

British American Presbyterian,
102 BAY STREET, TORONTO.
FOR TERMS, SEE THE FRONT PAGE.
C. BLACKETT ROBINSON
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, a request is made to that effect. An sufficient postage stamps to be enclosed. Manuscripts not 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 or colored man in his work will be taken by us as a personal kindness.

British American Presbyterian.
FRIDAY, JULY 27, 1877.

A NOTICE of the hearty reception extended to the Rev. D. J. Macdonnell on Thursday evening of last week, along with many letters and articles intended for this issue, unavoidably held over until next week.

We present our readers, in other columns, with pretty full notes, as far as they go, of the great Pan-Presbyterian Council. They will be brought to a close in next issue. Our correspondent's second letter will also be perused with pleasure.

MANY of our readers have heard of Muskoka and the numerous attractions the locality offers to tourists; and yet, it is possible, few know how easy of access this beautiful "lake district" is to the traveler and health-seeker. There is now direct railway connection with Gravenhurst, on Lake Muskoka, which is reached in a few hours from Toronto, from whence there is daily communication, by safe and commodious steamers, with various points on Lakes Muskoka, St. Joseph, and Rosseau. The hotel accommodations on the different lakes is very good; and facilities are afforded for boating, fishing and bathing. The steamers are owned by Captain Cockburn, M.P., who has done much to make the lakes known abroad, and who spares no efforts likely to promote the comfort and convenience of visitors. For particulars the reader is referred to advertisement in other columns.

MINISTERIAL SALARIES.

An overture from the Presbytery of Toronto to consider Ministerial Sustentation was brought before the Assembly, and received the attention which was due to the subject. The purport of this overture was to secure a minimum salary throughout the Church of not less than eight hundred dollars per annum. This movement must be viewed by all as timely, when we consider the fact that at present a congregation may call a pastor promising a smaller stipend than this. Even with the aid of the Home Mission fund many pastors are only receiving five or six hundred dollars as yearly salary, and there are many cases in which this sum is supplemented by neither manse nor glebe.

It is evident at a glance that a minimum salary of eight hundred dollars is not sufficient for the requirements of a minister. It may be said in answer to this that ministers as a rule receive much larger salaries than this. Many country charges have attached to them stipends of from eight to twelve hundred dollars, with, generally speaking, the comfortable additions of manse and glebe; while in such cities as Montreal, Toronto, Hamilton, Halifax, St. John, N.B., and many others, pastors are in the receipt of several thousand dollars of yearly salary. But when we take into account the extraordinary requirements of such charges, the larger salaries which they represent are barely sufficient to meet the ordinary expenses of a minister. The pastor is expected to live in keeping with the standard of the society amongst which he is placed. He is properly ranked along side of judges, lawyers, physicians, merchants, and of opulent farmers and well-to-do tradesmen. There is hardly one of these but would consider the average stipend of ministers as altogether inadequate for his own and his family's support, and for the calls made by benevolence upon his income. But clergymen as a rule have not merely the ordinary expenditure of persons in the same station to meet. Their only hope of leaving money for the support of their families after their own death, is in the insurance of their lives. They have to make provision in this way. Their children have to be educated according to their position in society. The very first to complain of the minister's thread-bare coat and of his tatty table, are those who are contenting themselves with contributing as little as possible to his support. Then there is no class in the community who have more demands made upon their means

in the direction of benevolence and church work. The unemployed go to their clergyman for relief. The poor and suffering are supplicants at his door, and we all know how hard it is for one to say nay, who is accustomed in his public addresses to commend every philanthropic cause to the benevolence of his people. Generally the minister of the gospel has to put his precepts and advice into practice. If he do not give to the schemes, he will hear no end to such remarks as, "It is easy to tell others to give. It is pleasant to preach the duty of being benevolent. It is not so easy and pleasant to carry these instructions into living practice." When he does give liberally, he receives no credit for his action, as that is regarded as being in the way of his professional business. But congregations seldom think of the demands made upon ministerial salaries for stationary, postage, and books. If the minister do not write eloquent sermons his people are the first to cry out. If he do not keep abreast of the age in literature, those who have books at their command are too ready to complain. Clergymen, however, as a rule are the chief supporters of the book-selling business. They must replenish their libraries. The works that will be of real benefit are of the most expensive description. And yet it is the people who are deriving the benefit of his library and of his reading. A minister passes the knowledge thus acquired through his mind for the sake of his people. But it costs a large sum of money to do so. In our opinion congregations would act wisely, were they to allow from one to five hundred dollars every year, as the case may be, to their pastor, with which to replenish his library and to gather material for the illustration and exposition of Scripture.

