionary Association of Erskine Church has collected nearly the same amount this past year as it did the preceding one. The annual meeting of that association was held on the 18th inst., the Rev. Mr. Black the pastor, presiding. A number of resolutions bearing on missionary work were adopted after being spoken to by Rev. R. H. Warden, Messrs. L. Paton, W. King, Torrance etc., and the contributions of the year were appropriated. The first public entertainment of the Band of Hope of this church is announced to be held on Friday evening the 23rd inst., when an attractive programme is promised.

### MONTREAL PRESBYTERIAN SABBATH SCHOOLS.

A Montreal "S. S. Worker" writes us as follows:

"You published a couple of weeks ago some notes on these schools, which were not very accurate as to figures, so the accompanying report presented at the annual meeting of the Presbyterian Sabbath School Association may be of interest to your readers.

"It shows the largest school as far as attendance is St. Joseph Street (Rev. Mr. Scrimger's), averaging two hundred and fourteen for the year; the largest missionary contributions are in Erskine (Rev. Mr. Black's), averaging three dollars and twenty-five cents per scholar.

"All the schools, with one or two exceptions, reported pleasing and satisfactory progress during the year.

"In comparison with our neighbors, the Methodist Association shows a larger roll, but the Presbyterians show the largest attendance; the Methodist contributions seem the largest, but being of a different character, can hardly be compared; the Presbyterian collections are literal children's pence, whereas the Methodist contributions are largely made up of collections by the children from door to door during Christmas week.

"The largest Sabbath school in the city is St. George's Episcopal (Dr. Bond's), roll about eight hundred, and attendance about six hundred; the St. Catherine Street Baptist (commonly known as Claxton's) have also a large school, with a roll of about six hundred scholars and an attendance of about four hundred.

"The New Year's day meeting, in Erskine Church, was presided over by Hon. F. W. Torrance, the President of the Association. It was one of the finest children's gatherings we have ever seen in Montreal, and their singing was remarkably good. These facts may be interesting to some of our fellow-workers."

THE SYRIAN PRESBYTERIAN MISSION is laboring for the whole Arab race. This race reaches from the frontiers of India to the straits of Gibraltar, and from the mountains of Armenia to the straits of Bab-el-Mandel. They number about forty millions. Their language is one, and their mission goes at Beirut is engaged in the work of infusing into this language a Christian literature, at the rate of many million pages a year.

[For the Presbyterian.]

### AN AWAKENING IN GLENGARRY.

The Apostle Paul enjoins Christians "to rejoice with them that do rejoice," and when one member is honored all the others rejoice with it. One member of the Glengarry Presbytery has been honored, greatly honored. The congregation of Martintown, over whom the highly esteemed minister, the Rev. J. S. Burnet, presides, and with it all the other members of the Glengarry Presbytery are rejoicing, but, in order that the whole membership of at least the General Assembly of the Presbyterian Church in Canada may rejoice and give thanks to God for His great goodness to that people, it is meet that some one should tell the matter. It is this—that God has not forgotten His promise, or been unmindful of the prayers of His people, but is now pouring out His spirit in liberal measures on Martintown and vicinity. It must be remembered as known to many of your readers that the Protestant portion of the community in Martintown and neighbourhood are Presbyterian and Congregational, chiefly Presbyterian, and that they have been in the habit of worshipping together for some time past—that the ministers have always laboured together like brethren in the love and confidence of one another, and therefore it is not so wonderful that they should reap joyously together. The Congregational minister, Rev. D. McCallum, (as well as the Presbyterian minister), is incessant in his labours, and brings to it the experience of former awakenings in which he has taken a part. Neither is it to be forgotten that the services of Rev. R. Mackay, Evangelist from Kingstons, are of immense importance in advancing this tidal wave of Spiritual life. Mr. McKay's thorough earnestness, simplicity of manner, skill in putting the truth and dealing with the anxious, gives him great power over the conscience and heart of those that are awakening.

