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Contributors and Correspondents.

NEW YORK LETTER.

What a scene of religious activity is New York during the winter months! All the churches are open, and both ministers and people are employed. And it is astonishing, notwithstanding the most disadvantageous circumstances of time and weather, what large and overflowing meetings, after the Moody and Sankey fashion, can be got up on the shortest possible notice. Let any one take any idea into his head that some such meeting is desirable, and he goes from one pastor to another, and they all agree with him that he may as well try it. So he secures a place for meeting, and the announcement is read from the pulpits in a given ward of the city. The pastors of all denominations meet a little before the hour of the general meeting, and in the most friendly way possible, greet one the other. And if the meeting be in a Presbyterian Church, some Methodist brother must preside, open the meeting, read a portion of Scripture, and touch the little spring bell every three or five minutes, according as the rule of the meeting may be, when any speaker goes beyond the time allowed. And such meetings at the given hour, especially on the Lord's Day, are crowded out of doors. The good to be gained by such meetings is obvious, and as no evil is expected, it would only be the work of a snail to point such out. If it comes it will come soon enough.

To judge of New York by the state of matters, with which one finds himself surrounded at certain seasons of the year, would be to come to a very natural but a very wrong conclusion. In such a city where the circles—or as they are called here—rings—are so large that few, without some perseverance and travel, can get beyond their outer rim, we are very apt to decide for the whole city, in a general way, which is only true of the circle into which we have been cast. If we look to her churches, we see them at this season of the year, worked to their utmost capacity. Every one seems more active than another—Giance at the papers on a Saturday afternoon, especially such as pay some attention to religion, and the amount of preaching and the variety of subjects to be treated, presents a field of perplexing interest to all that look out for religious excitement of one sort or another.

Now, while this is true of churches, it is also true of other organizations as well. Places of amusement are open everywhere, and with brilliant light as well as color, they do their best to attract attention. You cannot on a week evening walk the streets of New York without encountering many such. There may be, as we believe there are not, as in some of the large cities of the continent of Europe, no large theatres, but there is quite a multitude of small ones, that is, in comparison, for they seem to us not very small after all. And in certain localities almost every other block has one. Nor are these all, there are entertainments of every possible kind, from the "free and easy" in the lager beer saloons, to the delicate exhibitions for the upper ten. Lectures there are on almost every conceivable subject. We have the magnificent free lectures of the Cooper Institute, and the Y.M.C. Institute at almost a nominal price. Besides these, we have a large number of courses of lectures got up in behalf of the churches and Sabbath Schools. And the number of Ladies Fairs "for purely religious purposes, are more numerous than you could well imagine. And then we have societies and societies, and other such like things almost without number.

We have, also, those of another class, lower and more exciting in their nature, got up to profit the lecturer, and gratify the lower propensities of our nature, and the thirst for secrets that is felt by many. So many for men only, and just as many for women alone.

And men for their own purposes, no doubt, try to follow in the footsteps of better men, and have their free institutions also. It is not an uncommon thing to see on large placards at the door of a lager beer saloon, "Free lunch" from such an hour to such another; but whether they are unconditional or not I have no means of ascertaining. I have sometimes thought that I could put the matter to the test, by asking those who came to beg for bread why they do not go to such places. I suspect there are conditions attached, that while the lunch is free, something else is expected to be bought to wash it down.

Evil and good are thus mixed up, and the war between them is incessant. Our temperance men, especially in Brooklyn, have done good service in checking the evil. They have enforced the law and shut up many a liquor store, and enforced a greater propriety upon all in respect of the Lord's Day. For it is unlawful to have such places open on such a day. And so, for some time, many of them put their shutters up, and lit the gas so that it might be seen that there was light within. Nevertheless, the liquor traffic is somewhat alarmed over the matter, and lately held a meeting in the Masonic Hall, 18th Street, "to form an association for the protection of the trade." But the attendance was slim, and the business done little. At the meeting there was more cigar smoke than real business.

The suffering among the poor and unprovided of New York is much to be deplored. A large number of working men lately waited upon the Mayor, and demanded work or bread. And one cannot walk her streets in such cold weather as the present, without beholding spectacles

that makes the heart ache; little children and old gray headed women shivering half naked. And yet I know of no place in the whole world that have more institution for the relief of the poor than the city of New York. Truly our Lord's words, perhaps, in another and more fearful sense are true, "The poor ye have always with you."

