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The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April issue. A comparison of these two shows decided progress, the articles in the latter being shorter, plainer, and more readable for children than in the former. The paper is toned, and both printing and illustrations are well executed.

The paper is good, and supplies a great desideratum among the young. It should certainly meet with a wide circulation. - Rev. Wm. Ross, Kirkcaldy.

Specimen copies will be sent to any address. G. BLACKETT ROBINSON, P.O. Drawer 284, Toronto, Ont.

British American Presbyterian. FRIDAY, JUNE 18, 1875.

PRESBYTERIANISM IN TORONTO AND NEIGHBOURHOOD.

A very full and very interesting report was lately laid before the Canada Presbyterian Presbytery of Toronto, and has since, by order of that Presbytery, being printed and circulated in the different congregations embraced within its bounds. This report sets forth the present condition, and the past growth of Presbyterianism in connection with the Canada Presbyterian Church, as brought out by an examination of the statistical returns of 1862 and 1875 respectively. In the course of these thirteen years, it appears that though the district embraced within the limits of the Presbytery has not increased very greatly in population, and was not originally settled by any great number of persons likely to be favourably disposed to Presbyterianism, the progress to be noted has been very gratifying. In 1862, there were within the bounds of the Presbytery 86 churches or places of worship, many of them small in capacity, and without much pretension to architectural beauty or durability. There are now 54, many of them both large and commodious. These 54 churches afford accommodation to 15,857 worshippers. The value of this property cannot be less than \$400,000.

In 1862, there were 21 pastoral charges, some of them very weak, and four vacant. There are now 28, and some mission stations besides, which are ripe for settlement. In 1862, there were on the roll of Presbytery 17 pastors; there are now 26. Six only of the 17 form part of the 26. There were in 1862, 2,274 young people at Sabbath School, and in Bible classes. There are now 5,450. In Toronto in 1862 there were five pastoral charges; there are now eight. At the former date all the salary paid to the five pastors was \$5,100, or an average of \$1,020 each. In 1875 the eight get \$16,350, or an average of \$2,043 each. The membership in the city in 1862 was 1,300. In 1875 it is 2,849. In the country district there was paid as stipend in 1862, \$6,872, or to each minister an average of \$429. In 1875, the sum paid was \$18,969, or an average of \$698 each. Thus the salary in the city has doubled, and in the country the increase has been 62 per cent., or over all the Presbytery, the average increase has been 88 per cent. The increase of membership has been in thirteen years about 70 per cent. or 5 1/3 per cent per annum; while the increase of the population has during the same period being only about one per cent. per annum.

The contributions to the schemes of the church shows, if possible, a still more gratifying increase. In 1862, all the congregations of the Presbytery contributed to Home Missions \$392; in 1875, \$3008 87, or an increase of nearly 800 per cent. The increase in contributions to Knox College was from \$1,105.80 to \$1,935.03; while for Foreign Missions the rise was from \$225.85 to \$1,518.80. In all, the increase of contributions to the schemes of the church was \$6,711.10 or 818 per cent. in thirteen years. The contributions per member has risen 194 per cent. in the same time.

The contributions for all purposes per member now average from \$26.20, the rate in Bay Street, Toronto, down to as low as \$3.21. The highest rate in 1862 was \$18.88, and there were only other two above \$10. In 1875 eleven were above \$10. In 1862 the total contributions for all ecclesiastical or benevolent purposes in all the congregations of the Presbytery were \$22,485. In 1875 the total was \$66,290, or very nearly three times as much.

It would be very interesting if a document similar to this was prepared for each

Presbytery in the body, and now that all the Presbyterians in the Dominion are united, it would be peculiarly useful if an authentic, exhaustive and authoritative view could be given of the present condition of the Church, so that its future advance could be more fully and surely marked. What has been done for Toronto Presbytery, and done so well, could easily be done both for the other Presbyteries and for the Church as a whole.