It is gratifying to find that other churches are showing themselves alive to the importance of the subject before us. The Presbyterian Church in England has in this respect set a good example before the sister churches. Her sustentation fund has already reached the average of two hundred pounds sterling for each minister, and it gives promise of a still greater increase. The United Presbyterian Church in Scotland by her Home Mission operations has taken a high position in the support she gives to her clergy. The Free Church of Scotland is worthy of all commendation in the matter of sustentation. Her Sustentation Fund has been a pronounced success from the beginning of its history. It has risen steadily year by year, till the Church is almost at the point of declaring a dividend equal to that of the sister Church in England. The Church of Scotland has endowed several hundred parishes, and many of the ministers of these are receiving larger stipends than those of her greatest original endowments. She has gone on supplementing her smaller livings. She has built manse and purchased glebes for her Quoad Sacra parishes. The Presbyterian Church of Ireland has shown commendable zeal in regard to the support of her ministers. The Churches of the States are putting forth great efforts to secure for their pastors larger salaries and suitable parsonages. The Congregational, Baptist, Methodist, and Episcopalian Churches are all aiming at higher things in this direction. And shall it be said that the Presbyterian Church in Canada is the only one lagging behind—a Church that is notoriously wealthy in her membership, a Church that keeps up a high standard of clerical education and status, and a Church that is in living sympathy with every movement of the sister churches whose aim is to secure a ministry in every sense adapted to the requirements of the age?

Instead of eight hundred per annum, we hope to see the day when a thousand with the addition of manse and glebe will be the minimum stipend. The congregations will be the first to benefit by the healthful change. Their ministers freed from worldly cares will devote themselves thoroughly to their work. Anxiety will no longer furrow the cheek and whiten the hair. With gladdened hearts they will preach the salvation of Christ. They will no longer require to divide their time between preaching and farming, or merchandising, or writing for the sake of money. And while we are certain that the ranks of the ministry will always be well supplied with men who—like the great apostle—will not think of earthly reward, it is evident at a glance that the youth of the country would be more ready to consider the question of entering the ministry, were they assured of being free from worldly care and anxiety in the discharge of its duties. It is our earnest desire that means may be speedily devised to secure, if not a larger result than that which is sought by the Overture of the Toronto Presbytery, at all events the minimum salary it contemplates. This will be the beginning of good things, and once the eight hundred minimum is attained, it will be easy to reach the higher stage of a thousand per annum, which we have been advocating in these remarks.

Rev. Dr. McTear and wife, of Cornwall, are spending a few weeks with their friends in Southwold.

THE DUNKIN BY-LAW.

Whatever may be the result at the polls, the mere agitation of this question is doing much good. From the prevalent feeling manifested at the large and numerous meetings which are being held all over the city there is also reason to hope that the By-law will be passed. In a few sentences we will try to review the various forces which are unmistakably on the right side in this contest. First, there are the Total Abstinents. They certainly ought to be accorded the post of honor. They advocated temperance reform when the cause was low and despised; when "totalitarian" meant "fanatic"; when those who defied themselves the use of strong drink were regarded as leading an unnatural sort of life—although it is of the drinker that this is really true. The passing of this By-law is not the height of their ambition. It is only a step towards the attainment of their ultimate object; but on the principle that "half-a-loaf is better than no bread" they are content to accept it in the meantime and make the best of it. They deserve, we say, to be allowed to occupy the foremost position, and they are also well qualified, by long training and close study, to do so; but they will not be left to fight this battle alone.

Earnest and enlightened Christians of every denomination will support this By-law. These do not all hold to the principle of total abstinence, in theory, although in their practice they come so very near it that, while they remain even nominally in the ranks of drinking men, they are doing themselves a gross injustice. These men know something of the injury that the drinking practices of the day are doing to the cause of religion in keeping multitudes away from its influences and rendering them insensible to its appeals. They know what inroads intemperance has made even upon the ranks of professing Christians; they know that in carrying out the principles of the New Testament they ought not to do anything whereby a weak brother stumbleth or is made to offend; and although some of them may not perhaps be found on the temperance platform, the pronounced total abstainer will find them at his back, and pretty close up to him, at the polls.

Philanthropists, patriots and intelligent political economists, whether they belong to any of the foregoing classes or not, will be found on the right side in this struggle. They know that even if this partial prohibition had to be effected at a temporary pecuniary loss, that loss would weigh light as a feather when placed in the balance against the great and permanent good to be effected in rescuing the victims of intemperance from their degrading bondage, or in saving young men from going to swell their ranks. They also know that even in a pecuniary sense it would be more profitable for a country or for a city to have a population of sober, healthy and thriving men, who would work regularly, earn high wages, and spend them in keeping themselves and their families respectable, requiring but a minimum allowance of gaols, court-houses, police officers and public executioners; than it is to fill the public treasury with the price of misery, wrung in the shape of excise duties and tavern licenses, by a force which they cannot withstand—the force of a depraved appetite—from men who by their irregular and comparatively worthless labor, earn but a pittance besides, wherewith to keep themselves and their unfortunate wives and children barely in existence in the midst of equal, poverty, and disease, from which condition one after another drops into the list of criminals.

