

one of the most threatening and violent language.

It is the opinion of those who are best informed, that had they not taken refuge as they did Mr. Chinquy would never have reached the manse alive, as other crowds having all the appearance of murderous intentions were waiting for his appearance at different points on the way.

It is only necessary to add that the session of the congregation of Antigonish at their meeting on the 11th of August declared that the statement of facts as given in the *Morning Chronicle* by the Rev. P. Goodfellow is correct.

By order of Committee.

E. A. McCURDY, Convener.

New Glasgow, Aug. 18th, 1873.

## AN INTERMEDIATE PASSAGE ACROSS THE ATLANTIC.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As some more of my fellow-countrymen may contemplate a trip across the Atlantic, and may be lured by courteous Agents into taking an Intermediate berth in one of the Allan Steamers, permit me to give a plain unvarnished tale, by no means exaggerated, of my own experience of such a passage in the good ship *Phoenixian*. It was a subject of much perplexity to me, and I marvelled at the stupidity of travellers who would persist in taking a saloon passage, when, as I was most creditably informed, as good, or nearly as good, accommodation could be had in the intermediate. But the marvel existed no longer, when, on descending to my own quarters as the vessel left port, I with difficulty picked my way to our "state"-room through piles of cordage, and breathing air loaded with odors, which it is scarcely exaggeration to call sickening. The intermediate quarters were indeed on the same deck as the Cabin, but removed from it by the whole length of the vessel, and since the steerage quarters were filled with freight, and the "Intermediates" numbered but ten, the steerage passengers were accommodated with intermediate berths, and no separation existed between us and them, save at meal time, when the two tables were fully three feet apart. Fortunately for us, the steerage passengers were nearly all respectable mechanics, but I have no reason to believe that the arrangements would have been otherwise had they been very different characters. Let me describe the situation as briefly as I can. The centre of this portion of the ship was bounded forward by the fore-cabin, and aft by the engines, scullery, &c.,—the entrance to it was by a stairway, which, fortunately for us, we were never compelled to use, on each side were ranged the state-rooms, six in number, with four other rooms, used for other purposes. On the starboard side our state room was occupied with stores consisting of rhubarb, onions, carrots, parsnips, potatoes and cabbage,—the other two accommodated eight steerage passengers, the next by eight intermediate, and the next a smaller one, by two intermediates. Each state room measured about sixteen by ten feet, so that you may imagine that there was little room to spare, yet we were assured that it was a favor that we were not compelled to eat our meals here rather than in the central space. All necessary articles were provided, according to our tickets, but I am afraid the owner of *Ravenhurst* would hardly deem one basin, one towel, (changeable once in a voyage of 12½ days) two brothmugs, (which also did service as tumblers of porter at dinner) and a piece of soap (which did not appear till the second day) enough for eight men. Seeing that two of our number indulged in a sponge bath every morning, your correspondent congratulated himself on having discovered that the inside of the rolling towel was by the oversight of the rest left to him. No room in which we might sit and read, was provided, although some of our number are positive that one existed in the plans shown to them. The only places in which we could rest were our berths, the skylights or on deck, and the open place between the state rooms. This space was filled with cordage and dirty barrels, except barely enough room for an exceedingly narrow table on each side, so close to the stateroom doors that the steward could hardly pass behind those sitting on that side, one or two trunks stood here, and formed the only comfortable seats to be found in that portion of the vessel. But if the surroundings were unpleasant, the atmosphere was much more so. Our fellow passengers, the vegetables, were not all fresh, the cordage and barrels had their peculiar odors, the usual sickening smell proceeding from the lower parts of the ship predominated, while other and more pestilential vapors came from adjoining places not here to be mentioned. In addition to this there was a continual cloud of tobacco smoke pervading the remotest corner of each stateroom and berth. Nearly everyone smoked, and seemed to prefer this mode of fumigation to any other, and to tell the truth, the smell of tobacco was less disagreeable than those that it superseded. An open space near the roof allowed free passage of air into each stateroom, and many times have I welcomed sleep as a deliverance from the gusts of pestilential vapour from the outside. Sea air will make the most dyspeptic hungry, but he must have had little acuteness in his sensory nerves who could retain an appetite while breathing such air. Of the food provided I shall say less. The water was bad, and so powerfully affected one passenger that the doctor declared at first that he

