

British American Presbyterian,

102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE FRONT PAGE.

C. BLACKETT FROST, Editor and Proprietor

TO CORRESPONDENTS.

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

All communications must be accompanied by the writer's name, otherwise they will not be inserted.

Articles not accepted will be returned, if, at the time they are sent, the postage is made to that effect, and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

OUR GENERAL AGENTS.

Mr. Wm. Selby, General Advertising and Subscription Agent, will visit places east of Toronto in the course of this and following weeks.

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

SUBSCRIBERS will oblige by taking a look at the address label on their copy of THE PRESBYTERIAN. If the figures indicate that you are in arrears, make the matter right by a prompt remittance. In a few weeks we expect to move into new premises, and this will involve a considerable outlay of money. Immediate payment, therefore, of overdue subscriptions will be particularly useful during the present month. We may mention, in order to obviate any misunderstanding on this point, that the figures on the label indicate the date to which the subscription is paid. Thus, John Jones, 31 Dec. 6, shows that the party has paid up to the end of Dec., 1876; or Wm. Williams, 1 Feb. 7, shows the subscription to be paid to 1st Feb., 1877.

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FRIDAY, AUGUST 3, 1877.

OUR NEW STORY.

Many readers of the PRESBYTERIAN will be pleased to learn that another serial story has been commenced this week. It is entitled "JOVINIAN; OR THE EARLY DAYS OF PAPAL ROME;" and is by the author of the "Idiot of Dixmoyle," a tale which appeared in our columns a couple of years ago. We feel certain "JOVINIAN" will be received with the same favour accorded the other works of high literary merit and sound moral principles published by us in the past; and which elicited so many hearty expressions of approval from subscribers and friends.

THE Rev. D. Macdonald, of Cambray, sailed from Quebec last Saturday, per S.S. Moravian, for a few months sojourn in Scotland. We wish him a pleasant voyage and a safe return home.

We have only room to say that the Rev. Wm. M. McKibbin, of Edwardsburg, writes that a "Miss McLeod" has been victimizing the Presbyterians of that neighborhood by collecting money to carry on a law-suit. The woman is an impostor.

PROBATIONERS, or others, wishing to get information about vacancies in the Huron Presbytery, may correspond with Rev. H. Gracey, Farquhar P.O. This notice may be necessary as some of the Probationers coming to the Presbytery may not know with whom to correspond since Mr. McCuaig's removal.

IN another column will be found a letter from "O," which closes the discussion on the subject of Infant Salvation. It seems to us that there is in the present day very little diversity of opinion regarding the matter, not only in our own denomination but in all other denominations, whether Calvinistic or Arminian, except in the case of those who hold the doctrine of "baptismal regeneration." On matters of this nature it is possible to entertain a very firm belief without being able to bring forward conclusive proof of the truth of the doctrine; but as long as the contrary cannot be proved the belief remains. From the correspondence which recently appeared in these columns on this subject, it is quite possible that the impression may have been made on the minds of some of our readers, who had not seen the sermon referred to, that Mr. Mackey had undertaken to prove that all dying in infancy are saved, and had failed. That this is not the case will be plainly understood from the following paragraph which we quote from the sermon in question: "These, then, my friends, are some reasons why I believe that all children dying in infancy are saved. That each of these reasons is conclusive in itself, or even that all of them taken together amount to a mathematical demonstration, I do not pretend. Still I think I have said enough to satisfy the sorrowing hearts of bereaved parents that to our 'little ones' death is gain. In my own mind there is not the 'shadow of a doubt' on the subject. If others cannot enjoy the same confidence I am sorry for them. Years ago the subject of infant sal' on ceased to be to me one of mere speculative importance, and became one of the most intensely absorbing interest. As loved one after loved one has been taken away, the interest has increased, until now the conviction is strong as life itself that it is not the will of my Father in heaven that one of these 'little ones' should perish."

VOX POPULI.

