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British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, SEPTEMBER 12, 1873

No.

Contributors and Correspondents

Union with the Church of Scotland.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I trust you will give me room in your paper for a statement of views on the subject of Union, which I entertain, in common with many of the office-bearers and members of the Canada Presbyterian Church. Many of my brethren are in great perplexity in reference to Union with the Church of Scotland in Canada—a union which, judging from the present aspect of things, they fear may shortly be formed, without any due regard to principle on the part of our own Church.

A great deal is said in favour of the proposed Union that has no bearing upon the great question that should occupy the mind of the Church in reference to it. It is not a question with any of us whether Union among Christians is a desirable thing. However much may be said about the desirableness and advantages of Union, and the evils of dissension and separation, it need not be said for nobody is disposed to dispute it. Neither is it a question with any of us, whether Union with the Church of Scotland in Canada would not be a desirable and happy thing, if circumstances were such as to justify the persuasion that it can be effected without any sacrifice of principle and without any detriment to the interests of religion. But I must frankly say that looking at things as they are, taking into consideration the past history and procedure, and the present state of the Church of Scotland, in Canada, I do not think a union with that Church is desirable at the present time. There are various things that weigh heavily on my mind in view of such a Union, and that make me dread and dislike it, because, in view of them, I am persuaded that it would be productive of no real good, but that, on the contrary, it would be injurious to the interests of religion. I am fully convinced that it will be unspeakably better for the moral and religious interests of the country that we remain, in the meantime, as we are, leaving the Presbyterian Church of Canada in connection with the Church of Scotland to whatever course it may judge proper. My conviction is strengthened by the fact that it is shared by a large proportion of the religious people that I am in the way of associating with. I have no doubt that the experience of others may be different; and I know that many persons of the most decided piety are strongly in favour of Union. But such is my experience. So far as my own personal religious associations are concerned, I find that aversion to the proposed Union is most decided on the part of those whose piety is most unquestionable. Those who know me will not readily entertain the suspicion that such an experience is the result of any direct attempt on my part to influence the minds of others on the subject. I believe the experience of many others is similar to my own, and I would ask those who seem to have a commanding influence in favour of Union, whether they have given or are giving anything like due consideration to the fact that no contemptible number of serious-minded people are averse to the proposed Union, and in great perplexity of mind as to their duty in the event of the accomplishment of a Union, on such terms as are at present before the Church. Is there not a disposition, to say the least, to presume on their unwillingness to separate from the majority? But even supposing that few or more should carry their opposition to such a length, it is surely no light thing that a course should be pursued that makes many pious people—ministers and members—consider whether separation (may not be their duty, and that is likely to issue in a Union which they can only regard as a calamity.

Much as the considerations above referred to weigh with me, as they are of such a nature that one cannot well introduce them into discussion on the subject of Union, I shall only further say respecting them that, while in view of them, I would feel constrained to oppose the contemplated Union, I would probably not think of carrying my opposition beyond voting against it, were it not that I am persuaded that, setting aside all these considerations, the Church is on the road to Union at the expense of the sacrifice of a principle of vital importance. I hope I shall not be regarded as disrespectful to esteemed and honourable brethren from whom I differ on this subject, when I say that all along the negotiations seem to me to have been conducted on the principle that Union being a most desirable thing, it ought to be effected speedily and that with this view we must refrain from doing, saying, or asking anything that might stand in the way of it. It is, in my judgment, much to be regretted that the idea of drafting and submitting to the Church a basis of Union, before a careful and trustworthy statement was prepared clearly exhibiting the points of difference and agreements betwixt the two Churches, was not rejected, whoever suggested it. Such a statement ought to have been presented to the Church, and the question having been put, Do you consider that the difference of sentiment betwixt the two Churches is such that a Union may be formed without any sacrifice of principle? and that question being answered in the affirmative with some good degree of unanimity by our Presbytery, Sessions and congregations, then, but not till then, should an attempt have been

made to draft a basis of Union. But as matters stand, however a long we may be to hope the best, we have no certainty of mind as to the sentiments of the other Church in relation to a principle of vital importance, and instead of anything being done to relieve our minds, a course is persistently followed which we cannot but regard as fitted to confirm our suspicion that the great principle referred to is to be sacrificed for a Union which we can only contemplate as fraught with evil in relation to the interests of religion. Do we not sacrifice that great principle if it ceases to be a fundamental principle of the Church, which it is now—and not only fundamental, but a principle the assertion of which is the *raison d'être* of the Presbyterian Church of Canada? Let me not be told that I am speaking as a Free Churchman my answer to that is that on entering into the Union of 1861, we did so, distinctly declaring the Canada Presbyterian Church to be identical with the Presbyterian Church of Canada.