had a case of cholera on his hands. Some endeavored to procure a porter as a partial substitute, but only succeeded in getting it after five days of complaining, and a final appeal to the Captain. I don't know what it was that they gave us for tea, one passenger said it reminded him of his childhood, as senna tea was a favorite with his anxious mother. I need not go over our bill of fare. It was much better than the steerage, but a far wider degree separated it from the Cabin. Our Steward did all that he could for us, but he could only give us what the Cook gave him, and had not the bread been sour as a general rule, the butter of a peculiar flavor, and the beefsteak an entomological study, we should have found little fault with the culinary arrangements. I need not say that we were, although very little sea-sick, heartily tired of your quarters before we had been a week at sea. Hardship and inconvenience every one expected, but dirt, and bad provisions we had no right to look for. All felt that the Intermediate afforded much less comfort than they had been led to expect, and far less than would be justly inferred from the difference in fare between it and the Cabin. It is true that we had not the incessant thumping of the screw beneath us, as had the Saloon passengers, but above our heads stood the donkey engine used in hoisting the main sail, and it seemed to be a rule to hoist it about two o'clock every second morning at least. Then with all the filth below, the decks had to be scrubbed by the watch whose turn of duty commenced about 5 o'clock, and of course our end of the vessel was the first attended to. There was, I have no doubt, more motion of the vessel at the stern, but seeing that she was about 880 feet long, and only about 82 ft wide, the rolling would make any portion of the vessel unpleasant for those subject to seasickness. But I have already written at two much length, let me only say in conclusion that in all I have said, I can confidentially appeal for confirmation to my fellow-sufferers, one of whom, a Wesleyan Minister, affirmed that the steerage in the mail boats of the same line was much to be preferred to such accommodation as was granted to us. I hope, Mr. Editor, that those of our Ministers and others who intend crossing by the Allan line to Glasgow, will take warning, and either secure a Cabin passage, if they want comfort, or a steerage one if economy is the main object. Apologizing for intruding so much on your valuable space.

I remain,  
Yours sincerely,  
CANADIAN STUDENT ABROAD.

The Rev. Dr. R. F. Burns, Montreal, has, we understand, received a call from Free St. George's, Glasgow.

The united congregations of Rothsay and Palmerston have presented their pastor, the Rev. Daniel Anderson, with a handsome covered buggy, value, \$175.

We observe that Dr. R. A. Reeve, who lately resigned his position on the staff of the Toronto Eye and Ear Infirmary, has been appointed surgeon in charge of the department of eye and ear diseases, in the Toronto General Hospital.

From a letter from Rev. G. L. MacKay, of date the 5th of June, we learn that the work prospers and extends. There has been established at Tam Sin, through Mr. M's exertions, a hospital for the natives of North Formosa. During the first month 180 cases were treated.

At a meeting of the Brockville Presbytery, held at Dunbar on the 12th ult., a unanimous call from Osnabrock and Colquhoun's Settlement, was given to the Rev. J. M. McIntyre, a graduate of the Montreal College. His ordination is appointed to take place at Osnabrock on Tuesday, 16th inst., at 2:30 p.m., Mr. Binnie to preside and address the minister, Mr. Glendinning to preach, and Mr. Douglas to address the people. Stipend promised, \$600 and manse.

Telegraphy, as a profession, has grown immensely within the past decade. It affords intelligent young men a profitable field for study and labor. There is a constant and ever increasing demand for qualified operators, and competent parties always command large salaries. In this connection we beg to direct attention to the card of Mr. W. Givin, Hamilton, whose School of Telegraphy is under the patronage of the G. W. Railway Company, and who is in every way well qualified to undertake the important and responsible duties of directing the studies of all attending an institution of the kind.

A pic-nic in connection with the C. P. Church, Weston, took place on the 27th ult. The grove, which is very prettily situated on the banks of the Humber, was in good condition, and the weather was all that could be desired. Over 200 people sat down to a repast, provided with great care and taste, by the ladies of the congregation. Instructive addresses were delivered by Rev. Messrs. McKay, Cheltenham, and Baikie, Brampton, also, by the resident ministers of the village. The presence of the Weston Band, with its choice and suitable music, was a source of enjoyment to all. A more successful social gathering has never before been witnessed in connection with the C. P. Church in Weston. It indicates, that a deeper interest is being felt by the people of this place for the success of Presbyterianism in this place. We trust that the struggle, which has so long been carried on for bare existence, as a congregation, is over, and that a new era of temporal and spiritual success has been inaugurated.—*CON.*

