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O. BLACKETT ROBINSON,
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THIS

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TERMS: 20 cents per annum, in quantities.

Subscriptions may commence at any time,
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* * * The numbers for March and April are
 now before us, and wear a neat and attractive ap-
 pearance, especially the April issue. A comparison
 of these two shows decided progress, the articles in
 the latter being shorter, plainer, and more readable
 than those in the former. The paper is toned,
 and both printing and illustrations are well exe-
 cuted.—*The Liberator*, 6th April.

The paper is good, and supplies a great desider-
 atum among the young. It should certainly meet
 with a wide circulation.—*Rev. Wm. Ross, Kirkhill.*

Specimen copies will be sent to any address.
 O. BLACKETT ROBINSON,
 P.O. Drawer 244, Toronto, Ont.

British American Presbyterian.
 FRIDAY, OCTOBER 15, 1875.

KNOX COLLEGE.

Believing that many of our readers in
 all parts of the country would like to have
 a better idea of the new Knox College, To-
 ronto, than can be obtained from a mere
 description of the structure, we present
 them in this issue with an illustration of the
 building, along with a full report of the
 opening ceremonies last week.

The new College is not only an orna-
 ment to the city—the site selected being a
 most advantageous one—it also reflects
 great credit on the Church. Not un-
 frequently have remarks been made and
 unfavourable contrasts drawn as to the
 want of liberality on the part of the Pres-
 byterians in Canada in the support of
 denominational schemes. The remarkable
 success attendant on the canvass of the
 new College building has, we think, never
 had a parallel in the history of any denomina-
 tion in Canada.

A subscription list of \$116,000, with up-
 wards of 100 congregations still to be can-
 vassed—from that section of the late Cana-
 da Presbyterian Church, set apart for the
 support of Knox College, not only indicates
 the desire of our people for a thoroughly
 educated ministry, but affords conclusive
 proof of their Christian liberality.

That the \$24,000 still required to clear
 the building of debt, will be obtained from
 the congregations yet to be visited, we have
 every confidence, for instead of their being
 any falling off in the subscriptions of the
 people we are assured that the canvass
 continues increasingly successful.

We have been favoured with the fol-
 lowing list of a few of the congregations most
 recently visited by the Rev. Mr. Warden,
 with the result of the canvass in these:

Harper Hay, \$800; Senforth, \$650; Bay-
 field Road, \$460; Rogersville, etc., \$780;
 Thames Road and Kirkton, \$1,050; Wing-
 ham and Bluevale, \$710; Belmont and
 Yarmouth, \$750.

Such subscriptions in a time of so great
 financial pressure bespeak the liberality
 of our people, and their hearty interest in
 this department of the Church's work.

The next matter in connection with
 Knox College which demands the early
 attention of the Church is its endowment.
 Already about \$50,000 are ensured for this
 purpose. An additional sum of \$100,000
 would be required to meet the annual ex-
 penditure, which is somewhere in the
 neighborhood of \$11,000. Some are in
 favor of delay, believing it inopportune to
 proceed with the endowment for several
 years. Others hold a different opinion.
 The canvass for the building is likely, we
 learn, to continue for at least eighteen
 months longer. When this has been com-
 pleted the Endowment Scheme cannot,
 we think, be launched too soon. Many of
 those who profess to know, believe that
 the church is ripe for this, and, that after
 all the congregations have been visited in
 the interests of the building, to delay the
 endowment will be a mistake.

With each of our Theological Institutions
 full-endowed, the energies of the church
 could then be concentrated on our Home,
 Foreign, and French Missionary schemes
 —schemes of such vast importance, and
 capable of such vast extension, as to tax to
 the utmost the efforts of the church to
 maintain.

We congratulate the church most heartily
 on the possession of such a noble structure
 as that of the new Knox College. With
 such a commodious building, with an able
 and efficient staff of Professors, enjoying
 the full confidence of the church, with an
 increasing number of self-denying and
 devoted students, we predict for Knox Col-
 lege a bright future.