What we wish, and what we consider indispensable to Union, is that it shall not be consummated unless provision be made for a full express and authoritative exhibition of this great principle as a *fundamental principle of the United Church* if not in the basis of Union, then in some other way equally satisfactory. In other words, let it be distinctly declared,—not assumed—but distinctly and expressly declared that the United Church holds, as a fundamental principle that Christ has appointed in His Church a government distinct from and not subordinate to that of the Civil Magistrate, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of the Church,—let this be done, and speaking for myself, though I have no expectation of good from Union, I shall submit to it, and do my best for the interests of the United Church. I do not wish to go back upon the past more than is necessary or unavoidable, and I am willing that nothing be said on what we conceive to be inconsistencies, if we can obtain anything like reasonable satisfaction as to the sentiments of those with whom it is proposed to unite. Knowing that we may greatly wrong brethren by charging them with holding an erroneous principle, because they hold what, in our judgment, involves it; or with not holding an important principle, because of their holding or doing what in our judgment, is inconsistent with it, I am willing that the past should be forgotten, *as much as possible*. I say as much as possible, for surely the past teaches lessons which it were folly to ignore, and great principles must be viewed in the light of the controversies that have arisen in connection with them. But I can conceive of brethren holding the great principle which is to me everything in these discussions on Union, while they may have been chargeable with what was, in my judgment, even grossly inconsistent with it.

Can nothing be done to relieve the minds of the many who are in the same perplexity as I am? Some of my brethren say, "Your suspicions are groundless; the brethren of the Church of Scotland in Canada are perfectly sound—just as sound as you are—in reference to the principle of which you speak; your dread of Erastianism has no better warrant than a child's fear of a ghost." I have little personal acquaintance with ministers of the Established Church of Scotland, so that I judge of their sentiments chiefly by the position which they occupy. But others, who have the means of knowing, assure me that I judge rightly in believing that they are not sound, and that, at least, many of them hold that in all cases the civil courts must be the courts of last resort against the possible wrongdoing of church courts. Well, whom am I to believe—my brethren who make a joke of my suspicions, and rally me perhaps on my Highland proclivities, or those who tell me that my suspicions are too well founded? And who are the parties to end my perplexity? Of course the brethren of the Church of Scotland. Let them speak out frankly and explicitly. Let them (still believing that the proceedings of the civil courts in connection with the non-intrusion controversy did not warrant the course they took at the disruption) assure us by a distinct and authoritative utterance, not only that they believe the church courts have an exclusive jurisdiction in all purely spiritual cases, and that the civil courts have no right of review in things purely spiritual; but that they believe the civil courts have no right, under the plea of civil interests involved in the Church's procedure, to interfere in the way of interdicting, suspending, or annulling the Church's acts, or of enjoining them, any more than they have a right to interfere with a man's government of his family or his disposition of his property, if, for instance, he should turn his son out of doors because he believed he was corrupting the morals of the family, or should cut him off with a shilling. I am not blaming the brethren of the other Church for not giving a distinct and authoritative exhibition of their sentiments upon this point. I blame my own Church. It seems we must not ask this, because our doing so will endanger the Union. We are told we should be content with subscription to the Confession of Faith, and with the assurance given us by our committee that the brethren of the other Church hold as firmly as we do the doctrine of Christ's Headship. But do we not know what the value of subscribing articles of faith has come to be in another Church? of faith has come to be in another Church? And do we not see a tendency in other churches to move in the same direction? Do we not ignore one of the most important ends of a church organization, if we content ourselves with seeing that our articles are signed, and are not careful to know what sense those who sign our Confession attach to its statements? These are not days in which we can be satisfied with the general profession of the admission of great truths, when men everywhere, in all the

Churches, are veiling their infidelity and their errors under the language of faith and orthodoxy. It is not conceivable that any man calling himself a Christian should deny the Headship of Christ over the Church. Even the dignitary who recently paraded his Erastianism with applause before a Scottish audience of high intelligence, admits it. But what is the advantage worth, when it is made, as in his case, in connection with a complete oversight, if not total ignorance, of the fundamental idea of a church?

But it is said, you may know what the brethren of the Church of Scotland in Canada believe to be involved in the doctrine of Christ's Headship over the Church, by reading their own Declaration of Independence. I cannot but feel that brethren have committed a great mistake in referring to that Declaration, omitted, we believe, soon after the disruption in 1844. It is referred to for the purpose of showing that the Presbyterian Church of Canada in connection with the Church of Scotland holds, and has always held, views identical with our own. But we cannot view it except in the light of the time and the circumstances in which it was issued. And reviewed in this light, my thoughts about it are such as I am most unwilling to express, because, as I said, I am willing to forget the past, and to submit to the wishes of the majority of my brethren, if I can get satisfaction in relation to my great difficulty. Let this declaration be forgotten, and let it now be not only assumed, but distinctly declared on both sides in the consummation of Union, that it is a fundamental principle of the United Church that the civil magistrate does not possess authoritative control, under any plea, or pretext whatever, over the regulation of the affairs of the Church, and then I, for one, shall perhaps not even dissent from a consummation which so many seem to have set their hearts on.

