

British American Presbyterian

Vol. 6—No. 19.

TORONTO, CANADA, FRIDAY, JUNE 8, 1877

[Whole No. 279]

Contributors and Correspondents

For the Presbyterian.

ST. ANDREWS AND ITS MEN.

BY W. G., PINE RIVER, ONT.

The above-named town, we are informed, was once the metropolis of the Pictish Kingdom, and the see of an Archbishop, and it is still the seat of the oldest Scottish university. Though in modern times the population be small and trade quite limited it must have been different in the olden time, when it had between sixty and seventy bakers. When we were there Professor Gillespie filled the Latin chair, a man of able scholarship, keen wit, and good humor. His pen, along with that of Hugh Miller the geologist, and others, might be traced sometimes in Wilson's Tales of the Borders, and one of his stories is known under the heading of "The Social Man." A good many years ago both writers left for the spirit land. Dr. George Cook filled the Moral Philosophy chair. In church politics he was just the opposite of his far-famed namesake, Dr. Henry Cooke, of Belfast, who, some may remember, challenged Mr. Daniel O'Connell to discuss some constituted questions bearing on the welfare of Ireland.

The ruins of the old castle, once inhabited by Cardinal Beaton, still remain in this town on the margin of the German Ocean. In another part we have the remains of the ancient cathedral, with the burial ground, including among others tombs of some of the confessors and martyrs—men of whom the world was not worthy, and who cast away the yoke of popery—a yoke which neither we nor our fathers were able to bear.

About the University it may well be said in the beautiful words of Dean Stanley, who was once elected Lord Rector, that it has "the hoary hairs of an institution which reaches back for centuries, and wears a crown of glory which amidst whatever infirmities, gives it at least one form of that pre-eminence—that exaltation above its fellows—which the Homeric verse describes."

St. Marys is the name of the Divinity College, which in other times was honored with the professorship of Rutherford and Halyburton, whose praise as authors and eminent Christians has long been in all the churches.

When we attended, Principal Haldane presided, Mr. Jackson sat in the chair of Biblical criticism, while Dr. Buist read his prelections on Church history. But the man of most genius appeared to be Professor William Tennant, of weak bodily powers, but withal of well-furnished and brilliant mind, who taught the Hebrew class, and who possessed excellent descriptive powers both for prose and poetry.

For a time, it may be observed, Dr. Chalmers filled also the chair of Moral Philosophy, after his translation from St. John's in Glasgow, and no doubt such lectures had a powerful influence along with other things on such minds as Dr. Alexander Duff, and other pupils who were privileged to hear them.

Among our old fellow-students some few rose to honorable distinction as authors. One of them was called hence a number of years ago, but not until he had finished the "History of Scotland" and also a part of the memoir of Principal Cunningham, of the Free Church College, Edinburgh. Another, the Rev. Charles Glose, minister in Spring Hill, Nova Scotia, published "Stray Leaves from Scotch and English history," with a life of Sir William Wallace, a work which bears ample evidence of the author's talents, learning and patriotism; and which we are glad to learn has already reached a second edition. May its shadow never grow less and its editions continue to run on.

At the time of the Reformation St. Andrews had an unhappy notoriety as one of the seats of persecution. As William McGavin observed, "deceit and violence in their cruellest forms were employed by the image of the beast whose seat was in St. Andrews to extinguish the light of the Reformation. But the devil was eventually foiled in the use of both his instruments, at least for a time, for he made an attack again in a new character."

In this city Patrick Hamilton, who was among the first who suffered in Scotland, was put to death in 1527, and we find that George Wishart suffered in the flames at the same place in 1546. In our own day we are still called on to contend for Reformation principles, for which Knox and Melville and Henderson contended in the olden time, and to value highly the amount of civil and religious liberty which in God's good providence we are permitted to enjoy.

OUR OWN CHURCH.

No. 5.

LOVE OF CHANGE.