## Temperance as a Term of Communion

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Like others who have written to you in respect of temperance as a term of communion, I feel much pleased that the subject is calling forth discussion of such a friendly nature. All seem agreed that far, that temperance is an evil not to be tolerated in any one who would be recognized as a member of the Church of Christ; and that even when one is not himself given to drink, yet if he is engaged in putting the bottle to his neighbor's mouth, or engaged directly in the traffic of intoxicating liquors, he ought not to be within the pale of the Church. In these respects we have made progress. These terms were not always as they now are. Men were recognized and honored as members and office-bearers of the Church of Christ, who were engaged in the liquor traffic. And I do not even yet know that in all our churches the terms of communion are so rigid as to exclude all such. We are glad to know that the general sentiment among our church members is strong enough, as it were to enact an unwritten law that would make it unseemly, as it is undesirable, for any such to become members. We like to see sentiment or opinion stronger than our law; it is a healthy state of matters. But why, if it has grown this far, may it not grow farther, and become stronger and bigger than it has yet been? It is manifestly growing in the direction of making total abstinence a term of communion. Who shall hinder it? I am sure, not the brethren who have written upon this subject in your pages—even if they could. We are perfectly prepared to say, that, as yet, we are not ripe for such a movement. That possibly if it could be carried by a majority in any church court, that if it did not do harm, it would not do the good that might be expected from it. We are not, therefore, anxious for church legislation upon the matter. And yet we rather think that the progress of opinion will sooner or later culminate in such an end. Why not?

One of your correspondents says that he "has been for the last quarter of a century" seeking "scriptural arguments that all who are not total abstinents in theory and practice should be put out of the church." And I cannot say that I am sorry to know that he has not found any such. As the matter strikes my own mind, I would be disappointed if he had found Scripture "proofs" such as he desires. And yet, for all that, there may be argument enough ultimately to enforce total abstinence as a term of communion. I am not very sure that you will find an argument in Scripture to sustain the position that those who do not in any way countenance and sustain missionary enterprises, ought for that reason to be excluded from our communion roll. I know of no express text or church law to that effect. And yet we can scarcely conceive of any church worthy of the name who do not say that in one way or another all her members should be missionaries; and that those who do not think or feel in this way have no right to be called members of the Church of Christ. In these circumstances has not this position been advanced to the status of a term of communion? And why may it not be so in respect of temperance as it has been with regard to missions. May not the same line of proof that has led to this conclusion lead also to that of total abstinence? We may not in all cases conclude when we see the tendency and progress of a given movement, that the God of Providence means it to end as we suppose it must. But we see no reason why it may not so end in respect to total abstinence. It might in some cases argue more self-denial than it were met in all Christian charity to ask from every one. But why should this case, so far as we know be the only one in which we demand from certain persons what we do not ourselves practice. Why ask the diseased and weakened drunkard to abstain as the only condition upon which according to our knowledge it is possible for him to be, or to have any rational hope of being a consistent church member, and not to be so ourselves? What other line of conduct do we treat in that way? We tell the covetous that they must not steal, but do we less than they; is our abstinence not as total as we ask theirs to be. And is there any other case, involving practices, wherein we are not, or aim to be, all we ask any other as a church member to be? If fellowship means as the term thereby translated in the New Testament mean "to have in common." Now as church members, is it not if possible, more needful to ask what we may have in common with the weakest member in our midst, as to ask what they may have in common with us. Thus the person in question, who has been physically weakened by his indulgence in drink, not to speak of a moral weakness, that must accompany such a state of things, may not be able, with us to taste or let alone the article in question. He is not in a state to occupy in common with us the position which we occupy. He can have no possible fellowship with us without sin on his part. He cannot pray "lead me not into temptation" and do as we are supposed to be able to do without sin on our part. If the terms of our fellowship be, that these must be even as we are. Their fellowship with us, without risk or danger, to answer is impossible. The necessity of the case precludes the possibility of such parties being in entire communion with us. And is such a position on our part doubtful as Christians. Shall we destroy our weak brother for whom Christ died? If in a case of conscience we might eat flesh which had been offered to an idol, without offence, yet as a Christian man, and as a follower of Christ, is the strength of my confession on the weakness of my brother to be the rule of my conduct? My brother cannot do as I do without offence, but I may do as he alone can do, and thereat, and in that only, can we have communion or fellowship together. And ought the terms of Christian fellowship be other than those in which all—the weakest and the most deserving—may with safety participate? How else can they be worthy of the name. The question before us is not a question of right or wrong, by the very term of it, it is one of fellowship, and the question is not what may be right or not right, for us to do, but upon what terms may our fellowship as Christians

and be safe and assured. Nor will it matter much to say that the persons in question are deserving through the indulgence of a pitiful sin, and that the terms of our communion ought not to be made specially to meet their case. We reply that the terms of Christ's Redemption include all sin, and this not less than any other. And if it did not include God particular we know not, of any one sin, peculiar to a grown individual, that might not, by such a process of reasoning, be excluded. If the terms of our fellowship be not such as shall keep clear of all sin and its temptations, we think it plain they cannot be Christian.