We trust that the professors and stu-

dents may be endowed with much of the
 spirit of the Master, and that from its
 halls there may go forth year by year
 many able ministers of the New Testa-
 ment to lift up the standard of the Cross
 in this and other lands, whose labors
 will be greatly honored of God in the ad-
 vancement of his kingdom in the world.

LIBERAL REQUESTS.

It is pleasing to have to record that the
 heirs at law of the late Mr. William Hall of
 Peterboro', have agreed in accordance with
 the underwritten wishes and intentions of Mr.
 Hall, to give the sum of \$40,000 to Knox
 College; \$15,000 to Montreal College, a
 large sum to the French Canadian Mis-
 sionary Society, and \$30,000 to the poor of
 the town of Peterboro'. Mr. Hall at the
 time of his death had not made his will to
 this effect, so that legally his heirs could
 have refused to give anything to the objects
 referred to. They, however, aware of Mr.
 Hall's wishes, have in the most honorable
 manner agreed to carry out those intentions
 as we have just stated. This is very credit-
 able to them, as it is encouraging to the
 Church.

ARE ROMAN CATHOLIC PRO-
CESSIONS WRONG?

There is only one opinion among Pres-
 byterians, we believe, in regard to the
 riots which for two Sabbath days disgraced
 our city. In a country like this, where
 "court days are kept," and where all dis-
 puted points can be "determined in a law-
 ful assembly," it is highly wicked for men
 to take law into their own hands, and to
 enforce their opinions by stones and brick-
 bats, pistols and clubs.

Though the manner of resisting a wrong,
 may itself be even a greater wrong, still
 this should hinder no man from exposing
 the original wrong that provoked the wrong-
 ful resistance. The riots were decidedly
 wrong; but the procession that gave rise to
 the riot was wrong also. We do not say that
 it was illegal, for competent authorities
 say it was not, but we do assert most
 emphatically that Roman Catholic re-
 ligious processions are wrong, and should
 be rendered illegal.

All kinds of "pageantry feasts and
 shows" are unseemly on the Sabbath, and
 should be discouraged by Protestants.
 That hallowed day belongs to the Lord,
 and men should avoid on it even the cere-
 mony and show in connection with the
 burial of our dead, which may be harmless
 and lawful on other days. But the matter
 becomes of quite another kind when we
 come to Popish Processions. A Popish
 religious procession is an act of worship.
 When the host is carried it is expected
 (may ordered in Popish countries) that all
 Roman Catholics worship that idol as it
 moves in awful majesty and mystery on its
 path through the streets of the city. What
 is this, therefore, but to change the whole
 city through which that procession
 moves into one great Church devoted to the
 worship of the wafer. As a Protestant
 country we have been liberal to Roman
 Catholics. We have allowed them to close
 their sites, build their Cathedrals, and
 raise their lofty steeples wherever their
 hearts desired. But are we prepared by
 allowing religious processions to convert
 the whole city into one immense Popish
 Cathedral, every street into a Popish
 Chapel, and every street corner into a
 Popish altar for the adoration of their
 host? But this is exactly what a religi-
 ous procession of Roman Catholics means.

In cases where the host is not carried
 matters are different, but as long as the
 procession is a religious act it is impossible
 to prevent its having a similar bearing on
 the city and the people on its streets.
 Every garment and figure, every attitude
 and gesture in the Romish ritual and pro-
 cession is symbolical of a doctrine. When
 the procession moves along our streets
 with its flags and figures, its postures and
 positions, there is in that a proclamation of
 the Romish faith. Many Protestants have
 become apostates for these Roman Catholic
 processions because they do not understand
 the point at issue, or perhaps, because, from
 political motives they do not wish to see
 the gist of the business. But the priests
 see them, they know it would be a great
 victory gained to get in the small end of
 the wedge. It would be to them a point
 of great advantage to be allowed to preach
 by symbols to a whole city, to captivate the
 eye of our thoughtless youth by the pomp
 and parade of their ceremonial, to draw
 away from our Sunday schools and
 sanctuaries worshippers who might
 be enticed from the simple worship
 within their own walls to the gorgeous
 display in the open street. That is the busi-
 ness they have on hand and nothing less.
 These processions are not the harmless
 things some people take them to be; but
 part and parcel of a deep laid plot for
 gradually familiarizing our youth with Ro-
 mish worship, bringing them over to the
 Romish Church, and subverting in On-
 tario the Protestantism which is the
 only barrier against the complete subjugation
 of this great Dominion to the yoke of

Home Mission Committee.—We will
 next week give a sketch of the minutes of
 this Committee, for which we cannot this
 week find room.