In my last I made reference to the desire for change which would seem to be laying hold of the ministers of our Church, and which if fostered would probably lead to unsatisfactory results; both as regards ministers and people. If a minister changes very often people begin to think he has accepted their call to suit his own convenience, and that he will only remain with them until a better congregation is offered. Under such circumstances a minister cannot command the respect and esteem of his people. The warm sympathies which should subsist between them are not to be found; and the people instead of being stimulated to increased liberality and generosity are only confirmed in their own selfishness, and in the end lose that respect for the ministerial office by which they were characterized at one time. But I would not wish it to be understood that I object to an occasional change of pastorate. On the contrary I think it good for all parties, not only the minister and people immediately interested, but for the Church as well. When a minister has been say from ten to fifteen or twenty years in a charge, even if he should be of more than ordinary ability, and of systematic, studious habits, the people will nevertheless become acquainted with his channel of thought and form of expression, so as to reduce what at one stage of his ministry was fresh and enjoyable to be considered stale and stereotyped. I remember hearing a distinguished professor on the eve of his leaving a pastorate extending over thirty years, to occupy a chair in a college, say that he had told the people all he knew, and that it was time for him to leave. No doubt this applies to others as well. Besides in this country the territory which is covered by a minister's charge is in many cases very large, so that no matter how much he may be given to study and reading, his life must of necessity be a rather active one, and he will wear out sooner than he would under other circumstances, and hence a change is likely to be profitable to all. Then again there are ministers settled when young, in small or retired country-congregations who have had time to read and study and build themselves up, and who are fully prepared to enter upon a larger or more active field of duty. These could, with much profit to the Church, be transplanted into a city charge or some of our large and bustling towns. There are other young men of a like disposition who would gladly succeed to a small congregation, when they would have an opportunity not only of discharging the duties of a minister but of satisfying a thirst for reading and study, and thus be prepared for a wider and more important field of labor at a future time.

THE APPROACHING ASSEMBLY.

In a few days, probably indeed before this appears in print, the annual meeting of the Supreme Court of our Church will meet in Halifax, and whilst there will, in all probability, be a large gathering, still it will only be a representative assembly, and being so far removed from the centre of Presbyterianism, it is not likely to be so large as that of last or the preceding year. On such occasions it is usual to glance at the doings of our Church for the past year, to note her triumphs, and consider her difficulties and defeats. Whilst she has not been entirely free from the troubles which other churches are subject to; on the whole it will be found that general peace and prosperity have been her distinguishing characteristics, and that her progress is as steady and continuous as can be expected. It may be there are a few in our communion who think that Presbyterianism is slow, and antiquated, and behind the age, and who consider that it is not adapted to the advancing thought of the present time, still it is just the same now as it ever was, adorning closely to the sub-ordinate—"standards," guided by the unerring word of truth, giving no place to error, come from whichever quarter it may. We expect her to continue to be in the future what we have regarded her in the past "The pillar and ground of truth." The few who are clamoring for a revision of the Confession of Faith are but as a drop in the bucket to the large and increasing numbers who cling closely to it, and who, although it comes to us hoary with the age of centuries, still regard it as the bulwark of orthodoxy.

CHURCH EXTENSION.

The opening of the Central Church on the 5th inst. marks a new era in the history of Presbyterianism in this city. When the whole circumstances are taken into account it is cheering to think that such an addition has been made to the Presbyterian edifice, and at the same time of so good a

class. The Church stands on a beautiful site, the outside appearance is an ornament to the city, whilst the internal arrangements are most comfortable and convenient. I hope to see the Central Church filled with devoted worshippers, and that it may long stand in the classic ground which bears the honored name of "old Knox College," and be a centre from which will go forth streams of light, and around which will gather many of the noble and the good, when the present generation shall have been gathered to its fathers.

There is another part of the city which requires the attention of the "Extension Committee," and to which reference has been previously made, that is the north-east section, where there is a large Presbyterian population. I know of about fourteen families which almost belong to one congregation who are very inconveniently situated regarding Presbyterian ordinances, and the result is that they are obliged to attend the services in other churches, nearly all of which are fully represented in this neighborhood. It need not be thought strange that in course of time people whose principles are not fixed and formed come to think that any other church is as good as their own or in some cases better. It is with shame that we admit that there is no other denomination more careless in this respect, or so apt to stray to other churches or to contribute to the audiences of other denominations than Presbyterians. I do not write in any sectarian spirit; for I do not like to see even the members of other communions straying around.