THE CONSUMMATION OF THE UNION.

Tuesday last will be a day long and gratefully remembered throughout all Canada, for on it the Union, so much desired and so earnestly prayed for, was happily consummated.

The several courts met separately at 10 o'clock, and adopted the joint minute, setting forth that they were now ready for Union, and were resolved to proceed with it. In the Canada Presbyterian Church, the Rev. John Ross alone read reasons of dissent. In the Maritime Province Synod, the Rev. Wm. Hindman, of St. Andrew's Church, Pictou, and the Rev. W. McMillan, of Salt Springs, Pictou, declared that as their congregations declined going into the Union, they felt constrained to do the same. Mr. Adam McKenzie, Elder, representing the congregations at Barns Bay, Pictou, did the same; and the Revs. Messrs. McJill and McCann, adhered to their protest against Union.

Shortly before 11 o'clock the several courts formed processions, and, headed by the Moderators and clerks, walked to the Victoria Hall, where a large number of the Presbyterians of the city, and others, awaited them. On the platform were five tables. Behind these, in the centre, was a large chair for the Moderator of the United Assembly, when he should be chosen, but in the meantime it was unoccupied. To the left was seated Rev. P. G. McGregor, Moderator of the Presbyterian Church of the Lower Provinces of British North America, senior Moderator, and Rev. Alexander Falconer, Clerk of Synod. On the right, Rev. William Snodgrass, D.D., Principal of Queen's University, Kingston, Moderator of the Presbyterian Church of Canada in connection with the Church of Scotland, and Rev. J. H. McKerras, M.A., Professor of Classical Literature in Queen's University, Clerk of Synod; on the extreme left Rev. J. M. Grant, M.A., Moderator of the Church of the Maritime Provinces in connection with the Church of Scotland, and the Rev. William McMillan, Clerk of Synod; and on the extreme right, Rev. Wm. Caven, Knox College, Toronto, Moderator of the Canada Presbyterian Church, and Revs. Wm. Reid, M.A., and A. W. Fraser, joint clerks of the Assembly. Behind these were seated several ex-Moderators and distinguished clergymen of all the churches, prominent among whom was Rev. A. Henderson, of the Canada Presbyterian Church, the oldest Presbyterian minister in Canada, being ninety-three years of age, and having exercised the ministry for sixty-six years. A great portion of the floor of the hall was covered with seats, those in the centre being devoted to members of the courts and the others to the public. There were probably two thousand persons present on the floor during the meeting, and the appearance of the audience, and the volume of the numerous voices, when raised in song, were striking and impressive.

A gratifying circumstance was the reception of a congratulatory telegram from the Irish Presbyterian Synod during the diet. A cable despatch was sent at the close to the Moderator of the General Assembly of the Church of Scotland, announcing the consummation of the Union. It is pleasant to be able to add that Rev. J. S. Mullan, one of the dissentients from the Union in the Church of Scotland Synod, formally withdrew his dissent during the meeting.

Shortly after eleven o'clock, all the members being in their seats, Rev. G. M. Grant gave out the 100th Psalm, commencing

"All people that on earth do dwell Sing to the Lord with cheerful voice, His name serve with mirth, His praise forth tell, Come ye before him and rejoice."

The whole audience rose and sang the psalm with great heartiness.

Rev. Principal Snodgrass then read several appropriate portions of Scripture, after which Rev. Principal Caven offered up a fervent prayer.

Rev. P. G. McGregor, who presided as senior Moderator, announced that the minute adopted at the last meeting of the court would be read by the Clerk of each Synod.

The minute was accordingly read in succession by Revs. W. Fraser, Prof. McKerras, A. Falconer, and W. McMillan.

Rev. W. Reid, of Canada Presbyterian Church, as the longest ordained Clerks, then, on call of the presiding Moderator, read the preamble, the basis of Union, and the resolutions connected therewith, which had been engrossed on parchment.