There is no doubt that a good deal of this suffering is to be traced to the extravagance that surround us on every side, and pursues us to the very grave. Just that of \$1,000 and \$1,500 not being thought a very extravagant sum to be spent on a single funeral. To a sensitive organism the combined smell of perfumed flowers spread over the coffin and the dead, and of decaying mortality, is something extremely repulsive, and seems to not a few of us a mockery of death. An exhortation that "for years, if not for a life time, causes the tears of the living to flow, and stirs up the most thoughtful to put it in their wills—as has been repeatedly done—that they are to be buried in a plain coffin and no flowers to be used.

The cold weather here, as elsewhere, causes considerable change, and in many cases decided improvement to be made. Having had occasion lately to be over in Brooklyn, I observed in several of the street cars, a little stove introduced to the great satisfaction and comfort of the passengers. I suspect that in New York the cars are too busy to afford much improvement.

In closing, we have to observe that Dr. Inglis, late of Hamilton, and now of Brooklyn, so well known in Canada, has been lecturing on "Reminiscences of eminent men whom I have known," in Jane Street Presbyterian Church, with much acceptance. In the lecture he referred first to the professors under whom he had studied in Edinburgh, to Sir William Hamilton and John Wilson, or Christopher North, and principally to Dr. Chalmers, and the wonderful eloquence and power which he possessed, and to the fact that even to old age he possessed a sense of humor, which the Dr. illustrated by several anecdotes. New York, Dec. 22, 1875.

Stand by Our Church Paper

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—There is one thing I regret very much, that is, that so many of the members of our church throughout the land are destitute of any church paper whatever, and many are found in our congregations who have objections to our own church paper. Now, sir, such people forget (or seem to) that they are responsible for the quality of your paper. Notwithstanding your many appeals to the people of our church for additional subscribers, in order that you may be enabled to raise your paper to a position second to none in the Dominion, and send a weekly visitor into every family, yet, after all, they object, and seem indifferent as to its welfare in the future. This is a great oversight, and I think if the matter was presented to the minds of our brethren in a proper light, they would perhaps do otherwise.

What has brought the journals in connection with some of our sister churches to the standing they now occupy? The reason is obvious, nearly every member of the Canada Methodist Church for instance, is a constant subscriber to the *Christian Guardian*, and seems to feel it a duty to support that paper, and the same may be said of some other denominations. If two-thirds of the families in our united church would take your paper for one year, they would never stop it, for you would at once be enabled to get it up in such a way as would give universal satisfaction. I appeal to every member of our church to "stand by our paper," and give it their support, and they will be amply repaid for the little present outlay. Yours, etc., Dec. 13th, 1875. BROOKLYN.

Presbytery of Montreal.

The first quarterly meeting of the Presbytery of Montreal in connection with the Presbyterian Church in Canada, was held on the 11th inst., the Rev. Dr. Taylor, the Moderator, in the chair. After devotional exercises and the reading and confirmation of the minutes of the last meeting, the Moderator stated that his term of office had expired, and desired the Assembly to elect another Moderator to fulfil the duties of the chair. Rev. Mr. Baxter (Stanley Street) moved that the next member of the Presbytery in seniority be elected Moderator. In accordance therewith, Rev. B. Patterson (St. Andrew's) moved that Dr. Muir, of Georgetown, be appointed. The Clerk thought the appointment would not meet the views of Dr. Muir, as his duties would prevent his attending regularly at the meetings. Rev. J. S. Black, Erskine Church, said the Presbytery had a great many special meetings, and it was absolutely necessary that they should have a Moderator who should give frequent attendance. He would be very glad to have Rev. Dr. Muir named so long as he could make provision for the presence of a Moderator at any meeting. On the question being put to the vote, Rev. Dr. Muir was almost unanimously elected Moderator. The election of the following elders was ratified: Erskine Church, Montreal, Mr. Warden King, vice Mr. J. C. Becket; Church at Elgin and Atholstane; Mr. John Clark. The roll was called. Rev. John Watson, Huntingdon, suggested that the court take up and consider what changes should be made on the roll of membership. The Clerk read a document complaining that the Revs. John McDonald, of Beochridge, Gavin Lang, St. Andrew's, Montreal, and Wm. Simpson, Laclaine, belonged to another body over which this