GOULD STREET CHURCH.

It is rumored that our friends of this congregation are thinking of erecting a new church. I hope this is true. Both minister and people are worthy of a better building than the one they now occupy (although it is a good church). Gould Street of late years has set a noble example to other congregations for the spirit of liberality which they have displayed, for the true spirit by which they have been characterized, and for their untiring exertions in providing Sabbath school instruction for more than one section of the city. It may be premature to refer to it, but the site talked of is on Gerrard St. in the neighborhood of Church St., and should they proceed with this proposed scheme I have no doubt that they will erect an edifice which will remain an enduring monument of Presbyterianism in this city, and of the zeal and liberality of Gould Street Church in particular. There is no congregation in Toronto which has accomplished more during their short history. The work which they have done is of a class that will remain and bear fruit, and in all this no little praise is due to their excellent pastor Rev. J. M. King. Other congregations are thinking of rebuilding, and some are at present improving and enlarging, so that in a short time, if our church buildings will not be ahead of others, they will at least be equal to the best of them. Whilst anxious to promote the outward or temporal interests of our church let us not forget that her true glory consists not in costly buildings or a gorgeous worship, but in maintenance of those blood-bought principles which were bequeathed to us by martyr sires, and the disseminating of a pure and unadulterated gospel as the only means by which this sin-ridden world can be won for Christ.

"His testimony and his law in Israel he did place.

And charged our fathers it to show to their succeeding race;"

"That so the race which was to come might well them learn and know; And sons unborn which should arise might to their sires them show."

PREBYTERIAN

Toronto, May 28th, 1877

Abuses in Church-Work.

The N. Y. Christian Intelligencer has heard of a recent entertainment in a church parlor which, in addition to fine music, comprised some effective tableaux, some amusing recitations, and a laughable pantomime; and it makes the fact a text for a very sensible and deserved rebuke of the frivolous character of many of the devices which are resorted to in our time for what might be called the fertilization of church-work. For these abuses our contemporary holds the "church parlor" mainly responsible, declaring, in so many words, that that institution of the modern meeting-house has been "abused, diverted, and perverted" from really valuable ends, until it has become a nuisance and the occasion for great spiritual decline.

Some one has beautifully said, "The Old Testament is truth in its germs; the New Testament is truth in its blossom."

Every man is born for heaven, and he is received in heaven who receives heaven in himself while in the world, and he is excluded who does not.

STATISTICS OF THE PRESBYTERY OF BARRIE FOR 1876-7.

REPORT OF THE COMMITTEE APPOINTED TO EXAMINE AND REPORT THEREON.

The committee beg to report as follows: That the statistical statements have been furnished by all the pastoral charges of the bounds and by the stations under the care of the two ordained missionaries.

Some statistics have been provided by Mr. Findlay from the stations in Muskoka, but there are no returns from five groups. The Assembly's Committee require Presbyteries to see that vacant congregations and mission stations furnish statistics, but it has been found impracticable in this Presbytery to procure the required information from the stations.

A comparative statement of the principal items for the present year and the last is given in the following tables:

I. FINANCIAL STATEMENT.

OBJECTS.	1876.	1877.	Increase.	Decrease.
Stipend, all sources.....	\$18,700	\$13,185	\$5,515	.....
Arrears.....	986	682	304	.....
Expended on Church.....	4,819	3,244	1,575	.....
Expended on Manse.....	1,035	3,217	2,182	.....
Other Expenditure.....	18,834	2,196	1,638	.....
Total Congregational.....	25,464	21,072	4,392	.....
Obligee.....	268	166	102	.....
Home Missions.....	828	660	168	.....
Foreign Missions.....	310	324	14	.....
Aged Ministers and W. and O. Fund.....	408	102	306	.....
French Evangelization.....	400	320	80	.....
Total for Schemes.....	2,373	1,870	503	.....
Benevolent Objects.....	1,000	884	116	.....
Total for all purposes.....	29,736	23,847	5,889	.....
Sabbath School, Contributions.....	127	230	103	.....