Ministers and Churches.

A fruit festival was held in the Presby-
 terian Church, Wallaceburg, on Wednes-
 day evening the 29th Sept., on the occasion
 of Mr. E. H. Savers (who has been labour-
 ing in this place with much acceptance for
 the last six months) leaving here for the
 purpose of pursuing his studies at
 Knox College, Toronto. The company,
 numbering about two hundred, having re-
 galed themselves with all the choicest fruits
 of the season, and heard speeches by the
 resident ministers and Rev Mr. Walker, of
 Chatham. The Chairman in the name of
 the members and adherents presented Mr.
 Savers with a purse containing ninety
 dollars, for which he feelingly and eloquently
 returned his thanks for their unexpected
 gift; after which the meeting was dis-
 missed with the benediction, thus bringing
 to a close one of the most successful and
 pleasant meetings of the kind ever held in
 this place.—*Com.*

On the return of the Rev. D. Stewart,
 Enniskillen, from a trip to the Lower
 Provinces, the manse was besieged by a
 large number of the congregation, accom-
 panied by some friends from a distance.
 Those who came brought overflowing bas-
 kets with them and partook of a sumptu-
 ous feast on the green adjoining the manse.
 Dr. McLaughlin (a pillar in the congrega-
 tion, as well as an ornament to the medical
 profession) in the name of the congregation,
 presented the pastor and his wife with
 some choice articles of furniture to the
 value of upwards of one hundred dollars.
 In so doing he referred to the pleasant
 intercourse between pastor and people in
 the past, and hoped that he (Mr. Stewart)
 would be spared many years to go in and out
 among them.—The Enniskillen congrega-
 tion held a series of highly interesting evan-
 gelistic meetings lately. During these meet-
 ings the pastor was ably assisted by Rev.
 Messrs. Edmondson, of Columbus,
 Donald of Port Hope, and Murray of
 Woodville.

The honorary degree of D.D., was recent-
 ly conferred on the Rev. Alexander McKay,
 M.A., pastor of Duff's Church, East Pas-
 nuch, by the Senate of Trinity University,
 U.S. The Trustees and faculty were most
 hearty in granting the honour, as the
 President has stated in his letter. This is
 said to be the most popular College in the
 largest State of the Union. 408 students
 have attended this University during the
 last session. It is under the care and
 patronage of the Cumberland Presbyterian
 Church; one of the largest Presbyterian
 bodies in America; composed of 25 Synods,
 over 100 Presbyteries, and about 125,000
 members. It is rather a singular fact in the
 history of the Canada Presbyterian Church,
 that no institutions has conferred this degree
 that on any of her Gaelic speaking ministers
 since the disruption in 1844, and yet one
 fourth of her pastors were Gaelic speaking
 men. Mr. McKay who received his degree
 (June 17, 1875) almost immediately after
 the union of the four Presbyterian Churches
 in Canada, can preach as pleasantly in
 Gaelic as in English, and as one of his
 former co-Presbyters has said, "any honor
 that may be conferred upon Mr. McKay by
 any literary or theological institution will
 reflect credit on such, and be deservedly be-
 stowed."