But, Mr. Editor, it is not my intention to peruse the subject farther. We close with the remark that if the lines of thought above suggested be correct, we do not see any stopping place till we make total abstinence from all that intoxicates a term of communion.

Yours, &c.,  
ROBERT SCOTT.

## Induction Services.

ST. JOSEPH STREET C.P. CHURCH.

On Thursday evening of last week the Rev. John Scrimiger, M.A., of Toronto, was inducted as pastor of the St. Joseph Street C. P. Church, Montreal. The services were conducted by Rev. R. M. Thornton, M. A., who preached from the text, 2nd Thessalonians, iii. 1.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." He said, the power of intercession is proverbial. When Amintus, a favorite with his king, and a leader of the army, wished to save his brother's life, he stripped the bandages off his arm, which had been taken off in his master's service, and holding the mangled remnant before the face of the court, asked his request; and it was not refused. Intercession has power with God as well as with man. Amintus held up his mangled arm. What does Christ hold up for us his brothers? John tell us, "And I behold, and lo! in the midst of them stood a lamb as it had been slain." He then spoke of the very many answers to prayer recorded in the Bible, and continued, that prayer has the same effect now, and illustrated the fact by referring to the Fulton street prayer meeting in N. Y., where a book is kept on one side of which the objects for which special prayer are recorded, on the other side of which, the answers to these prayers are recorded, and stated that thousands of direct answers to prayers are entered there. He then, in view of these things, asked them if they believed in the efficacy of intercessory prayer to pray for them.—the ministers. He said that this request might appear selfish, but he had four good reasons for it. In the first place, their work is so great and important; Paul says they are the "salt on the earth." It is arduous when the material to work upon is considered; also because of the greatness of the work to do; again, of the instrumentality a frail, sinful man like yourselves. Considering all these, could not they all expect the answer, "We will pray for you?" His second reason was, the ministers' temptations are so strong; they have many temptations to contend with their parishioners know not of; as neglecting their own souls. A young doctor, the first time he sees an operation on a patient performed, is horrified at the sight, but in a year or two is prepared to perform the same operation himself, with coolness; so the minister's familiarity with divine things seems to diminish their force; a temptation to formality, thinking more of the form of their mission than its results; and also a temptation to pride and self seeking. Did not these warrant the request, "Brethren, pray for us?" The third reason was that their success was so dependent upon God. This was the more apparent when we think of what the work is, raising the dead from transgression and sin to life eternal. If without the spirit of God no conversions can be made, and the power of the Holy Ghost can only be secured by prayer, is then the request too great, "Pray for us?" In the last place, their claims are so manifested. The minister has a right to expect the progress of his people because the laws of love; also because it is an advantage to the persons praying; and an advantage to the Church of God. A disloyal minister is as hurtful to the Church as a disloyal officer to the army. In conclusion he asked them to pray for their minister that his work might be glorified.

Rev. J. M. King, M. A., of Toronto, then offered the induction prayer, after which the ministers extended the right hand of fellowship.

Mr. James, of Albany, N. Y., then addressed the minister, recommending to him especially consecration, illumination and resignation. To consecrate his great natural endowments and the knowledge gained by study for the purpose of proclaiming the gospel of God to a dying people—illumination, by word and the spirit of God, without which his mission would be unsuccessful, but with which he would be as a light-house throwing forth the light of the gospel. He also recommended him to preach with warm expectation, but resignation would be required, so that if the fruits of his ministry were not immediately seen, he would not be cast down, but be able to say "Not my will but thine, O Lord."

Rev. Mr. Jones next addressed the people, recommending them to encourage their minister, and compare a discouraged minister to a broken down engine, or a farm "going to rack." He said many churches were guilty of destroying the usefulness of young ministers by their careless, indifferent, and immoral living. As means of encouragement he recommended regular attendance at the services, the expression to him of the good received by his ministrations and by prayer. He concluded by calling on the congregation to encourage their minister by these and other means, as his success in a great measure depended on the encouragement given by them.

Rev. R. M. Thornton then conducted the newly inducted minister to the door, where he gave the right hand of fellowship to all present.