There is an element of moral sublimity in the present movement of the people in favor of the Temperance cause. It shows the immense latent power of the masses that only requires to be roused, and led in a proper direction, to accomplish menaced good. Given a worthy end, and let some leader come to the front, and it is at once felt that the heart of the people is sound to the core. Even when the cause presented is not pure and noble, there is something of grandeur when we behold the masses in an excited condition, or as it were in a state of spontaneous combustion, that leads them to let all their energies go out for the accomplishment of some grand purpose. What an awful power lies with the people is seen when they are excited to revolutionary action. Thrones reel and fall, long standing monarchies totter and fall to the ground, institutions that have long stood the test of time are swept away, before the impetuous onslaught of the multitude. In such circumstances the reformer can accomplish his ends in a day or in an hour. What would be impossible to accomplish in other times and conditions, becomes an easy and pleasant task, when the sympathies of the public are warmly enlisted in it.

The careful observer cannot but look with interest on the great Temperance movement which is going on in this country. This has already done much good. It has reawakened the Dunkin Act which had lain as a dead letter on the Statute Book since 1864. In a number of counties this by-law is now in force, because the people have been aroused to see the awful evils of drinking customs, and have been led in consequence to give their votes for shutting up all grogeries, and taverns, and saloon bars. Who could have dreamed a few months ago that it would have been possible to excite almost the entire community of Toronto in favor of Temperance legislation. When we consider the solid strength of the liquor interests, the prevalence of social drinking, the countless influences that make men the devotees of the intoxicating cup, it seems almost beyond belief that the masses could have been moved in favor of prohibition as they have been. Yet there is the fact before us. The Rine movement has in a moment assumed gigantic proportions. Men in position—not only clergymen, but physicians, judges, merchants, statesmen, are openly avowing themselves as total abstinents, and are lending their influence to the movement in favor of the Dunkin Act, by appearing on the platform, and advocating the cause. Not only have thousands of known drunkards been reformed from their deep degradation, but a temperance sentiment has been created in the public mind, which we trust it will be difficult if not impossible to remove. It would not astonish us in the least to see the liquor traffic beaten on its own ground, and to find the by-law carried by a majority of votes, notwithstanding the combined efforts of the rum-trade, and the money they are expending, to defeat the friends of Temperance. But our hopes for victory attending the reform movement, rest not merely with the attitude and the action of the people of Toronto in favor of the Dunkin Act. Everywhere throughout the Province of Ontario the cause of Temperance is gaining ground. As we write, tidings of a movement similar to that inaugurated in Toronto, come to us from the City of Halifax. On Friday week the various orders and societies that wear the badge of Temperance, made up a grand procession, which marched along the principal thoroughfares, headed by instrumental bands. It might almost be said the people turned out en masse to behold the spectacle. The Mayor, the Provincial Secretary, the United States Consul, the Hon. Dr. Parker, the Stipendiary Magistrate of Dartmouth, the Rev. Mr. Hill of St. Paul's, and a number of his clerical conferees, occupied carriages in the procession. At length the Temperance army with banners waving in the air reached the Skating Rink. And as we were present and occupying a place on the platform, it was with pleasure we saw this immense building filling with the thronging masses. In a short time every available space was occupied. There must have been between five and six thousand persons present. It was a noble sight to see hundreds of men who a day or two before were hangers-on at saloons, and are reputed to be the pronounced victims of intemperance, sitting in that meeting clothed and in their right mind. Mr. Mackenzie, who in Halifax has been acting the part of Mr. Rine in Toronto, was greeted with enthusiastic plaudits. The gentlemen already named delivered short but telling addresses. The people were moved as we never saw people moved before. It was indeed a source of pleasure to listen to the mass as they took up the familiar chorus of "Hold the Fort," and gave expression to its triumphant words in hearty and swelling notes. A well merited address with a donation of \$200 was given to Mr. Mackenzie, on the occasion of his departure for his home in Boston. And afterwards the Societies formed in procession, and carrying torchlights, and headed

by musical bands, made a most impressive spectacle as they marched along the leading streets. The thought was forced upon us, what a different appearance would such a multitude have presented, had they been excited with rum and frantically marching under the banner of Intemperance, from the quiet demeanor and the calm contentedness they displayed on returning to their homes after their enthusiastic demonstration in favor of Temperance!