On Sabbath the 19th ult., St. Andrew's
 Church, Almonte, was reopened for public
 worship. The pastor, the Rev. John
 Bennett, conducted the devotional exercises
 in the morning, after which the Rev. Mr.
 Smith, Galt, preached. In the evening
 Mr. Smith conducted the whole of the
 services. At both diets of worship he de-
 livered most eloquent and appropriate dis-
 courses, referring at the close of the dis-
 course in the morning to his former con-
 nection with Ramsay as minister of the
 St. John Church, to the Rev. Dr. Macmorris
 then minister of St. Andrew's Church, and
 of how well and cordially they wrought to-
 gether even in those days when few Church
 of Scotland and Free Church ministers co-
 operated, to the happy union of the
 Churches and the recent harmonious Com-
 mittee meeting in Montreal, and also to
 the auspicious occasion which had brought
 him to preach that day. The Church
 was crowded with people of all denomina-
 tions both morning and evening, Mr.
 Smith being a great favorite here, many
 having found the Saviour through his
 former ministrations. St. Andrew's
 Church is a stone edifice, with steeple
 and bell, and the addition made to
 it has rendered it cruciform in ap-
 pearance, and greatly improved external-
 ly and internally, as well as vastly increas-
 ed its accommodation, which was impera-
 tively required, the membership of the
 congregation having doubled itself in the
 three years of the pastorate of Mr. Bennett,
 who was only indebted to the charge on
 the 17th of Sept., 1872. There is a large
 Gothic window at each end of the transept
 filled with figured glass, with borders of

stained glass; and the four windows in
 the new part of the Church are filled with
 stained glass. The pews are all painted in
 imitation of oak. The aisles are laid with
 matting; and the pulpit has been cover-
 ed with crimson material. Tak-
 ing St. Andrew's, Almonte, as a whole, it
 is one of the largest and prettiest of the
 country Churches of Ontario. The addi-
 tion, with other improvements cost nearly
 \$3000. Just opposite the Church stands
 the manse, a beautiful stone building with
 an roof, erected, too, during the incumben-
 cy of the present minister, and costing,
 together with the ground on which it is
 built, fully \$5000. The Appleton part of
 the congregation are at present building a
 Church for themselves at that rising village,
 which will be finished in a few weeks. I
 will send you an account of the opening
 services, which, rumor says, will be con-
 ducted by the eloquent and highly esteem-
 ed minister of St. Andrew's, Kingston. I
 had almost forgotten to say, that the
 minister of St. John closed his Church on
 the Sabbath evening of the reopening, and
 with his congregation worshipped in St.
 Andrew's.—*Com.*

Contributors and Correspondents.

REGENERATION.

(Concluded.)

Editor BRITISH AMERICAN PRESBYTERIAN.

As to the manner in which regeneration
 is effected, diverse views have been held—
 some believing that the Spirit uses the
 Word as an instrument, others, that he
 acts independently of it. If we bear in
 mind that sin has affected the disposition
 of the soul, and the affections of the heart
 to such an extent, that the intellect is ut-
 terly blind to the perception of truth and
 beauty in spiritual things, it will be diffi-
 cult to realize how the application of the
 truth could in any way influence the heart
 until it be renewed by the power of the
 Holy Ghost. On the other hand, it will
 be difficult to understand how any spiri-
 tual exercises can be engaged in by a re-
 generated soul, unless it be illuminated
 through the Word. We meet with seem-
 ingly diverse views of this matter, just as
 we meet with seemingly diverse passages
 of Scripture. Charnock says, "That to
 make an alteration in us according to our
 nature of understanding, will, and affections,
 it is necessary there should be some de-
 clARATION of things under those considera-
 tions of true, good and delightful, in the
 highest manner, to make a choice change
 in every faculty of the soul; and without
 this a man cannot be changed as a rational
 creature." Again, "The word operates,
 first objectively, as it is a declaration of
 the will of God, and presenting the objects
 of all holy acts, and secondly, it has an
 active force. It is operative in the hands
 of God for sanctification." Living in the
 days of Puritan ascendancy in England,
 Charnock was the companion of Owen,
 Goodwin and Bates, who strongly assert
 the instrumentality of the truth in regen-
 eration. Others of a later date, such as
 Baxter, Fuller, Dick and Hill, give promi-
 nence to the same view. On the other
 hand, Hodge in his outlines says, "As soon
 as the nature, morally perverted through
 his evil disposition is changed, I will see,
 and seeing, love and obey the truth, al-
 though no constitutional change is wrought
 in his nature, i. e., no new faculty given,
 but only his perverted faculties morally
 rectified." This substantially coincides
 with the following view of Hopkins: "As
 the moral disorder and depravity of man
 lies wholly in his heart, the cure and re-
 novation must begin and end there, and
 when the heart is perfectly right, the man
 will be wholly recovered to perfect holiness." Again, "In regeneration, the heart
 being changed and renewed, light and
 understanding take place, and there is no
 need of any operation on the understand-
 ing, as distinguished from the heart." We
 may divide Scripture texts bearing on re-
 generation into two classes; of the first we
 may, as representatives, take the follow-
 ing: "Of his own will begat he us with
 the word of truth." Jas. 1. 18. "God
 hath from the beginning chosen you to
 salvation through sanctification of the
 Spirit, and belief of the truth." 2 Thes. 1.
 13. Of the second class we may as repre-
 sentatives take the following: "A new
 heart also will I give unto you, and a new
 spirit will I put within you." Ezek. xxxvi.
 26. "Even when we were dead in sin
 hath quickened us together with Christ,"
 Eph. 1. 5. The seeming diversity of such
 views and texts disappears when we apply
 the second class as expressive of regenera-
 tion in its initial, and the first as expres-
 sive of the same doctrine in its progressive
 stages.