## BIOGRAPHICAL SKETCH OF THE NEW MINISTER.

Rev. John Scrimiger, M.A., is a native of the town of Galt, and in 1865, when only six-

teen years of age, he entered the Toronto University. His College career has been an unusually brilliant one. On entering he obtained a scholarship of the value of \$120 for general proficiency, and continued to carry off a scholarship and several prizes each year amid strong opposition. In 1869 he graduated and received two silver medals; one for obtaining first class honors in Logic, Metaphysics, Ethics, and Political Economy; the other for gaining the same standing in Modern languages, viz. English, French, Spanish, and Italian. Mr. Scrimiger also obtained a prize for public speaking in the University Literary and Scientific Society, of which he was an active member. Before entering on his theological studies he filled the position of teacher of Modern languages for one year in the Collegiate Institution, Galt, under Dr. Tassie, who always looked with pride on one who had brought him so much honor. In 1870 Mr. Scrimiger began his studies for the ministry in Knox College, Toronto. During the three years' course he obtained nearly every bursary and prize which came in his way, and at the final examination stood first in every single subject. He was licensed by the Presbytery of Toronto on the 2nd of July last, and the following day received a unanimous call from St. Joseph street congregation, who are certainly to be congratulated on securing the services of one with so distinguished a record.—*Montreal Witness.*

## Presbytery of Toronto.

The ordinary meeting of this Presbytery was held in the usual place on the first Tuesday of the present month. A formal report was given of the death of Mr. Glassford, minister of Vaughan and Albion; also of the death of Mr. Thomas Young, an elder of Georgetown and Limehouse; and a committee was appointed, consisting of Messrs. Reid, Dick, Pringle, and Ewing, to draft a minute expressive of the mind and feelings of the Presbytery in regard to the said deaths, the minute to be submitted at next ordinary meeting. A commission was read from the Colonial Committee of the Free Church of Scotland, in favor of Mr. Robert Gray, a licentiate of said Church; and it was agreed to receive him as a probationer of our Church. A letter was read from Mr. A. Carrick, declaring his acceptance of the call from Orangeville, and expressing his willingness to be forward with his trials for ordination in the month of October, if a meeting should be appointed for hearing the same. It was therefore moved and agreed to hold an ordinary meeting in the usual place on Wednesday, the first of said month, at 2 p.m., with a view to hear Mr. Carrick's trials, and also to take up any other pressing business. An extract minute was read from the Presbytery of Cobourg, transmitting a call from Baltimore and Cold Springs to Mr. W. McKay, minister of Cheltenham and Mount Pleasant, and appointing Mr. Wm. Donald to support the call on behalf of said Presbytery. The call was laid on the table, together with reasons of translation; and it was agreed to appoint Mr. Adams to preach at Cheltenham and Mount Pleasant on the 7th inst., also to summon commissioners to appear for their interests, and that they, and commissioners from the Presbytery of Cobourg, be required to be forward at the meeting above mentioned, namely, on the 1st of October, when the call will be disposed of. It was further agreed that in the evening of the same day, and at half-past seven o'clock, the Presbytery meet in Knox Church, for the purpose of inducting Mr. William McLaren as Professor of Systematic Theology in Knox College, agreeably to instructions received and read from the General Assembly.—Mr. Reid to give an address to the Professor elect. A memorial and petition was read from the congregation of Mount Albert and the mission station of Vivian, representing their desire to have a settled minister among them as soon as possible, offering in the meantime a salary of \$400, and asking the Presbytery to apply to the H. M. Committee of the General Assembly for a supplement of \$200 in their behalf. The Presbytery agreed to apply accordingly. And other matters which were also applied for were left over for future consideration. Various other items of business were taken up and disposed of, but they do not require public notice.  
R. MONTGOMERY, Pres. Clerk.

## A Strange Disease.

Intense radiation of heat in the great desert of Sahara produces extraordinary effects on insects, as well as animals and men. When a carayan starts out to traverse that wide desolation, flies follow on in prodigious multitudes, attracted, no doubt, by odor from the animals, but they soon drop dead by intensified heat. Fleas burrowing in hair, straw or sacks are killed off rapidly. But the most singular of all is the malady to which men are incident after being exposed a short time to burning sands and vertical sun in this arid and life-forsaken region. It is called ragle, and is a kind of brain fever. The stricken traveller is delighted amused and made extremely happy by exhibitions of fantastic forms. He sees mirages, palm trees, groups of tents, sheeny mountains, sparkling cascades and misty forms dancing delightful before his entranced vision. From all that can be gathered upon the subject, it appears that a certain condition of atmosphere, wholly free from moisture, with intense solar heat produces an effect on the brain very similar to lunacy. Both exalt the nervous system, and speedily destroy all desire to exist deprived of the natural exaltation of the brain.

In our announcement, last week, of the death of Rev. Peter Glassford, of Vaughan, it was stated that before coming to Canada he had been minister in Leith, Scotland. Instead of *Leith*, it should have been *Leitholm*, county of Berwick; and we now learn that, previous to his settlement in Leitholm, he had been minister for a few years at Alnwick, in the north of England, where he was ordained in October, 1853.