It may be, as many predict, that when the excitement has passed away, many of those who have declared themselves for Total Abstinence, may relapse and go back to their former ways. We trust that all such will prove to be false prophets. At the same time it is not unlikely that many out of the thousands, who have been possessedly reclaimed, may fall away. But what of that if at the same time the reformation of hundreds have been accomplished. What of that, if notwithstanding the public sentiment in favor of Temperance remain. We are living in promising times, when men are being reasoned wholesale from the demon grasp of their enemies. It is a hopeful sign of the Temperance movement that it is taking refuge in Christ, and is holding up the banner of the cross. Good days are in store for us in regard to every form of vice, now that the Lord's name is being magnified, and the need of His grace being felt. Let us work against Intemperance in the name of the Redeemer, and as slavery and oppression have been forced to hide their heads because of the Master's voice being heard, we may look forward confidently to the suppression of the great evil of Intemperance, because the warfare with it is being waged in the name of God and of the Truth.

A NOTABLE EXAMPLE.

Notwithstanding the great pecuniary sacrifice every one makes who devotes himself to the Ministry of the Gospel there are to be found men who insinuate that ministers are mercenary and that they decide on the acceptance or declination of a call simply or mainly from a financial standpoint. Need we say that such insinuations are utterly groundless.

To enter the Ministry of our Presbyterian Church requires about seven years longer study than is required of those entering commercial life; and these years are generally the best years of one's lifetime—between the age of twenty and thirty, the years in which other men are laying the foundations of a prosperous business. Instead of acquiring wealth during these years the student for the ministry only expends money, and by the time his course is completed he is generally several thousand dollars poorer than if he had gone into business. As compared with the other professions, the student for the ministry has much the longer course of training, and while in after life lawyers and doctors realize their thousands annually, the minister most frequently exists upon a bare pittance,—the average salary throughout the whole Church being under \$800 per annum, and yet forsooth, men tell us that ministers are avaricious and fond of money. Again, when two competing calls are before a minister the worldly wise man oracularly declares that of course providence will point to the acceptance of the one offering the larger salary, etc., etc. It is not worth while trying to reason with such men, for it were vain. From time to time, however, there occur instances of such marked self-denial on the part of our ministers, involving such unmistakable pecuniary sacrifices, that the mouth of every caviller is stopped. Such an instance we have before us at present in the case of the Rev. P. Wright, who for the past two or three years has ministered to the congregation of Chalmers' Church, Quebec, and who has just accepted a call to Chalmers' Church, Montreal. The circumstances of the two congregations are very different. In Quebec the congregation is large and very influential, the church edifice attractive and commanding, the contributions to the schemes and general church work far above the average even in cities, and the salary \$2,000, together with a commodious manse. In Montreal the congregation is weak and feeble, the church edifice encumbered with a debt of \$18,000, and the salary only \$1,000 per annum, without a manse. Not to speak of the greater cost of living in Montreal, Mr. Wright by the acceptance of this call, at once surrenders the equivalent of fully \$700 per annum, and that not to serve any selfish purpose, but simply and purely in the interests of the cause of truth and of Presbyterianism. A more attached congregation than that of Mr. Wright few ministers have ever had. He occupied a very warm place in their esteem and affection, as was instanced by the vigorous efforts they made to retain him. The meeting called to consider the action to be taken by them was one of the largest meetings of the congregation ever held, and the feeling most earnest and unanimous to retain, if at all possible, his services. Difficult as it must have been to withstand such pressure on the part of an attached congregation, Mr. Wright has nevertheless, at what he believed to be the call of duty, de-

ecided to go to Montreal, believing that there he will have a more extended field of usefulness, and in the hope that by God's blessing he may there be instrumental in doing a work to advance the interests of the Master's work. Looked at from every point of view Mr. Wright's self-denial is apparent, and worthy of all commendation. Such self sacrifice has its own reward, and we hope it will not soon be forgotten by the congregation, on whose behalf largely it has been exercised.