The Moderators then, at the centre table, successively signed the basis and resolutions, in the order in which the several Churches were mentioned in the preamble, that is as follows:—Rev. Principal Snodgrass, Rev. Principal Caven, Rev. P. G. McGregor, Rev. G. M. Grant. While each Moderator was signing the document, the adherents of the Church he represented stood in token of their concurrence in his action. Each signature was prefaced by the Moderator saying, "In the name and by appointment of General Assembly of the Canada Presbyterian Church, (or as the case might be), I affix my signature to the articles and resolutions now read." The signing was in each case greeted with enthusiastic cheering.

Rev. P. G. McGregor then said:—The Moderators of the Presbyterian Church of Canada in connection with the Church of Scotland, of the Canada Presbyterian Church of the Synod of the Lower Provinces of British North America, and of the Synod of the Maritime Provinces in connection with the Church of Scotland, having signed the terms of Union in the

name of their respective churches, I declare that these churches are now united (loud and prolonged cheers, all present rising simultaneously), and do form one Church, to be designated and known as the Presbyterian Church in Canada. (Renewed cheers). The Moderators will now join in mutual congratulations, followed by you all, and while you hold hand by hand, we will join in singing the 136th Psalm.

Immediately every member present joined hands with his neighbour in true Scotch fashion, and the whole number present burst out with one accord in singing the psalm referred to.

The presiding Moderator then constituted the General Assembly with prayer. The roll of the Assembly was called in succession, by the Revs. Messrs. Fraser, McKerras, Falconer, and McMillan.

The Rev. P. G. McGregor then announced that the General Assembly of the Presbyterian Church in Canada, being duly constituted and having completed its roll, was in a position to proceed at once to the election of a Moderator. He asked that a nomination be made.

Rev. Dr. Taylor of the Erskine Church, Montreal, late of the Canada Presbyterian Church, came forward and was received with loud applause. He said—Brethren, the honour has been laid upon me of proposing the name of one of our number to be elected to the office of Moderator to preside over this great assembly. I beg to propose the name of the Rev. Dr. Cook, of St. Andrew's Church, Quebec, (applause), and recommend that he be chosen to fill that honourable and important office. I feel it is not necessary for me to do more than simply mention his name to secure his unanimous election to this office, yet I may be pardoned if I add one or two words in support of the nomination which I have just made. I might refer both to public and private considerations in support of this nomination. Let me refer especially to the fact that Dr. Cook has laboured in the service of the Church for forty years in the chief city of the Province of Quebec—(applause)—and during the whole of that service has occupied a distinguished position among the preachers of the Gospel not only in his own denomination but among all religious bodies in this Province. (Applause.) If it is a Scriptural rule that a deacon discharging his duties well shall purchase for himself a good degree, much more may we draw the conclusion that one who for such a long term of years has shown himself to be a workman who need not be ashamed, may be considered worthy to fill the honourable office to which I propose to elect him. (Applause.) I may also refer to the services which Dr. Cook has rendered in connection with the negotiations for union. He has laboured zealously, earnestly, and perseveringly in this good work, and if we had not enjoyed his assistance and the weight and influence of his name, I question very much whether this union would have been so soon and so happily consummated as it is this day. (Applause.) I do not refer alone to the services he has rendered to the cause of union in this country, but I refer also to the immense benefit which Dr. Cook has rendered in the fatherland, on the floor of the General Assembly of the Church of Scotland. I beg to propose that the Rev. John Cook, of St. Andrew's Church, Quebec, be the first Moderator of this General Assembly of the Presbyterian Church in Canada. (Loud applause.)

Rev. Dr. Bayne, of Pictou, N. S., late of the Presbyterian Church of the Lower Provinces, seconded the nomination. He expressed his confidence that the election of Dr. Cook would be unanimous.

The motion was then carried, the whole Assembly rising to its feet, and applauding warmly.