Church had no jurisdiction, and that it was found, both from public and efficient documents that they do not recognize the authority of the Presbyterian Church in Canada. Rev. J. S. Black said they had a letter from one of them, and it would be but courteous to hear its contents. The Clerk remarked that the Rev. G. Lang had desired that his name be struck off in connection with the mission at Cole St. Antoine. Rev. Mr. Muir said it was due to their dignity to drop from the roll the names of those clergymen, and in doing so they acted in a spirit of self-respect. In thus expressing himself he deeply regretted that those brethren did not see fit to enter into the union so happily consummated in June last. These sentiments prevailed the minds of every member of that Court, and he would therefore, with the permission of Mr. Watson, take the position of moderator, more especially as it would look better coming from a former member of the same Church as Mr. Lang. He deeply regretted the position Mr. Lang had taken, and he believed that if Mr. Lang had come out from Scotland with the conviction that the Union was to the benefit of all parties, he would have been second to no minister in Montreal. He was at college with Mr. Lang, had a high regard for him, and deeply regretted that he withheld from Union. He believed the Union was imperative, and was a necessity in this Dominion for the safety of common Presbyterianism, and it was due to the self-respect of the Church to strike off the names of those gentlemen from the membership roll. Rev. Mr. Baxter thought the best thing to do was to accede to Mr. Lang's request. When the two other gentlemen saw that Mr. Lang's prayer had been granted, they might take a similar step. If their names were struck off, it would seem as though they had a little of the spirit of the outside world. He did not wish that impression to go abroad. Rev. Mr. Campbell, Montreal, suggested that the Clerk be requested to communicate with the dissenting ministers asking whether they had taken part in a factious court, and to ascertain what was their relation towards that Presbytery. This was the proper thing to do, because it was quite clear that the congregation of St. Andrew's Church as yet had not expressed their intention to withdraw. As regards Beochridge and Laclaine the people had declared themselves also unanimous with the Union. He thought the sooner they had an understanding with these ministers the better. If they declared that they did not wish to belong to this Presbytery then the duty of Presbytery would be to declare those churches vacant, as they virtually would be if the minister did not see his way clear to joining the Union, and the congregation dissent. Rev. Mr. Campbell in reply to the Moderator, said a church was in the Union till it voted itself out, according to the terms of the Act of Parliament. Rev. Mr. Watson thought there was a great deal of force in the remarks of Rev. Mr. Campbell, and in which he had pointed out the most desirable step to take. With the permission of the court he would withdraw his motion. The permission was granted. Rev. Mr. Ross, Dundee, suggested delay, as the matter could come up before the General Assembly. He proposed that they simply deal with Mr. Lang's request and do nothing further. Delay in this case might bring about all that was desired. Rev. Mr. Campbell said their names had been published as having taken part in a factious opposition to the Church. He would be very sorry for any gentleman holding those views to be at the head of congregations that were friendly to the Union. He did not know what attempts might be made to deal with the liberties and rights of the people. The United Church had a right to deal with them, because the act of Parliament stated that all congregations who had not voted themselves out of the Union were a part of it. Rev. Jas. Scrimgeour thought it was possible that a deputation waited upon Mr. Simpson, the result might be beneficial. The Moderator asked Rev. Mr. Muir to kindly make a motion. Rev. Mr. Muir moved, seconded by Rev. Mr. Watson, that the Clerk be instructed to write the Revs. W. Simpson and John McDonald of Beochridge, asking whether they desired their names to be struck off the roll of the Presbytery, and to report thereon at the next meeting. Presbytery adjourned.

AFTERNOON SITTING.

After prayer and routine, the Rev. Mr. Watson was appointed to preside in the absence of the Moderator. The Rev. Jas. Patterson, the clerk, read a letter he had received the day previously from the Rev. Gavin Lang, as Moderator of the Presbyterian Church of Canada, in connection with the Church of Scotland, stating that at a meeting of the Presbytery of that body, held by special commission, it was resolved that as the Rev. Jas. Patterson, of Huntingdon, had neither resigned his office of clerk of the Presbytery of Huntingdon, of the Presbyterian Church of Canada in connection with the Church of Scotland, or handed over his books, it was resolved that he be communicated with and requested to appear and resign his office and deliver up the books thereof, on the morning of the 2nd Tuesday of February next, at St. Andrew's Church Montreal, and the Rev. J. Patterson was requested to comply therewith. Rev. J. S. Black moved, seconded by Mr. James Croil, that the clerk simply acknowledge the receipt of the letter. The clerk asked what should his course be in the event of further action. The Moderator said the Presbytery would take all future responsibility in the matter. The greater part of the afternoon was occupied in discussing matters of routine. A letter was read from the Rev. Gordon Glass, asking for six months leave of absence, on account of feeble health. Leave of absence was granted by the Presbytery, and the Secretary was requested to communi-