NOTE 1.—The decrease in Sabbath School contributions is only apparent, as \$108 from the Sabbath School of congregation of Orillia has not been entered this year in the column in which a similar contribution appeared last year.

NOTE 2.—The increase of the contributions to the several schemes is really greater to the extent of \$65, this amount being entered in the column for total contributions, but the particulars, showing the distribution of the \$65, were not furnished. The congregations which sent these imperfect returns are Guthrie Church \$20, Carlisle \$14, and Burns' Church \$31.50.

II. STATISTICAL STATEMENT.

	1876.	1877.	Increase.	Decrease.
Number of families.....	1,756	1,632	124	.....
Number of members.....	3,123	2,416	707	.....
Addition to membership.....	379	311	68	.....
Departures.....	122	153	31	.....
Elders.....	148	115	33	.....
Other office bearers.....	298	260	38	.....
Baptisms.....	306	317	11	.....
Religious classes.....	9,129	9,108	21	.....
Teachers.....	340	198	142	.....
Churches and Manse built.....	40	40	.....	.....

These tables afford evidence of progress in almost all details, and specially of increase as regards the membership of congregations, and the contributions for the support of the gospel.

There is one cause of regret, however, presented in the column for arrears of stipend. The following arrears are reported: West Gwillimbury and Innisfil, \$86 35; Collingwood, \$158.73; East Nottawasaga, etc., \$280; West Nottawasaga, \$300; Bonnyton, \$80; Duntroon, \$20; Wybridge, etc., \$60.

It is gratifying to observe that congregations generally have contributed to all the schemes of the Church, exceptions in this respect being found principally among the congregations that have been vacant during the year, and among the mission stations.

On account of the imperfection of three returns from congregations already mentioned it is impossible to state accurately which congregations have not contributed to the various schemes. The returns show the following results:

Seven congregations have not contributed to the ordinary revenues of the college, viz.: West Gwillimbury and Innisfil, Tecumseh and Adjala, East Nottawasaga, Alliston and Carlisle, Cooktown and First Essa, Tossoronto and Mulmur, Duntroon and Nottawa, Burns' Church and the stations. But there were sent \$10 from East Nottawasaga for the bursary fund, \$107 from Cooktown, and \$52.75 from First Essa for Knox College building fund.

Five congregations have not contributed to the Foreign Mission Fund, viz.: Willis and Essa churches, Alliston, Tossoronto, and Mulmur, Duntroon and Nottawa, Burns' Church, etc., Wybridge, etc.

All except Duntroon and Nottawa contributed to the Home Mission Fund—besides the three, Carlisle, Burns, and Guthrie. The French Evangelization scheme has received a general and comparatively liberal support, the amount for it being next to that of the Home Mission contributions.

While there does not appear cause for censuring any of the congregations for illiberality, the Committee desire to indicate the opinion that some of them fall very short of the reasonable expectations of the Church and of the average amount of giving—for example:

CONGREGATION	Mem.	H. M.	College	Assn. M.	F. E.	Total	Average per Mem.
Willis Church	\$69,300	3,000	2,000	2,500	10,000	184	cts.
Essa Church	6,500	2,000	3,000	2,500	11,000	184	cts.
New Lowell	8,500	2,000	1,000	.....	11,500	.....	.....

Not to include the membership of the Mission stations who give almost nothing,

the average contribution to the schemes is 84 cents. Including them the average is reduced to about 72 cents.

Your Committee in concluding this report recommend:

1. That it may be considered whether steps may be taken for procuring, regularly, returns from vacant congregations and mission stations.
2. That the arrears may be taken into consideration.—R. B. M., Secretary

Surprise Party.