To those who are prone at times to speak slightly of the self denying spirit of the Heralds of the Cross we point to this incident, and commend such self-sacrifice as it displays to their consideration and imitation.

Ministers and Churches.

(We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.)

THE Rev. G. M. Milligan and family are spending their holidays with friends on the Bay of Quinte.

THE Rev. A. Cross, of Toronto, is supplying the pulpit of St. Andrew's Church, Sarnia, during the absence of the pastor.

A PRESBYTERIAN Church was recently organized at Alymer, Ont., by the Rev. M. Frazer, of St. Thomas.

THE congregation of N. E. Missouri has extended a unanimous call to the Rev. Colin Fletcher, M.A., of Toronto. The call has been sustained by the London Presbytery.

It is rumored that the Rev. Mr. Thomson, of Brucefield, is to be called to Clinton, in place of Rev. F. McCuaig, who was recently settled at Kingston.

THE Rev. Joseph Elliot, who recently resigned the pastorate of Nazareth street Presbyterian Church, is now supplying the pulpit of Octe street.

REV. J. R. BATTISBY, of Newmarket, has received a unanimous call from St. Andrew's congregation, Chatham, promising a salary of \$1,600, payable quarterly in advance, and also a manse.

THE Seaforth Expositor says:—Rev. Dr. Reid, of Toronto, preached two excellent sermons in the Canada Presbyterian Church last Sabbath to large audiences. Rev. Mr. Goldemith, pastor of the congregation, is taking advantage of a few weeks' recreation granted him by his session.

THE Victoria Warder of last week had the following item: The pulpit of St. Andrew's Church, Lindsay, was filled on Sabbath last, morning and evening, by the Rev. J. L. Murray, of Woodville. The sermons were of the animated type, able, logical and eloquent. The reverend gentleman is a favorite in Lindsay.

ON Sabbath 22nd ult., the Rev. Mr. McAlmon, of Markdale, delivered a very impressive discourse in the School House, Dandak. The reverend gentleman was listened to with deep attention by the large audience present. The following were ordained as Elders of the Presbyterian Church, Dandak:—Messrs. Robert Armstrong, James Fraser, Henry Graham, Alexander Nelson, and Charles Clarke. Fourteen children were baptized by Mr. McAlmon.

THE induction of the Rev. John Wells into the pastoral charge of St. Andrew's congregation, East Williams, took place on Tuesday, the 24th July. The Rev. J. A. Murray, of London, preached an eloquent and appropriate sermon from Rom. i. 16. Mr. Rennie of Ailsa Craig addressed the minister, and Mr. Murray the people. The day was fine, the attendance large, and a hearty welcome was extended by the congregation to their new pastor. Mr. Wells enters on his duties with very encouraging prospects.

THE Financial Statement of the Missionary Committee of Cook's Church, Toronto, for the year ending 21st March, 1877, gives the following as the contributions of the congregation:—Current expenses, \$4,172.50; Debt Fund, \$2,135.92; Schemes of the Church and Sunday Schools, \$899.27; Poor Fund, \$297.73; Dorcas Society, \$47.37; Sabbath Schools, about \$200; Knox College Building Fund, \$482.34; Presentations in connection with the Church and Sunday School, about \$475; Expenses of Children's Parties, about \$100; making the total contributions about \$8,740.

MANY of our readers will learn with deep regret of the sudden death of the Rev. Robert Scott, formerly, for a number of years, minister of the Presbyterian Church, Camloch, but latterly of the Jane street Presbyterian Church, New York. It appears that on the 18th ult., Mr. Scott was taken down by a stroke of paralysis, from which he never recovered; and his death took place a few hours after the return of his wife and family, who had been spending the summer in Canada. The Sarnia Observer properly remarks: "Mr. Scott was a most faithful and devoted servant of his Divine Master; and though his sudden removal has been a severe affliction to his family, they can take comfort in the thought that he has no doubt gone to receive a faithful servant's reward."