cate the fact to the Rev. Mr. Glass. The Rev. Mr. Campbell read the Home Mission Report, which was of a very encouraging nature, and reported the missions to be in much the same condition as at last report. The mission of Avoca, near Grenville, and those of Conoy Hills, Chateaugay, and St. Louis de Gonzave, had been closed for the winter, as there was no supply of students to send, and the people were too poor to pay a minister. A liberal grant was needed for the Last End Mission at Hochelaga, as the Protestant population there was on the increase, and especially at Longueuil and St. Lambert. The committee recommended that the General and Small-pox Hospitals, Gael, House of Industry and Refuge, and St. Andrew's Home be regularly visited, and that an ordained spiritual missionary be employed to carry out and superintend such visitations, and to canvass the entire city for the purpose of talking with and persuading persons claiming to be Presbyterians as might be in the way of neglecting the ordinances of religion, his salary to be provided by the congregations of the city. The report went on to explain the objects for convening the public meeting that evening, a report of which will be found elsewhere. Rev. J. S. Black said the committee recommended that an ordained probationer be placed at Hochelaga. The mission there was in the heart of a large population, had been neglected, and would never become anything else but a preaching station under the charge of students. The place needed a live man to be stationed there to do the regular work of the ministry both on Sabbath and during the week. Were this done they would soon have a flourishing church at Longueuil, immediately opposite. A great many people lived there in summer. All they asked was for a minister six months in the year, but were an ordained probationer appointed for Hochelaga, he might pastorally visit there. He called upon Mr. Warden King, who said the additional increase of taxation this year would drive a very large number of the poorer classes outside the city limits, and there would consequently be a very considerable increase in the population at Hochelaga, especially among the Scotch, as when the new railways were completed a large number of engineers and mechanics would reside there. On motion the recommendations and suggestions were adopted. Rev. Dr. Taylor, said the Protestant clergy had been blamed in certain newspapers for not taking part in visiting the hospital and other institutions. He would say that it was not part of his duty to visit the hospital. It was his duty as a Christian, but not as a minister of the Gospel. It was the duty of all Christians to visit the sick and afflicted, and was especially the duty of the Protestants at Montreal. If the clergy undertook the duty, they could only do it at the neglect of another. The only way to do it was to appoint a person for the task, who would be assisted by members of the congregations. The Protestant clergy had been unjustly attacked. They were unable to regularly visit those places because they were small in number, whereas the Roman Catholics were large in numbers, were exempt from taxation, and, therefore, had every facility for a thorough visitation of the sick and afflicted. Mr. James Croil urged that meetings be held in every congregation throughout the country, and addresses be delivered thereon by ministers and others explanatory of the objects of the United Church. He also affirmed that very many did not yet understand the reasons for which union was consummated.—Carried. It was resolved to take steps towards the erection of Valleyfield into a separate charge, and to apply to the Home Mission Committee for a grant of \$300 per annum towards the minister's salary. A committee was appointed to act thereon, Rev. D. Patterson, convener. A protest was read from fourteen members of Cote Street Church against the decision of the congregation for selling that church. The views of the appellants and respondents were heard at length, and the Presbytery adjourned shortly after 6 o'clock to meet in Erskine Church at 8 p.m.

Presbytery of Stratford.

This court met in Knox Church, Stratford, on Tuesday, 23rd ult., for ordinary business, thirteen out of sixteen ministers being present, together with six elders. Session records were examined and attested, and records not produced ordered for next ordinary meeting. Mr. Macpherson reported that he had preached to the congregation of North Easthope and declared the pastoral charge thereof vacant, according to appointment. Mr. Allan's name was therefore removed from the roll. Mr. Macpherson was appointed to represent the Presbytery before General Assembly in requesting that Mr. Allan's name should be placed on the roll of Presbytery. The committee appointed to prepare a minute in relation to Mr. Allan's resignation submitted a draft which was adopted in the terms following: "In losing the pastoral tie that has so long given Mr. Allan to the congregation of North Easthope, the Presbytery would thank the Great Head of the Church that, in His wisdom, He has continued Mr. Allan so long in the work of the ministry, and that he still spares him in his ripe old age to show forth His glory. As a pastor, some forty years ago, Mr. Allan's labours were most abundant and self-doung. He spared not himself when the field was large and the labourers few, that he might gather together the thinly scattered settlers of this western region, and minister to their spiritual wants. As a settled pastor, for thirty-seven years, Mr. Allan was ardently devoted to his people, and their attachment to him and to his Master, all through his long pastorate, is the best proof of his great