The chief objection urged against the in-
 vincibility of Divine Grace in regeneration
 is, that it is subversive of the liberty of the
 will. It seems inconceivable to some that
 a man should be infallibly determined to
 a particular purpose, and at the same time
 be free. Watson in his Institutes expresses
 himself as follows. "The continued and
 uninterrupted irresistibility of the influ-
 ence of grace, and the passiveness of man
 deprive him of his agency." It will, we think,
 be allowed by all, that a responsible being
 acts freely when he acts in conformity with
 his nature, whether that nature be holy or
 sinful, and farther, when he acts according
 to his own voluntary desire. In this sense,
 Adam acted freely in a state of holiness,
 and in this sense, he, together with his
 posterity, have acted freely in a state of
 sin. The fact that Adam received from
 God a holy nature did not interfere with
 his liberty, and the fact that Saul received
 from his parents a sinful nature did not
 interfere with his liberty. If therefore an
 Arminian does not find fault with God for
 bestowing on Adam a holy nature, or for
 allowing men to inherit a corrupt nature,
 how can he consistently object to God's
 creating anew those who are dead in trans-
 gressions and sin? Or how can the will of
 the regenerate, acting under the impulse of
 a spiritual love, be less free than was

Adam's in his unfallen state? As Dr.
 Dick says: "The objection proceeds from
 a misapprehension of the mode of opera-
 tion. The idea occurs of external force by
 which a man is compelled to do something
 which he is averse. The power of grace
 is not compulsive; it puts no force upon our
 minds, but, instead of disturbing our men-
 tal constitution it goes along with it, and
 that in a manner at once natural and
 supernatural. It secures the concurrence
 of the will." The language of our confes-
 sion is, "When God converts a sinner, and
 translates him into the state of grace, He
 freeth him from his natural bondage under
 sin, and by his grace alone enables him
 freely to will and to do that which is
 spiritually good." As Principal Cunn-
 igham explains it, "An ability to will good
 as well as to will evil, whereas he had
 power or freedom only to will evil. The
 will is let free, or emancipated from the
 bondage under which it was held. It is
 not emancipated from the influence of
 God's decrees, or let free from the opera-
 tion of general laws impressed upon man's
 mental constitution, but it is let free from
 the dominion of sin, exempted from the
 necessity of willing only what is evil,—it
 has recovered to a large extent the only
 liberty it ever lost."

In reference to the regeneration of in-
 fants, Dr. A. A. Hodge says: "As regen-
 eration is a change wrought by creative
 power in the inherent moral condition of
 the soul, infants may plainly be the sub-
 jects of it in precisely the same sense as
 adults."

From such a view of this doctrine, we
 are reminded that all that is good in the
 regenerate proceeds from the sovereign
 grace of God, and that under the influence
 of grace man is free. That regeneration
 in its initial stage is a work of the Spirit
 and precedes faith;—that conversion is
 the act of the regenerate, obeying the
 newly implanted disposition;—that the
 faith exercised in conversion is the result
 of the regenerating influence of the Spirit,
 exercised by an enlightened mind, and
 leads to justification, adoption and growth
 in grace, while regeneration, (the quicken-
 ing), precedes faith, and is essentially the
 cause of it; while faith, the chief of the
 graces, leads to regeneration in its progres-
 sive stages, that is to—*sanctification*.