After the Doxology had been sung,

Rev. Dr. Cook, attired in his ministerial gown, took his seat in the Moderator's chair, being greeted with loud cheers. He addressed the Assembly as follows:—Brethren, ministers and elders of the Presbyterian Church in Canada,—I thank you very much for the honour you have done me in placing me in this chair. I am very sensible that I can but inadequately discharge the duties which it imposes, but I see around me, from the various bodies of which the United Church is now composed, many whose sound judgment and conciliatory temper have justly obtained for them a large influence among their brethren, and I count with confidence on their advice and assistance should any difficulty arise in the course of our deliberations. In taking this chair in which your kindness has placed me, I cannot help recalling the circumstances in which twice before I was called to fill a similar situation. The first occasion was in 1838, and in this city. The Synod had been but lately constituted; most of its members were in the flush and glow of early manhood, new to the country in which they had come to live, new to the position in the church, ready for any kind of work, ready, too, for strife and debate, though, to say the truth, these generally meant as little as the strife of boys, who without one unkind feeling wrestle with one another only to exercise their powers and try their strength. Those were happy days, too soon to come to an end. In a few years a season of trouble came, calling for more serious deliberation and more strong decision. It happened to the noble old Church from which we are all descended to be rent in two hostile parties, and to many it seemed that sound principle required a similar decision here. Of three was the then Moderator, Mark G. Stark, a man whom I respected then, and whose memory I revere still, for his scholarly attainments, his gentle spirit, and his unassuming wisdom; and as he left the chair to join the brethren who seceded, I was called to it to receive their protest and bid them an affectionate farewell. Of those who took a lead on that memorable occasion, on either side, most have passed away—Bain, Renton, Gale, Esson, on the one side; McGill, Maclach, Urquhart, Black, Matheson, on the other—let us hope and trust, to enter on the better life in which they who took different sides in the strifes and divisions of earth found themselves united in the higher work which is provided for the redeemed and renewed in Heaven. It was a season of darkness and depression the day of doubt and uncertainty as to the future of the Church, both here