success. His high mental attainments and his great originality especially qualified him for his work, and as the mellowing influence of years, and the endurance of heavy family affliction told upon his inner man, he experienced an anxiety from on high that showed him to be an honoured servant of God. Always genial in his friendship, he had singular attachments to his co-Presbyters, and if, in later years, from bodily infirmity, he did not take an active part in the Church courts, no one felt a livelier interest in the progress of the Master's work, and none were more willing to do his part. The Presbytery, in parting with Mr. Allan, would assure him of their deep interest in his welfare, and of their fervent prayer that, when the other tie is loosed, he may be greeted with the welcome from the Master's lips: "Well done, good and faithful servant, enter thou into the joy of thy Lord." The Clerk was instructed to request a reply from the Convener of the committee on the fund for aged and infirm ministers, to the applications made by their Presbytery. The indebtedness of congregations to the fund of the late synod of London, was again taken up, and delinquents again ordered to remit. Messrs. Masgrave and Croil, and Mr. Boyd, Convener, were appointed a committee on the state of religion. Mr. Hamilton, on behalf of the committee appointed, to visit Molesworth and Listowel, reported that the latter congregation did not desire separation from the former, but would interpose no obstacle if Molesworth should see it to be to its interest to separate, and that Molesworth, while regretting the necessity, felt it necessary for the good of their cause, that separation should take place, and that they and the mission station at Trowbridge should be united. He also stated that Molesworth had appointed a committee to confer with the people of Trowbridge in regard to union with them, and that they of Trowbridge cordially entered into the project of union, and agreed that in case of such union taking place they could promise \$200 a year to a minister's stipend. Mr. Hamilton also reported that the committee had recommended Molesworth and Listowel to appear for their interests, by deputation, at the present meeting. Mr. Andrew McIlwraith was certified a commissioner from Listowel, and stated that in case of separation from Molesworth, they would be able to pay \$600 of stipend yearly. Mr. A. Macdonald was certified a commissioner from Molesworth, and stated that, in the like case, they would be able to pay \$350 of stipend. It was then moved by Mr. Drummond, seconded by Mr. Macpherson, and agreed, that Presbytery having heard the report of the committee appointed to visit Molesworth and Listowel, and the statements of the commissioners, is of opinion that the two have come when these congregations should be separated, and that they, together with the station of Trowbridge, be cited to appear for their interests at next ordinary meeting, when further action will be taken in the case, with instructions that they inform Presbytery as to what they may be able to do for the support of allowances in view of separation. By the committee from Listowel, the following was submitted to the sanction of the Presbytery:—"That whereas the number of the managing committee of the congregation, established at eleven, is an inconvenient number, the number be changed to nine, and that it should be at the option of the congregation to have three of them alternates only, instead of the whole board being, as matter of necessity, members in full communion, and further that this church's affiliation be henceforth known as Knox Church, Listowel." It was moved by Mr. Croil, seconded by Mr. Macpherson, that the request of the congregation in regard to the number of the managing committee and the name of the church and congregation be granted. It was moved in amendment by Mr. Gordon, seconded by Mr. Scott, that Presbytery grant to the congregation of Listowel what they pray for as far as the change of the name of the Church is concerned, but enjoin that the board of management be filled by members in full communion. Thereupon the Moderator moved that the amendment was incompetent. Mr. Gordon appealed from his decision to the court, and his decision was sustained. Mr. Gordon then dissented and protested for leave to complain to the Synod, and craved extracts, which were granted. Mr. Drummond also joined with him in his dissent and complaint. The vote was then taken on Mr. Croil's motion, which was carried, and Presbytery decided in terms thereof. It was moved by Mr. Macpherson, seconded by Mr. Boyd, and agreed, to appoint Mr. Drummond to make application to the committee on the fund for aged and infirm ministers, that the name of Mr. R. D. McKay be placed on its list of annuitants. Reports on missionary meetings were presented and received. A letter was read from the Presbytery of Guelph asking this Presbytery to state it what relation it regarded the station of New Hamburg as standing to it, when it was agreed to instruct the clerk to reply that it regarded that station as forming part of a ministerial charge in this Presbytery, and considered it a manifest oversight on the part of the General Assembly to fix the bounds of Presbytery as to divide between the parts of one charge. Mr. Hyslop stated that the congregation of Avon Church, Downie, desired to be designated hereafter as Avonton, and Presbytery agreed to sanction the change of name. Mr. Hamilton presented the quarterly Home Mission report, which was received. Certain bills of expense in connection with the missionary meetings were ordered to be paid, after which the Presbytery adjourned to meet for ordinary business at Stratford, in St. Andrew's Church, at 11 o'clock a.m., on the 1st Tuesday of March next.