THE Guelph Mercury says:—"The lawn social held at the residence of Mr. John Inglis, on Tuesday night, in connection with Chalmers' Church, was a great success. There was a large attendance of those belonging to the congregation, as well as many from the other Presbyterian churches in town. The grounds surrounding the house were well lighted up, and Mrs. Inglis had provided a bountiful table, which was loaded with all kinds of refreshments. This social is the first of a series that is proposed to be held in connection with Chalmers' Church, and we have to congratulate Mr. and Mrs. Inglis on the success of this first one, which is due in a great measure to their exertions, and the response that was made to their invitation. The weather was all that could be desired, and the proceedings throughout were of the most pleasant and agreeable character."

At a soiree recently held in connection with the congregation of St. Andrew's Church, Mount Forest, Rev. Joshua Fraser, B.A., delivered a thoughtful and comprehensive address on "The Spirit of Inquiry manifest in the present age;" in the course of which he directed the attention of his audience to the following "outcomes of the spirit of personal enquiry, sanctified to a most precious extent by pure motive and divine grace, which characterizes the religious movement of the day:" (1.) The formation of the Evangelical Alliance—"one of the noblest institutions of the age, noble in the piety of its conception, the purity of its motives, the simplicity of its working, the grandeur of its aim." (2.) The revision of the holy Scriptures—"by which the Bible is to be established on a firmer basis than ever in its original authority and divine inspiration, . . . some of the asperities of a too literal and exact translation softened, but the great facts and doctrines of revelation as we now read and hold them . . . maintained in all their entirety and integrity." (3.) The revival movements which have taken place and are still being carried on; and (4.) The Pan-Presbyterian Council.

ON the return of the Rev. D. J. Macdonnell, minister of St. Andrew's Church, Toronto, from a short holiday, he met with a warm reception from his congregation, and was presented with a handsome pulpit gown and cassock. The presentation was made at the close of the usual prayer meeting on the evening of Thursday the 19th ult., the platform being occupied by the managers and members of session and the chair filled by Mr. Mitchell. An address was read by Mr. McLennan, expressing the respect and esteem entertained by the congregation for Mr. Macdonnell personally as well as their affectionate regard for him as their minister; their sympathy with him in his late anxieties and difficulties, and their thankfulness to God for bringing them to a happy termination. The address also gave felicitous expression to the feelings of esteem and affection entertained by the congregation toward Mrs. Macdonnell. The reply of Mr. Macdonnell was warm and affecting, and revealed the fact that, besides the gown and cassock, he had been the recipient of another present in the shape of a very beautiful time-piece and accompanying ornaments which he and Mrs. Macdonnell had found in the manse on their return. He concluded as follows:—"I feel that we are now as a congregation taking a fresh start. The incubus which has rested on us, and to some extent paralyzed our energies for more than a year is removed. We shall now, I trust, go forward with new life and vigour, and with fresh self-consecration, to the work that lies before us, whether in this city or in connection with the various missions and schemes of the Church. 'Forgetting,' in more senses than one, those things that are behind, and reaching forth unto those things which are before us, let us 'press toward the mark for the prize of the high calling of God in Jesus Christ.' I know of no better motto for us to adopt than these words of the Apostle."

THE corner stone of the new church in course of erection by the congregation at Valleyfield was laid on the 12th ult. The ceremony was performed by Colonel Bowell, M.P., of Belleville, Ont., and addresses were delivered by Revs. J. S. Lochead of Valleyfield, James Watson of Huntingdon, James Patterson of Honningford, and J. B. Muir. By the proceeds of the dinner which followed \$475 were contributed to the building fund, after paying all expenses. From the Huntingdon Gleaner we copy the following history of the Athelstan congregation: "This congregation began its career in the year of our Lord 1834. At that date the Presbytery of Montreal, in connection with the Church of Scotland, ordained and inducted to the pastoral charge of the united congregations of Huntingdon, Elgin, and Athelstan, the Rev. Montgomery Walker, who continued to discharge the duties of its pastor until the year 1844, when he went back to Scotland. He was succeeded in the pastorate by Rev. Alexander Wallace, a native of Glasgow, educated at Queen's College, Kingston, and who was ordained and inducted in 1845. Mr. Wal-