and in Scotland. Now, after the long interval of thirty years, I stand by your favour once more in the same place, and rejoice to think that it is a season of triumph—(applause)—for which there is just cause that we should congratulate one another, and just ground why we should offer thanksgiving to God. When I speak of triumph I hope I shall not be misunderstood as if I meant, or could possibly mean, triumph over those of our brethren in any of the Churches who looked coldly on the union or were hostile to it. (Applause.) That is a triumph yet to be gained, and which will, I trust, be gained, by persuasive reason, by conciliating kindness, by exhibiting harmony among ourselves, and the practical benefits of union. (Loud and long-continued applause.) The triumph of which I speak is of a different and of a nobler character. It is the triumph of Christian principle over the party feeling which would have kept us apart; triumph over the selfish principles which are nourished and strengthened by division; triumph over the jealousies and rivalries that grow up in a lengthened period of discussion; triumph in spirit over ourselves in that which in us is least worthy; triumph over what hinders men from acting together whom every consideration of the Master they serve and of the cause in which they are engaged should bind together as brethren loving and beloved. (Loud applause.) For, if I understand the formalities of this day—if I rightly interpret the meaning of those deeds to which the Moderators of the respective Synods have set their seals—it is, that this day we resolve to lay aside the hard thoughts we may have entertained of one another—(applause)—and to drop the remembrance of the hard speeches which have been uttered on either side, and that, God helping us, no imagination of them shall be allowed to provoke strife and bitterness, but rather that all strife after good works: Is not this the case, brethren? Have I rightly interpreted the meaning of this day's formalities? Then hath God given us the spirit of love. He will give us also the spirit of power and of a sound mind, power to contend with prevailing evils, wisdom to choose the best ends and the best means of attaining them, and then, though in this union no object of worldly interest or ambition can be gained by any of us, the gain in the end will be great notwithstanding. (Applause.) There is an approval of conscience; there is a comfort of love; there is the strength of united action; there is godly fellowship to go forth with, and community of feeling in the Christian work; there is the hope that fellowship shall grow and increase. May this Canadian Church, of which we now lay the foundations, be an honoured name among those who contend for Christ and His cause. Above all we have, as we trust, the approbation of Heaven in the step we have taken, and what glory can be conceived to transcend this? I may, perhaps, take this opportunity of saying now what I have said elsewhere, that far larger union is, I trust, in store for the Churches of Christ oven in Canada, than that which we effect this day. (Applause.) That is but a small step to the union which Our Lord's intercessory prayer seems to contemplate, which the necessities of the Church in its present conflict with practical and speculative infidelity seem to require, which must be reached ere the Church attain to knowledge of the stature of the fulness of Christ. When there was so complete an identity of sentiment and practice, it should not have required so much negotiation and so many preliminaries to bring people together. But now that it is accomplished, it behoves us in this matter of union as in regard to all Christian duty, to be looking and pressing forward to greater attainments (applause); and it might, I humbly think, help to such attainments, as far as we are concerned, if we could be induced to regard our Church organization and the Church organization of others with somewhat different views and objects than those to which we have been accustomed. In regard to our own organization, it is of course very reasonable that we should prefer it to others, and it is more than reasonable—it is necessary—that we should discern in its leading features a conformity to the requirements of Scripture. (Applause.) We could each of us be eloquent on the excellences of our common presbyterianism as Dr. Storr recounted them in the last General Assembly of the Church of Scotland,—its love of freedom, its pure doctrine, its protest against medieval superstitions, and its simple and reverent worship. But as it not necessary that we should hold it absolutely perfect. The perfection which attaches to the great Head attaches not either to the united Church nor any of its organizations.—"Not as though I had attained either were already perfect"—such was the feeling of Paul, even when he had become such an one as "Paul the aged, and as it is the feeling of every believer, so should it be the feeling of every Church in regard to itself. No Church is entitled at one and the same time to disclaim infallibility theoretically and claim it practically. We justly revere the men of Glasgow in 1688, and of Westminster in 1849, but they were not inspired prophets more than we, and no larger union will be accomplished if we hold in regard of them, or other Churches in regard of their founders, that every part and parcel of what they established is as little to be touched or altered as the words of the Evangelists and Apostles, or as if they had all been written down in some New Testament Book of Leviticus. Taking thus somewhat humbler view of our own Church organization than we more than others generally, are accustomed to take of their Church organizations, we shall be prepared to look with other objects to such other organizations than perhaps we have been accustomed to. There has been a strong tendency everywhere to expose and protest against the errors and the deficiencies of other bodies. There would, I apprehend, be greater profit in looking for and marking the good there is in them. (Applause.) I am deliberately of opinion that there is not one Christian organization from the Church of Rome down to the last formed gathering of the Plymouth Brethren from whence some good lesson might not be learned, and which could be added for its advantage, to our common Presbyterianism. It is to the prevalence of such reasonable humility in respect to themselves and charitable construction in regard to others in the Proter-

ious Churches of the Dominion that I look for a union in the future before which the present blessed and auspicious though we justly account it—shall appear slight and insignificant. (Applause.) May God bestow it in His time.

Principal Caven read the following telegram which had been received:—"The Irish Assembly send congratulations, and pray God's blessing on the union."

The message was signed by Dr. Wilson, in the name of the Irish General Assembly.

Rev. Dr. Topp moved, seconded by Rev. Dr. Jenkins, the appointment of the Synod Clerk of the different units, to be the interim Clerks of the General Assembly.

The motion was adopted unanimously. An interim committee, composed of the ex-Moderators, the Clerks, and Conveners of the principal committees, was appointed to prepare a programme of business for tomorrow's diet, which will be held in Erskine Church, commencing at 11 o'clock.

After singing a hymn, the proceedings closed by the Moderator pronouncing the benediction.