But why, it is said, insist on this, when the Synod is willing to terminate its connection with the Church of Scotland? and thus void the very points on which the Canadian disruption turned? I answer, this amounts to no more than simply not asking us to unite with the Church of Scotland. But more must be said. In the first place, though the disruption hinged on that particular point, have we not been accustomed to look upon the disruption as having brought about a separation desirable in other respects? Were there not in the Church of Scotland, previous to the disruption, two parties whose views and feelings were so different that their separation was, as we believe, in the interest of true religion, although it actually hinged on one particular point? And were we not thankful for the separation on this account? Have these differences disappeared? Are they less than they were? And if less, is the assimilation owing to the one party being educated up or to the other party being educated down? Such insinuations, it will be said, may apply to some extent to Scotland, but not to Canada. I wish I could think so. But let it be so. There is something more to be said on the matter now before us. Had the majority in 1844 consented to the proposal to cast off connection with the Scottish Establishment, which, as we believe, was then become hopelessly recreant in relation to great principles for which she had contended for generations, they would have been joined with their brethren in the privilege and honour of maintaining the Church's testimony unbroken. But instead of this, they resolved to adhere to the Church that had fallen from her testimony, and for thirty years they have constantly declared their preference for her, and their approbation of her principles as at present constituted, and are now as loud in their praises of her as ever? Does all this make no difference between 1844 and 1873? Does it not at least justify our being very careful in the business of this Union, and warrant our insisting upon something very definite in regard to the great principle which we regard as being of such vital importance? We wish no confession of wrongdoing. Let the brethren of the Church of Scotland live and die in the belief that they did right in adhering to the Scottish Establishment in 1844, and that they do right in separating from her thirty years after; but if there is to be a Union, let them not only tell us by word of mouth in committee that their taking the position they did in 1844 does not imply in their judgment as it does in ours, any disregard of the great practical principle that we have ever been so ready to charge them with the disregard of; but, let them show their readiness to dispel the suspicions which we think we have good reason to entertain, by saying that they are willing that that great principle shall be declared in the most express and unmistakable terms to be a fundamental principle of the United Church. I cannot see any ground for the charge of *discourtesy* in asking this. I feel quite sure that if we had given them any ground in their judgment to suspect our soundness upon any point, we would have been not only willing, but desirous to give them any satisfaction they could possibly require. It has been said, indeed, they might as well insist on our giving them explicit assurance that we believe schism to be a sin, inasmuch as they considered that our action in 1844 was schismatic, and we are asked what we would think and how we would act if the brethren of the Synod of the Church of Scotland were to make such a demand upon us. My answer is that whatever I may think of them, I believe them to be incapable either of the *miserable sophistry* or the *gross impertinence* involved in such a demand. Is the guilt of schism determined by arithmetic? Is it only a minority that can be guilty of it? Who does not know that we charged on them, the sin of schism, as strongly as they charged it on us, and, as we think, with far more reason? It were a waste of words to prove that there is and can be no parallelism between the two cases.

I began to fear that I may be regarded as a transgressor in respect of the space required for this communication; but let me ask leave before concluding to refer to another fallacy that has done service in the discussions on Union. It has been said, why should you make so much ado about Christ a kingly office, when the great controversies of our time have relation not so much to His kingly office as to His prophetic and priestly offices. To cut the matter short, let us suppose that a controversy had arisen affecting the prophetic office of Christ. Suppose some of the ministers of the Church had expressed themselves in such a way as to warrant the suspicion that they held the belief that the Scriptures are not God's revelations of His self—of His character, His will and His purposes;—but only the expression of the thoughts of pious men respecting Him. Suppose a controversy to have arisen upon the subject ending in a disruption, the one party charging the other with denying the inspiration of Scripture as of course they well might, and the other party repudiating the charge, as they would no doubt do. And suppose further that after the lapse of a number of years, the proposal of a reunion of the two parties should be made in connection with the idea, that, possibly as some might think probably as others might think, and certainly as perhaps others might think the erring brethren had only expressed themselves rashly in exhibiting the individuality of the sacred writers. Who in such a case would not see the necessity of having the doctrine of the inspiration of the scriptures expressed in the most definite terms? Would not the notion of being content with the terms of the confession, and the proposal to ignore the whole controversy justly awaken the suspicion that there was really something wrong after all? And would not our suspicions be confirmed by our being reminded that our brethren had emitted a declaration in the strongest terms expressive of their belief in the inspiration of Scriptures, and told that we would insult them if we insisted on anything different from the terms of the confessions?