There are besides, many sober, industrious citizens, of various ranks, who would not place themselves in any of these classes, but who for the sake of their fellowmen who are not so successful in resisting temptation as they themselves have been, and for the purpose of removing a dangerous snare from the path of their own children, will cheerfully go forward and vote in favor of this By-law. Those who do not pretend to judge for themselves but are content to be led by those whom they consider their superiors in wisdom and knowledge are no doubt well aware that intellect, learning, and enlightened statesmanship have almost entirely gone over to the side of temperance. These words—"Every day's experience tends more and more to confirm me in the opinion that the temperance cause lies at the foundation of all social and political reform"—are not the words of a "frothy" or "fanatical" temperance lecturer, but the words of the calm, wise statesman, Richard Cobden. It was John Bright that said: "Every benevolent institution tends the same complaint. A monster obstacle is in our way. Strong drink—by whatever name the demon is styled, in whatsoever way it presents itself—this, this prevents our success. Remove this one obstacle, and our cause will be onwards, and our labors will be blessed." The late thoughtful and lamented Charles Buxton thought the following language: "We are convinced that, if a statesman who desired to do the utmost for his country were thoughtfully to inquire which of the topics of the day deserves the most intense force of his attention, the true reply—the reply

which would be exacted by due deliberation—would be that he should study the means by which this worst of plagues should be stayed." "Profligacy, vice and immorality," said Lord Palmerston, "are not thundering at our gates like a besieging army, but they are undermining the very ground on which we stand." It was the worldly and polished Lord Chesterfield that wrote these stern words: "Let us crush these artists in human slaughter, who have reconcoiled their country to sloth and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted." Not many months ago a high and learned dignitary of the Church of England preached a Temperance sermon to the students attending the University of Cambridge, in which he says:

"I say to every one of you, and I say it fearlessly and downrightly in God's name, that you are bound in the best way you can—bound in the sight of God—bound as a Christian—bound as a patriot—bound as an ordinarily good man—to go up, every one of you, before the tribunal of your own consciences, and, whether you be familiar with them or unfamiliar, to lay very solemnly to heart the stern facts, which I shall try to brand upon your memories to-day. The Universities, thank God, have awaked from the dead sensual sleep of the eighteenth century, the old type of College Fellows, vegetating for life in vivid and useless luxury, is utterly extinct; even from among Undergraduates, though there be perhaps among them less of the modesty, and respect for the elders, and gratitude for kindness, which were virtues which still existed in the days of their fathers, there has yet, I hope, utterly vanished, the old coarse type of ignorant and dissolute idlers. It was but the other day (a thing which even ten years ago would have been utterly impossible) that, at Oxford, the Sheldonian Theatre was used, and the Vice-Chancellor presided at a thing once deemed so vulgar and plebeian as a temperance meeting, at which some of the leading professors spoke; and Cambridge is taking her part, and taking it right nobly, in the great battle between Ebal and Gerizim, light and darkness, heaven and hell; and hundreds I hope and I believe of her manly youths, are daily learning more and more, in the light of shining examples, to scorn delights and love labors, in the high endeavor "to make earth like heaven and every man like God." And if there is but one here who cares only to sleep and feed, and steep himself in the gross mud-honey of a sensual life; if there be but one who does not care to do God's work, or to help his children, or to make better his sin-devastated world—to him I speak not; but to all you the rest, I say that, acknowledging as you do the law of charity, it is not charity merely to toss to human suffering the crumbs of your superfluity, but to probe its causes, to anticipate, to avert them."

Is there not another class, besides those spoken of, that will contribute even a few votes to this good cause? Yes, we really think that some of the victims of intemperance will themselves venture forward and, though with a trembling hand, give their vote for the removal of that which has so long been the curse of their lives. Full well do many of them know that they would be ten thousand times better if they did not touch it, but in vain? And why in vain? Just because they could scarcely go the length of a block in any street without meeting with the old temptation in its most inviting forms; and sufficient time not having been allowed for the alcohol to work out of the system, they yielded to the craving for fresh supplies which this insidious poison always creates. We do think that some—we hope many—even of these will avail themselves of this opportunity of forever throwing off that horrible incubus—that living death—which has so long oppressed them and crushed every right impulse within them; and if they do, it will be the best piece of work they have done for themselves or for anybody else for a long time. There is one thing more we wish to say on this subject, and we have reserved it for the last sentence in order to give it special prominence.—The person who deliberately holds back and refuses to record his vote in favor of this By-law is half as guilty as the person who votes against it; and even the half of such a load is too heavy.