As this notice is not intended to be a description of the men engaged in the good work, and their manner of doing it, nor yet a narrative of the work itself, but simply a note of what the writer became an eyewitness of during Monday and Tuesday evenings, 15th and 16th inst.,—all attempts at eulogy of persons and tracing out of human and natural causes leading to those results which we now witness are set aside. If praise were to be given to any of the workers, to no or more than Mrs. Burnet for her thorough efficiency and untiring zeal in leading the praises of the meeting, and for having trained up a generation in Martintown who know how to sing the Gospel. The singing at these meetings is simply grand—the melody is in use but seldom or ever heard. The attendance upon the above named evenings was very large, considering the circumstances, the people coming distances of eight and ten miles from the surrounding country, amid storm and snow, through unbroken roads, across fields and ditches. Obstacles which stopped other meetings in the neighbourhood seemed to have no apparent effect on these. The spacious hall was crowded to excess. Eight anxious persons were found seeking Christ each of those nights, and were dealt with after the meetings were closed. On Tuesday evening a most affecting scene presented itself when Mr. McKay asked all the young converts who had found Jesus since those meetings began to arise, upwards of sixty arose and sang with great spirit and heartiness the hymn beginning, "Happy day that fixed my choice," while many more were sobbing in their seats in an anxious state, being yet unable to say "The Lord is mine and I am His." Even this part of the meeting was perfectly free of all outward demonstrations of excitement; yet the excitement was there, quiet and effective, being controlled by the prudence and wise management of those who were in charge of the meeting.

In conversation with the Rev. Mr. Brown of Lanark, who was present and took part in the meeting of Tuesday evening, he said that he had been at five awakenings in different places, but none of them seemed so deep and earnest as this one. I am told that the topic of general conversation throughout the village and community is the revival,—as of old the simple and yet faithful preaching of the Gospel accompanied with the Holy Spirit's presence, has changed the whole current of the people's thinking—turning their thoughts right side up. Let us hope and pray that from this centre of renewed spiritual life, influences may radiate and flow in all directions, until our whole country is baptized with the light, life and liberty of the Spirit.

NEW LADIES RECENTLY LEFT ENGLAND AS MISSIONARIES TO THE WOMEN OF INDIA.

### Rev. J. Laing and the History of Montreal College.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—The only authentic history of any of our Theological Halls, so far as I am aware, is to be found in the *Official Records of the Church*. In your paper of the 5th January, the Rev. J. Laing, of Dundas, purports to give a reliable history of Knox and Montreal Colleges, with special reference to the latter, with the express object of giving information to "Your Contributor" and "any reader who is ignorant of the facts." Fearing lest "any reader" should be led astray by Mr. Laing's statement, I purpose in this communication placing Mr. Laing's "facts" alongside the official and authentic record as found in the printed Minutes of the Assembly of the late Canada Presbyterian Church, that he may see in how far Mr. Laing is a reliable historian. I have somewhat carefully and minutely examined the minutes of Assembly from the time the institution of a College in Montreal was first spoken of down to the present time, and instead of these corroborating they are diametrically opposed in the main to Mr. Laing's historical statement. Now for proof of this:

I. Mr. Laing says that in 1867, yielding to the urgency of friends in Montreal, "the Synod then granted them permission to open the Montreal College," that "the Assembly was led to believe that an endowment of at least \$25,000 would be provided, sufficient to maintain one chair, and thus the income of Knox College would not be affected. On no other terms could permission have been obtained for the establishment of a second Theological School." "In like manner," "from time to time first the Presbytery of Montreal, then those of Brockville and Ottawa, and lastly that of Kingston, were conceded to the persistent application of the Montreal friends, as a territorial constituency." Such is Mr. Laing's statement, the italics being his, not mine. The facts are thus given in the Minutes of Synod for 1867: The Presbytery of Montreal reported (page 29) that a sum of \$20,380.95 had been subscribed towards an endowment—"that of this sum \$8,000 would be paid on the appointment of a professor, and of the balance the greater part within a period of two years, and the remainder in four years." The Synod resolved (page 21) that one Professor would be sufficient to begin with, at a salary of \$2,000 per annum; that no buildings be erected in the meantime; that the Presbytery of Montreal be permitted to continue to increase the Endowment fund to at least \$30,000; "that the Synod unite" (page 38) "the Presbyteries of Brockville and Ottawa, with that of Montreal, in their effort to erect and maintain the College;" and (page 39) "that a Professor be appointed at this meeting of Synod, if possible, and that the College be put into active operation in October next."

All this was resolved by the Synod—including the setting apart of the Presbyteries of Brockville, Ottawa and Montreal as the constituency of the College, before the College was put into active operation, which did not take place till the following October. And yet Mr. Laing tells us that "from time to time first the Presbytery of Montreal, then those of Brockville and Ottawa, and lastly that of Kingston were conceded to the persistent application of the Montreal friends as a College Constituency;" and that "on no other terms," viz: the belief "that an endowment of at least \$25,000 would be provided, sufficient to maintain one chair, and thus the income of Knox College would not be affected," "could permission have been obtained for the establishment of a Second Theological School."