I might carry the parallel further, but I forbear, and will conclude with imploring those who seem to be set upon this Union to give to their own brethren some of that consideration which hitherto they have been giving so exclusively to the brethren of the other Church. So far as I can see the feelings of the brethren of the Church of Scotland are everything with them, while our views and feelings are nothing. It is unworthy of them to treat us as a helpless minority. Their doing so may be found the reverse of conducive to the realization of the great idea of one Presbyterian Church in the Dominion of Canada. I shrink from the very thought of disruption. I cannot look at it, till all means to obtain reasonable satisfaction have been tried in vain. I would, in the meantime, rather appeal to the better feeling of my brethren; and while we refrain from everything that looks like a threatening of separation, I would have them not to govern themselves by the notion, so often proved a mistaken one, that the spirit of the fathers is not inherited by the children.

JAMES MIDDLEMISS.

Sunshine for Ministers.

BY THE REV. R. C. MOFFAT.

We read the other day a very dark side to even the "shady side" of a minister's life. A minister and his family in a New England state, struggling with poverty, a small clique bound to get rid of him, after years of faithful service, saying the harshest things in the coarsest way.

All this brooded over by one of the minister's sons, until it became a mania, the poor boy burning the church in revenge, caught and sent to an asylum, the father dying broken-hearted, the son escaping and in the fury of his madness burning barn after barn of his dead father's unfeeling foes, until again seized and sent back to agonize over the memory of a ruined home.

It was a text not easily forgotten. Let the readers of the PRESBYTERIAN be our audience to-day, while we plead for sunshine for ministers and their work.

But, does not the minister get as much sunshine as other people? Yes, it is sent, but you may be the cloud preventing it from reaching him. In what way? If he is a true minister, you often pour out to him your cares, and fears and anxieties about yourself, your family and your business. Many in the congregation may be doing the very same; unless he has a cast-iron heart, all these things cost him many an anxious thought.

Again, you pour out to him your griefs, it may be the old story of a wayward child. Others have like dark, sad sorrows, he surely must hear them also; his soul yearns after the erring ones, and can that be done without many a sleepless hour.

There will also ever be sick beds, and death beds, and if one death of some much loved one will shadow your life for months to come, what must not the many such do to his life.

These are some of the clouds which hinder the sunshine and sadden the heart and wrinkle the brow, and if this is the only side of life you give to your minister, God pity him and his work.

We saw lately a book entitled, "Every Man his own Physician," let me add to it a prescription for your minister. And if he take it, as take it he will, there will be new light in his eye, a firmer ring in his voice, a warmer tone in his words, and people will ask in wonder, what has come over the minister. A fortnight up Lake Superior, a month down the St. Lawrence, a trip to the Mother Land may be to him idle day dreams, but your medicine given warm from your own heart will certainly strengthen his hand in God.

First Tell him of your spiritual blessings. Don't absorb them all, share them with others, and especially with him. You'll be weary sitting in his study, almost doubting God's blessing upon his sermons. If these have done good to your soul, in any way cheered, warmed, strengthened, or comforted, let him know it somehow. Earnest ministers want no flattery, but to know that they are doing good to heart or life may be a godsend to their weary soul.

We had a letter from one of the Southern States the other day, in which the writer mentioned that his father years ago had received special benefit from a sermon by a now sainted minister in Scotland. He at once called at the manse and frankly thanked the minister for that word in season; he was the first man who had ever done so; at once these two men were drawn together, and a friendship was begun never to end.

And 'tis not the first time we have known of a minister's whole nature being roused and refreshed by letters from young men, who had gone from their congregations without apparently receiving any good, gratefully stating how their earnest words had turned the tide against the world, its sins, and its infidelity.

Away then with all the clouds, and thus let in the sunshine and the breeze to the very soul of your toil-worn minister.

Second.—Have thorough sympathy with him in all his work. His aim will never be to steal from another sect or congregation, but to reach the careless and the godless. If he goes down the pit, hold up the ropes and help with hand and heart. The work of a live-church is to gather live sinners to a living Christ.

Is the Bible Class filling this generation with biblical knowledge; if it is not, at once join the class yourself, and take with you every young man and woman you can reach, and it very soon will.

Is the Sabbath School lacking one teacher, go you next Sabbath and do your best; God will bless.

Does it sorely need first-class maps or a stock of healthy books, if you won't get them yourself, don't hinder the children from getting them, but see that they are there, whatever the way.

Is the Prayer Meeting only half alive, go round your friends and talk work, and next week let there be a genuine surprise prayer meeting. Men can talk politics by the mile, and yet their voice may never be heard in a prayer meeting.