The *Chautauqua Daily Assembly Herald* will be published again this year at Fair Point, Rev. Theodore L. Flood, Editor. It will be issued so as to report the proceedings of the "Reform Council," the "Church Congress," the "Sunday School Assembly," and the "Scientific Conference." It will be a Sunday-school paper of more than ordinary value aside from its full reports of the Chautauqua meetings. "Just to think of having the lectures of Rev. Joseph Cook, Dr. Doremus, and others by the dozen, reported in full during this three weeks of light and power and inspiration." Our readers may order this valuable publication through Mr. James McNabb, who takes names at the club rate, 80cts. Address box 247 P.O., Toronto.

PRESBYTERIAN COLLEGE, MONTREAL.—Copies of the Annual Calendar, containing full information respecting the College and the work of next Session, can be obtained on application at the College. All letters addressed to the Rev. Principal MacVicar, LL.D., will receive prompt attention during his absence in Britain from the person in charge of his office.

GENERAL PRESBYTERIAN COUNCIL—NO. II.

[FROM OUR OWN CORRESPONDENT.]

The Pan-Presbyterian Council is now a matter of history. Its papers and addresses are to be published as of permanent value, even a synopsis thereof in a newspaper column is manifestly impossible. A few summings up may be welcome.

Forty-nine church organizations were represented, three hundred and thirty-three representatives were present. The numbers are suggestive, seven times seven and three threes. Shall we call them mystic? prophetic?

Some twenty-two thousand congregations and twenty thousand ministers are represented thereby. The following results may be noted.

I. A consensus was formed among all the bodies represented as to the leading doctrines of the creed. The Trinity, the atonement in its substitutionary and vicarious character, original sin, the Calvinistic doctrines of grace, are given with remarkable unanimity; the Scriptures in their integrity as the only rule of faith are distinctly set forth, to the exclusion of tradition and church authority; the ministry as a divine order of church organization is asserted with a place even for the laity in the Courts of the Church. The Westminster Standards are certainly not adopted by all; but the system of doctrines therein contained is the system universally held by the churches represented.

II. A general desire was manifested and a movement inaugurated to arrange the fields of foreign missions so that the churches should have separate fields, thereby economizing men and means. Where agreement as to polity and doctrine exists as here, it was unanimously regarded that national or domestic differences did not justify separate organizations in the same field.

Over eight hundred missionaries in foreign fields are proclaiming Christ in accordance with the Evangelical principles of the Reformation. The Foreign Mission work is only just beginning, and it will be of manifest practical importance to divide the labour according to the ability of each church has to overtake it, and to prevent that with which we are too familiar, viz., rival communities of the same substantial faith and polity.

III. Men have met who never met before; a mutual interest and wider sympathy have been formed. Imagine Dr. Pluin Moderator of the Established Church moving, seconded by Mr. Begg, yet so it was. Men have only to meet in Christ, and they will find a way to shake hands on their differences, without falling together into the chasm. Thus has the way been opened for manifesting more explicitly the unity of the spirit in the bond of peace.

The Council has presented an unity which is of more true power than the mere shibboleth of a sect. That is gain.

IV. Subjects have been presented of vast practical importance by men of all experiences, and thus will be more thoroughly understood—e. g.: Presbyterianism in its relation to the wants of the world, missions, unbelief, spiritual life, literature, intemperance, training of the young, and kindred subjects, on each of which a few words may be said in some future papers.

Catholic in spirit, Evangelical in tone, firm in its attitude towards sin and error, hopeful in its outlook and fruitful in all things, the council just closed will mark we believe an era in the future history of the traditional churches of the Reformation.

Edinburgh, July 12th 1877.

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 congregation of Chesterfield, in the Presbytery of Paris, has sent the sum of \$57 as a contribution to the St. John Relief Fund.

DURING the Rev. J. B. Muir's three years' pastorate of St. Andrew's Church, Huntingdon, the membership has been doubled. There are now 297 on the communion roll.

We are pleased to learn that since (seven months ago,) Rev. J. J. Casey became pastor of Elgin and Athelstane, sixty new members have been added to the Church.

A MONUMENT of Aberdeen granite, between nine and ten feet in height, and costing \$200, is to be erected over the grave of the late lamented Rev. Dr. Hogg, so long minister of St. Andrew's Church, Guelph.

Rev. James Bennett, of St. John, N.B., has received the degree of Doctor of Divinity from Davidson College, North Carolina. The honor is understood to have been conferred in recognition of Mr. Bennett's writings, especially his book "The wisdom of the King," and several of his published sermons.

The Managers of the Presbyterian Church, Port Elgin, rightly thinking that a month's rest would be beneficial to their minister, have made arrangements for the supply of his pulpit for the next four Sab-