One of the largest surprise parties that has occurred in our village for some time took place at the Presbyterian Manse, on Monday evening last. The occasion which called together so large an assembly was that the Rev. James Carmichael, M.A., leaves for Scotland on Monday 4th June, and the people of the congregation, over which he is placed as pastor, and other friends, wished to convey to him a tangible proof of their love and esteem. Ladies bearing loaded baskets of provisions began to enter the manse about 7 o'clock, and the younger part of them immediately went to work, and set two tables of the most choice edibles. A number of both sexes by this time filled the manse, and at three tables over twenty sat down to tea. Six times in the course of the evening these tables were replenished and cleared. Fully one hundred and twenty people partook of the good things provided. All having been beautifully served, enough to store the cellar and fill the larder was left.

After all had enjoyed the tea, W. Eakin, Esq., Unionville, stated the object of their meeting at the Manse that evening and called upon Mr. William Fleming Oedergrove, to read the following address:

To the Rev. J. Carmichael, M.A.

REV. AND DEAR SIR.—As you are about to be absent from us for a short time on a visit to your native land, we have convened this evening to convey to you and your worthy partner our high appreciation of your uniform kindness, Christian walk and conversation, and untiring zeal for the spread of gospel truths. As a small token of our regard and esteem, I, in the name of your congregations and friends, beg your acceptance of this purse, which I now present to you, and trust that you will accept it in the spirit in which it is offered, not looking at its intrinsic value, but as a token of our friendly feeling for your many Christian virtues, dear to us as a people. It is our earnest prayer that you may have a safe journey across the Atlantic, an agreeable and profitable time in the land of your nativity, and an early return to your labours in our midst with health much invigorated and energy and mental faculties unimpaired. In behalf of congregations and friends,

Wm. Fleming.

Markham, May 28th, 1877.

To which the Rev. Mr. Carmichael replied in something like the following terms:

MY DEAR MR. FLEMING.—To say that your presence and the presence of those here with you, as also the gift of this purse to me, are a complete surprise, would be to say what is not correct; and yet so completely overcome am I at this moment that I can scarcely find words to express the joy and gratitude which I now experience. From my inmost heart I thank you, and through you the congregations over which I am placed as spiritual guide, and the kind friends who have identified themselves with you in this presentation. I likewise thank you sincerely for the kind and considerate language you have made use of in your address to my partner in life and to myself, and I affectionately reciprocate the wish that I may return to you invigorated in mind and strengthened in body. Ever since my ordination and induction as your minister, I have at all times received the strongest possible proofs of your kindness and consideration; and I assure you this has been a source of much pleasure and satisfaction in the discharge of my duty. The presentation of this purse is the third occasion on which you have given me publicly tangible proof of your appreciation of my services, and manifested your sympathy for me in the exercise of my work, as an ambassador of Christ. To me, sir, this is exceedingly assuring and encouraging, and I trust we shall be long spared in the capacity of shepherd and flock; and that nothing shall ever occur on my part to mar the harmony or to disturb the loving intercourse which has always existed between us. My prayer is that I may ever retain a warm place in your hearts, and together journeying become daily more meet for that better home to which the winged hours are fast hurrying us. With no conventional utterance do I say that you are dear to me, and that time but deepens my love and esteem for all of you. God grant that we may prove ourselves true men and women, discharging our duties with an eye single to the glory of Him who made us,—continually striving to truly benefit our fellow-men, and thus aid in building the ruined walls of our common Zion. Again I thank you.

Rev. Messrs. Campbell, Hart and Bulman having been called upon to address the company, each in the course of his remarks spoke of the catholicity of spirit and untiring zeal and Christian deportment of Mr. Carmichael. Miss Maggie Canning, Miss Milne, and Mr. McLean, accompanied at the piano by Miss Hood, sang "Shall we gather at the river." Afterwards a suitable and fervent prayer was offered by Mr. Campbell whereupon the company began to disperse, having spent a most enjoyable evening. The purse contained \$150 in gold, a most magnificent sum, and proclaimed the esteem in which the Rev. gentleman is held, not only by the members of his own church but by the whole community.—Markham Economist.