Let your motto be "All at it, and always at it." Make it your hobby, talk for it, pray for it, work for it until you and your church are all aglow with vigorous Divine life.

Thus give your minister your whole-hearted sympathy in all his great work; stand by him foot to foot, and shoulder to shoulder.

"Hearten him up," again we say, hearten him up; his soul will feel the inspiration and his pulpit will become a throne of undreamed power.

Third.—Keep very short accounts with your minister. Short accounts make long friends. "Don't owe him one cent. No, don't be in his debt for even one sermon, and then if he has wants for brain, or body, or health, he can get either or all supplied like a man.

And if thus surprised by the story of any good he has done your soul, by your generous sympathy, and by such kindly promptitude, he will with streaming eye confess his lack of faith, and with broken voice, yet grander purpose, thank God and take courage.

"For you must share, if you would keep That good thing from above, Ceasing to give, you cease to have, Such is the law of love."

We have seen a story of the Iron Duke somewhat like this; when asked in his old age if he had ever made a military blunder. Oh yes, he frankly answered, I often got into sad scrapes, but my soldiers always carried me safely through. Clasp your minister to your heart and carry him into the very midst of the sunshine of the Sun of Righteousness; and then every Sabbath from the grandest treasury in the universe, he will feed your souls with ever increasing spiritual nectars.

Pastor and People.

Youth of Christ.

BY DR. CUTHBERT.

Extending from his early youth into the years of mature manhood, there is a great blank in our Lord's history.

How wonderful it is to transport ourselves back some eighteen hundred years, to that small town; and, on asking with the Greeks to "see Jesus," to be conducted to a humble dwelling where chips of wood and squared logs, and unbarked trunks of trees lying about, of the oak, and olive, and cedar, and sycamore, that had fallen by the axe, point out the carpenter's.

A Fair Fight.

The following anecdote of Rev. Mr. Bently, well known among the clergy of olden time, is given by a correspondent of the Salem Register.

One night at a late hour, the doctor was disturbed at his studies by a rattling sound among some wood, which, sawed and split for his study fire, had been left by the teamsters the afternoon previous too late to be properly housed.

She swiftly departed and soon returned heavily laden with wood, which she threw on the pile as if it were indeed "the accursed thing." The doctor's compassion and curiosity were intensely excited.

The conscience-stricken woman, feeling that her sin and her repentance in the lonely darkness of the midnight hour were known and understood by another heart beside her own, hastened without delay to the house of the benevolent man to express her gratitude and her sorrow, and with deep humility and bitterness told him the temptation to which her extreme poverty had reduced her of breaking the eighth commandment.

Be Quiet.

Now, if ever, since the world began, the Christian should study to be quiet. It is a study, and a long one. It is a task. The tumult breaks on the ear. The pulses quicken at the bruit of war.

Quiet is not idleness. "Study to be quiet and to do your own business, and to work with your own hands." Quiet is not indifference. Quiet is not sloth. Quiet is the work of a soul trusting in God—in no hurry while old eternity is before it, and in no doubt since God Almighty rules the universe.

God is quiet in his workings. Mighty as are his vast machineries in nature, all move quietly in the fullness of his overruling power. His spirit is quiet as "a still small voice," though its working is wide as the world. The heavens are quiet while they declare his glory.

Antiquity of the Scriptures.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men."

A Test of Grace.

Praying and sinning do not usually go together; there is no natural or spiritual affinity between them; accordingly when a man is habitually a praying man, the presumption is that he is a Christian man.

There was true philosophy in the child's reasoning. Devout, believing prayer is a characteristic sign of genuine piety. When God struck down Saul of Tarsus and raised him up another man, it was said of him, "Behold, he prayeth."—Religious Herald.

Go down the ladder when thou marriest a wife; go up when thou chooseth a friend.—Rabbi Ben Azai.

Educate the children, with picture and spelling books, catechism and hymn books. You can not buy men from such stock: they are never a the shambles.—A. W. Atwood.

Girls and Marriage.

A correspondent of the Christian Index writes in the following sensible style:

The subject of forming an alliance in matrimony is one of more seriousness than is always considered. About no other plan or project in life is there so little exercise of reason, or display of judgment.

In entering upon this relation, it is for life—not for a year, or two years, as an engagement in business. If taken prematurely, you may have to spend the remainder of your days repeating of your rashness.

There is so much of rashness and impropriety in connection with this subject, that a brief letter cannot contain even the most conspicuous. Who does not know that this department of human experience is not fruitful, in wonderful occurrences, of inconsiderate match-making?

A wife will rise or sink to the level of him to whom she has surrendered herself. His station will be hers—his disgraces and honors, her disgraces and honors.

There are several characters it is well enough to warn you against noticing. I presume that I address sensible girls (if any can be said to be in their right mind when contemplating the relation under consideration).