In the evening a social entertainment was given by the Presbyterians of Montreal to all the members of the United Assembly, lay and clerical, in the Victoria Hall, an immense building capable of holding six or seven thousand people. A great many of the citizens of Montreal, ladies and gentlemen, were present, numbering in all about 5,000, still there was ample room at one side for the tables, which were richly spread with refreshments in great variety.

Principal Dawson, of McGill University, took the chair, and the meeting was opened by the Rev. Dr. Burns, of Halifax, reading the 100th Psalm, which was sung with great effect by the vast audience; the choir, which had been formed from the various Presbyterian choirs in the city, leading. Prayer having been offered up by the Rev. Dr. Jenkins, of Montreal,

The Chairman said it fell to him this evening to say to this great historical gathering, on behalf of the Presbyterians of Montreal, the one word "welcome"—welcome, not only as individuals, but in their representative capacity. This was the greatest of all the gatherings, at least of an ecclesiastical character, that Canada had ever seen. (Applause.) Those who were here were here not merely as individuals, however estimable they might be in that capacity, but they were here as representatives—representatives of all the many thousand Presbyterians that were scattered over the broad land from the Atlantic to the Pacific, and representatives of the desire on the part of all those Presbyterians for that love and unity which constituted the care and the centre of the cause and kingdom of the Lord Jesus Christ. Not as Presbyterians merely, therefore, but as representatives of the greatest and highest of all causes, did he welcome them to the city of Montreal on this great occasion, which would be one of the historic features of this city in all time, whatever it may grow to be. In welcoming you here, he said, we wish also to express our sympathy with that great cause which you represent here—the great cause of unity; and to express the hope that this union will be something that will go on increasing till even this great measure shall appear to those who come after us a very little thing. We heard read to us this morning that the dew that descends upon the mountains of Zion descends upon those who live together in unity so that we have ought to expect, that as the same dew descends from Nova Scotia and British Columbia and the great plains between, so will be the coming down of the Spirit of God upon the Presbyterian Church. (Applause.) But our Church was even wider than that. Have we not missionaries in distant lands and converts there who join heart and soul with us now in this great Union? I should say also that we have a word for those who are not represented here; I say here on behalf of Presbyterians of Montreal, that in regard to those who are in that position we respect their independent judgment, because we know that the independent judgment of a minority, however small, ought not to be over-ruled by a majority however great, or however certain it is right. We respect, also, their conscientious scruples. We respect them because conscience ought to be placed before expediency. We respect them, also, because of their loyalty to the old churches of the motherland, a loyalty in which we are not inferior to them. We think we are following up that loyalty in a wiser way, because we are establishing a church that will be a greater help to the churches of the motherland—a church which may grow to be greater in the time to come than even the churches of the motherland; and which may be able to lend them a helping hand should they ever need it; and we hold that in this we are doing what the mother world wish her children to do to live together in peace and unity; and we hope our friends, not represented at this meeting, will, before another year goes by, join in their forces to the great forces here to day. (Applause.) We, here in Montreal, have a very special interest in this union, because we stand face to face with the great and ever aggressive power of Rome, and we want your help to occupy the position we hold. After all, we are only the type of that position which the Church of Christ holds in the world. Our Church should be an aggressive Church, to suffer and to do for Christ in the world; and we trust that it will have strength given her to conquer this Canada of ours for Christ against the great power of anti-Christian error that is arrayed against her. Now, my friends, I have said these few words simply by way of welcome to you. Welcome to our city and to our hearts and homes, and we do earnestly pray that the blessings that have attended this meeting hitherto may attend it still, and that it may leave behind it seeds of blessing for all time to come. (Loud applause.)

The choir then sang the anthem, "Behold, How good and joyful, &c."

Eloquent and appropriate addresses were then delivered by Dr. Taylor, of Montreal; Principal Snodgrass, of Kingston, and the Rev. John McColl, of Hamilton. The whole was closed by the choir singing the anthem, "Behold an awful throne."