Presbytery of Toronto.

A meeting of this Presbytery was held in
 the usual place on the 5th of October. Dr.
 Topp, Moderator, with thirty other minis-
 ters and seven elders present. Messrs.
 Joseph Builder, Thomas Scouler, Wm.
 McKinlay, Francis Beatty, B.A., and
 Alexander Leslie, were all examined and
 recommended for study at Knox College.
 Also, Mr. John Cairns was examined and
 recommended to be employed as a catechist.
 Mr. Andrew Dryburgh, a licentiate of the
 Free Church of Scotland, was received as a
 Probationer of our Church. Professor
 McLach reported that he had received
 thirty-one persons by certificate, and
 twenty by examination, and organized
 them as a regular congregation under the
 name of Queensville and North Gwillims-
 bury congregation. The Professor's con-
 duct was approved of, and he was request-
 ed to take a special oversight of said con-
 gregation. Mr. Cameron reported that he
 had received eleven persons by certificate
 and thirteen by examination at Sandhill,
 and had organized them as a regular con-
 gregation, and further that, as instructed, he
 had dispensed to them the Lord's Supper.
 Mr. Cameron's conduct was approved of.
 Mr. Alexander, as Convener of a committee
 previously appointed, submitted and read
 two reports; one of them having reference
 to Mono Centre, Mono West and Mono
 Centre Road congregations, with a recom-
 mendation to him at effecting a union be-
 tween the two latter, and the consolidation
 of all the three into one pastoral charge;
 and the other report having reference to
 a proposal from Alton congregation to be
 united with that of Charleston, and re-
 commending (inter alia) that such a union
 be delayed in the meantime, and that
 effort be made to secure a re-arrangement
 of the congregations over a considerable
 portion of the Presbytery. The foregoing
 reports were received, and the committee
 were thanked for their diligence. A
 division ensued, however, on the disposal
 of the reports. Mr. Cameron moved, seconded
 by Mr. Crull, "That the congrega-
 tions and mission stations interested by
 any proposed re-arrangement be notifi-
 ed by the Presbytery to appoint two or
 three representatives, along with the minis-
 ter affected, to appear at a general meet-
 ing in this city for the purpose of consid-
 ering the whole matter. In amendment it
 was moved by Mr. King, seconded by Mr.
 Carmichael, of Markham, that the report
 of the committee be approved to the effect:
 1st. That the request of the Mono West
 congregation to be permitted to transfer
 their place of worship to Camilla, be de-
 clined in the meantime. 2nd. That the
 request of the congregation of Alton to be
 connected with that of Charleston, be also
 declined in the meantime, as this would
 imply, under present arrangements, the
 sacrifice of the interests of the Caledon
 West congregation. 3rd. That the
 Presbytery looks favorably on the rear-
 rangement of the whole field suggested by
 the committee, but in order to give time
 for the ministers and congregations affect-
 ed to consider the matter, practical action
 thereon be deferred until next meeting of
 Presbytery. The amendment and the
 motion being put to the house, the motion
 was carried; and agreeably thereto the
 clerk was instructed to notify all the min-
 isters and congregations interested to ap-
 pear at next meeting of Presbytery, which
 was appointed to be held on the first Tues-
 day of December, at 11 a.m. Mr. Carmichael,
 of Markham, reported that he had moderated
 in a call from St. Andrew's, Scarborough, and
 St. John's, Markham, which was given in
 favour of Mr. Malcolm McGillivray, Probation-
 er. A paper was also handed in contain-
 ing a promise of \$1000 annually, with manse
 and glebe. Mr. O's conduct was approved
 of the call sustained and put into the
 hands of Mr. McGillivray, who was pre-
 sent, and by whom it was accepted. Sub-
 jects of trial for his ordination was then
 assigned him, to be received in St.