A good understanding and pleasant temper should be considered, because you could not be happy with a fool or a tyrant. You would be ashamed to introduce such a fellow to your friends.

Parental Command.

Never threaten children. Say to the stubborn boy, "Do this or that"—without suggesting any punishment in case of his disobedience.

Whether we are in the house of God, or not, depends not so much upon where we are, as in what condition we are.—Plusford.

Contributors and Correspondents.

Caledonian Games.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In yours of the 22nd inst., I have just seen a long letter by a correspondent, on the above subject, intended as a silencer to some remarks by a former correspondent on the same subject.

I do not care to try to follow your correspondent in order, for that would be a difficult task indeed, but shall content myself by referring to one or two particulars as he advances them.

He says, "With regard to their being antagonistic to piety, I cannot find a passage in the Bible where they are condemned, nay, the Apostle Paul frequently alludes to them."

But what were those games to which the Apostle refers? Your correspondent says he has Barnes' Notes on the New Testament. He would do well to read Barnes' notes on the subject.

Your correspondent appears to hoot at the idea that those races, games, &c., are Pagan. Well, let us look for a little at their history.

"The profligate High Priest Jason, in the reign of Antiochus Epiphanes, first introduced those games at Jerusalem, where he erected a gymnasium for the training of the youth, in the fashions of the heathen.

"James the VI. of Scotland, and first of England, endeavoured to revive them in Scotland, both on the Sabbath day and holidays, designing to effect such a change in the national faith, as would favour his introducing what our forefathers had too much reason for denouncing as 'black play.'

"Archbishop Laud was particularly zealous for these games, and prevailed on King James to issue a Royal proclamation for their encouragement, when vaulting, leaping, wrestling, dancing, &c., were to be

engaged in on the Sabbath and holidays, after Divine Service, and the Ministers of the Gospel were commanded, under penalty of suspension, excommunication, prosecution in the High Commission Court, &c., to read the Book of Sports."

For the fruits of these revels, see Italian History of England; see also a Tract by the Rev. John Spurgeon.

"To their honour, Sir Thos. Richardson, the Lord Chief Justice, and Baron Denham, issued an order for suppressing all such revels, &c., but Laud complained of this to the King, and this order was reversed."

Such is a sample of men who advocated, at different periods of their history, those races, games, &c., but the truly pious and religious did even then, solemnly protest against them, and ceased not to warn men both night and day, to flee from the race course, the promiscuous dance, the prize games, the "revelling, and such like," and joined with the inspired Apostle when he said, "I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of heaven." (Gal. v. 19-21).

Nor do our modern games and races bear any favourable contrast to those more ancient. What are they at the present day? They are "such as leaping, both height and distance; races by men, races by boys, throwing hammers, putting stones, climbing greased poles, hop step and jump, running in a sack, dancing, &c., and generally wind up with a ball at night." These, with any amount of drunkenness, cursing, swearing, beating, fighting, quarrelling, uncleanness, &c., are the known order of the day at our modern games.

If they are heirs of glory, what think ye of their present employment? If they are in a state of condemnation, with but a step between them and eternal woe, what think ye of their position? Ye mothers, who have nursed your children when infants; ye parents who toil for their temporal, moral, and intellectual benefit, tremble when you see your sons allured by such snares and temptations to even commence their apprenticeship in folly, sin, and shame.

It is generally those who traffic in horses on the race course, or those who deal in strong drink,—that sad curse of our fair Dominion,—who urge forward our youth to those unmanly sports.

And ye who by your purse or your presence patronize such abominations, we ask you, will the ruin of even one fellow creature add any comfort to your dying pillow? Can the parties whom you have allured from the country, and who by you have been imperceptibly led into evil habits, habits which will stick to them all through life, and fix their destiny for ever, can they, in eternity, call you blessed? Does your correspondent, who now, for the first time we have heard of, claims for them Scriptural authority, think that thereby he is a benefactor of the human race? Let conscience answer these questions as in the sight of the God of truth.

Such games and gatherings are a disgrace to our age and country and if the games of ancient Greece, which appear to have been celebrated but once in four years, were so demoralizing that they were denounced and deplored by pious and patriotic Jews in the days of Jason and Herod, and in the days of our forefathers; for even as early as 1586 a royal proclamation was issued, restraining their observance to "the first Sabbath in October," "because," says that proclamation, "they are the occasion of much idleness, excess, and riot, and pernicious to the souls of men." And in the year 1652 they were totally abolished by the pious Edward the Sixth—to be revived, as already stated, by King James, during a miserable period, when Britain was rapidly sinking into the rank of being a mere French Province, and when eventually the king of England became a pensioner of France—and while many of Britain's best sons were imprisoned and beggared, or wandered on the hills of their native land, and in exile, or were put to death as martyrs for civil and religious liberty. (See Macaulay's His. of England—Scott's Worthies, &c.) When we see that such sinful sports were deplored and denounced in such dark ages because of their impious nature, surely our modern horse races, foot races, promiscuous dancing, &c., ought to be deplored, condemned, and shunned by every lover of man's best interest, as well as denounced by every church worthy of the name of Christ.