II. Mr. Laing, in summing up his historical statement of the Colleges, thus writes: Some persistently claimed as a right that the Colleges should be equally equipped, and harped upon the supposed grievance of unfairness and injustice in this respect. Nevertheless they failed to convince the Church, and the facts remain: (1.) That the Church never at any time proposed to put the two Colleges on an equal footing. (2.) That at the time of union, while resolving to maintain existing institutions "the Church never dreamed of giving them an equal equipment, or securing for them an equal income. Such is Mr. Laing's statement. What are the facts as to these two points. I shall first take up number 2. Mr. Laing says that at the time of the union, the Church never dreamed of giving them an equal equipment, etc. It is not easy to determine what the Church "dreamed of" as to Colleges in some respects at the time of union, but on turning to the printed report of the Committee appointed when union took place, to

mature measures for the next General Assembly, I find under the heading "Colleges, etc.," (page 9, 2nd edition) that the Committee at first decided by a majority that the Colleges should be maintained from a common fund, but afterwards modified this and resolved to recommend the Assembly to adopt, for the present, the territorial principle. After stating the present financial wants of the Colleges, the following clause is added: "Should an additional Professor be appointed in Queen's College and Montreal College respectively, the amount (required) would be increased to about \$30,000." This would seem to imply, if I understand it aright, that there was some idea of giving an additional professor to Montreal, a "dreamy" one perhaps. Montreal College has only one professor less than Knox now, and if there was then some idea of appointing an additional one to Montreal, the Church, through that Committee of Assembly, did dream of giving Knox and Montreal an "equal equipment."

As to Mr. Laing's remaining fact about Knox and Montreal Colleges, (number 1), he says in language that cannot be misunderstood—"the Church never at any time proposed to put the two Colleges on an equal footing."

To illustrate the inaccuracy of Mr. Laing's statement I quote the very words of a finding of the Assembly (page 21, Minutes of November meeting, 1871.) "The Assembly took up the report of the Committee appointed at the meeting of Assembly at Quebec, on the endowment of Knox College, and the Presbyterian College at Montreal. The Report was read." "On motion of Dr. Topp, duly seconded, the Assembly received and adopted the Report in terms following:"

I. "The Committee having read the resolution of the General Assembly relating to the effort to be made to raise \$250,000, and understanding that it is contemplated that the amounts already received and invested towards the endowment of the two colleges should be thrown into the General Endowment Fund in connection with the effort to raise the amount specified, and with a view to its equal division between the two colleges, is of opinion that the movement in its present form to endow the Colleges, can only be successful by adhering to and acting on this understanding, and recommend it to be prosecuted on this distinct principle."

II. "The Committee is of opinion that there should be, at the very earliest period, in each college, not less than four Professorships."

VI. "The Committee has invited the Rev. Mr. Laing, of Cobourg, (now of Dundas) to act as Superintendent and General Secretary of the Endowment Movement." (Page 28) "Mr. Laing intimated his acceptance of the appointment."

Further comment is unnecessary from YOUR CONTRIBUTOR.  
22nd January, 1877.

### An Omission.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Permit me to draw attention to an omission which occurs in the *Presbyterian Year Book*, just published. In the reference to the missions of the United Church, there is, strangely enough, no reference made to one of its oldest Foreign Mission Schemes, the Juvenile Indian Mission. Through this scheme, established more than twenty years ago, a number of our Sabbath schools have been steadily contributing largely to the important cause of female evangelization in India. By their means a large number of destitute Hindoo children have received support and a Christian education, by which a number of them have been fitted to become, in turn, useful missionary teachers themselves. Zenana schools have also been established, and a Zenana teacher or Bible woman employed, in connection with this useful scheme, which is one of the recognized schemes of the United Church, and has its report incorporated in the minutes of the General Assembly. On the principle of giving "honour where honour is due," it is I submit, hardly just or generous, to the children of the Church, to overlook the steady, persevering and successful exertions which so many of them have so long put forth in this direction. Yours etc., JUSTICE.

SIGNOR GAVAZZI says of evangelization in Italy: "Fifteen years ago there were only five Protestant congregations and about 400 communicants throughout Italy, while there are now 121 congregations, 8,000 communicants, and about 41,000 hearers." He says the chief originator of the evangelization of Italy was Garibaldi, who, when he was Dictator at Naples, told him (Gavazzi) that he was at liberty to go and preach to his heart's content, which he did.