I have witnessed these Caledonian games and their accompanying practices in Scotland about twenty years ago, and only for the timely warnings of a minister of the Free Church, would have been a competitor. I have witnessed them here too, and can testify that there is no improvement in their tendency, either in a moral or religious aspect. On the contrary, to be honest, I do think they are waxing worse, and as they become more popular they are only the more likely to beguile unstable souls. Low indeed must be the price which some put upon their own honor; and how small the bait by which immoral souls are often destroyed! While it is a well known fact, that the bodily health, instead of being benefited, is very often seriously and permanently injured by the great exertions made in these (to say the least of them) senseless games and races.

Yours, &c., J. S.

Mount Forest, Co. Wick, August 28, 1873.

Sabbath School Teacher.

Lesson XXXVIII.

JESUS & JOHN.

Mat. xli. vs. 1-11

COMMIT TO MEMORY VERSES 4, 5.

PARALLEL PASSAGES.—Matt. xiv. 8, 4; John. 8. 30.

With v. 1-3, read Dent. xviii. 15; with v. 4, Isa. xli. 1; with v. 6, 1 Cor. i. 23, 4; with v. 7-9, Luke i. 16, 17; with v. 10, Mal. iii. 1; with v. 11, Matt. xli. 10, 17.

CENTRAL TRUTH.—Christ is "that Prophet."

INTERNATIONAL TEXT.—Ye sent unto John, and he bare witness unto the truth. He was a burning and a shining light. John v. 33, 35.

INTRODUCTION.—It is an unhappy arrangement that begins this chapter with v. 1, instead of finishing with the tenth chapter, to which it belongs.

A hasty reader of the gospel might suppose the notices of the Baptist and the Saviour, casual. But they are not so.

1. THE OCCASION OF OUR LORD'S WORDS. He was doing many mighty works (ix. 35). His fame was widespread.

The other and older view is that he used this kindly device to direct his disciples' attention to Jesus. But Christ sends the return message to John; and he knows the object of the question.

We may learn that (a) God's ways are not ours. Mary would hasten Christ (John ii. 3, 4) Peter rebukes him (see Mark viii. 32, 33).

These lessons we may learn whatever view of John's feelings we hold.

II. CHRIST'S WORDS TO JOHN, v. 4-6. The force of the question was, "Art thou the truth the Messiah, whom we have expected?"

III. CHRIST'S WORDS TO THE PEOPLE. All teachers have to guard their words and prevent mistakes. So Jesus does.

He is (v. 7) not a "reed shaken with the wind," but a strong, earnest prophet; and (v. 8) no supple courtier, flattering those in power for his own interests.

fort, and more definite views of the work of Jesus Christ than even the Baptist.

It must be admitted that this word rather indicates that the Baptist's mind wavered (as well it might), than that he sent the disciples to attach them to Christ.

Learn (1) How complete the harmony of the Old Testament and the New.

(2) How much we owe to God's goodness for our freedom, safety, peace. How many eminent saints have suffered, even for their fidelity!

(3) How rich are our privileges!

ILLUSTRATION.

JUDAS AMONG THE TWELVE.—The teachers might with advantage require the older pupils to trace out (as an exercise) the calling, home, character, names and relationship of the twelve.

"Judas Iscariot," so called from Kerioth, from which he came, a town of Judah (Josh. xv. 25); so that Judas may have been the only disciple not a Galilean, but of Judah.

His being among the twelve, may show us (1) That absolute purity is not to be obtained in the church below.

(2) That only grace, and not privileges, can hold us up.

(3) He may be a kind of type of the Jews—betraying Christ and destroying themselves.

(4) His conduct and course are a strong testimony to Christ's purity of life. Living with Jesus, knowing all his way, carrying the bag, if any deceit was practiced he knew it, and he had the strongest reason to announce it.

SUGGESTIVE TOPICS.

Christ's activity—John's suffering—why imprisoned—by whom—where—how informed of Christ's works—what he did—the message by the disciples—meaning of it—the reply of Christ—what the disciples saw—the meaning of this reply—foregoing prophecy—how the works answered the question—meaning of "offended"—two views of John's motives—the first—the second—the Saviour's words to the people—meaning of "reed shaken"—John's character—of "soft clothing"—John's firmness—his greatness as a prophet—wherein it lay—prophecy regarding him—meaning of it—who is greater—two views—of state—the inferiority of John—in what it consists—and lessons to us.

Compare the rapid and racy chat of half a dozen bright school boys and girls about anything in which they are really interested, with a series of compositions written by the same children, according to ordinary school methods.

One day last summer, we received a letter from a little city girl, giving her first impressions of her new boarding-place in the country. She says: "Mother has written all about our journey and the village and the people we have seen; so I'll tell you about the garden and yard behind our house."

Affectation in Names.

Lovers of the good old name—sanctified by centuries of use cannot but regret the fashionable affectation which prompts so many of our modern young ladies to disguise them with French terminations.

There is folly in being disheartened at delay. God sometimes takes natural methods of removing obstacles upon which they appear most dilatory.

Our Young Folks.

God is Always Near Me.

God is always near me, Hearing what I say; Knowing all my thoughts and deeds, All my work and play.

God is always near me, Though so young and small, Not a look or word or thought, But God knows it all.

One Way to be Happy.

"Hush!" whispered Teddie, with his finger on his lips, "papa is asleep."

"You must not come in now," whispered Teddie through the door crack, holding the door as tightly as possible with his little chubby hand.

So Horrie stuck his hands in his pockets, and whistled and waited, swinging round this way and that way, first on one foot and then on the other.

But away scampered Horrie, clicking his heels at every step; untangling his boots and fixing his strings, and stumbling over Aunt Susan's rocking-chair, carrying a clatter every inch of the way.

Hardly had the door-latch clicked behind him, when a merry little voice, laughing in great glee, came nearer and nearer up the lane and in at the bowed-up shutters.

But before he could tip-toe to the door, the big latch in the hall came up with a check, and a bustling, frizzle-headed little girl came bounding in, just commencing some exclamation, when she spied Teddie on his tip-toes with his finger on his lip.

"My! what's the matter, Teddie?" she said, all earnestness in a minute; "has mamma got that dreadful headache again?"

"No," he said laughing and pulling her out at the door, and further and further along the porch, and peeping into the tiny lunch-basket that was brimful of red cherries.

"And you never came to get a single cherry. Oh my, but we had lots, and lots, and lots—and Lucy Watson! she got twice as many as I did; and you could have had some too if you just had come right on after Lucy and me, up the road, as you said you would."

The tears were pretty nearly in Teddie's eyes, but he tried to keep them back, and still the frizzled brown head went on bobbing up and down, and every way over the cherry basket, while the tongue trotted on, too, as fast as possible.

"You see I could not spare you mine; for I must have them for luncheon to-morrow—I might spare you four, maybe, and maybe Lucy might spare you six; that makes"—counting on her fingers—"let me see, why it would be quite a lot! six and four make ten; but I just do think you might have gone to get your own, and—"

"But, sister," broke in Teddie, "I don't want yours a bit; only just to taste. I did want to go, but then you know papa was so tired, and there was nobody to take care about the noise; and you must not speak so loud now; it will just wake him right up, after all."

But, as it happened, papa had been awake several minutes, and had come to the window just in time to see the little frizzle head thrown back laughing and slaking at the idea of anything so little as Teddie staying home from the cherry tree to take care of anybody so big as papa; in time, too, to see a tear roll down the little brown cheek, as Teddie tip-toed back to the hall door, his heart almost breaking between thinking of the lost cherries, and of being so little that he could do no good to any one so big as papa.

But when Teddie peeped softly in the door and saw papa looking bright and refreshed after his good sleep, and felt the kiss which said, "My little Teddie has done all, all this for me," plainer than any words could, he forgot all about cherries, and about being so very little, and knew that to give happiness was in truth to receive it, and that though only "little Teddie," he had done papa good.—N. Y. Observer.

Bow low the head, do reverence to the old man once like you. The vicissitudes of life have silvered his hair and changed the round, merry face to the wan visage before you. Once the heart that beat with aspiration was crushed by disappointment, as yours is destined to be.

"I'm a Temperance Boy."

Charlie B. is a boy of fifteen, living in a western town. He made his first journey to New York, and visited his relatives, many of whom he had never seen.

"No, I thank you." "What," said his uncle, "won't you drink wine with your cousin Nellie, who is soon to leave us for a home of her own?"

"No, sir," said Charlie, "I'm a temperance boy."

That was true bravery. Charlie was among those he had been accustomed to respect, and the temptation would have been very great to many boys. His mother heard it and said, "Charlie, I am proud of you."

See that noble looking young man, handsome, educated, gentlemanly, the son of good Christian parents, with a good business and every thing to make him respectable beloved and useful.

Children in the Church.

At a late meeting of a Western Presbytery, this fact was stated: "Out of 7000 children within the bounds of the Presbytery, only 1000 are regular attendants at church."

This gives a glimpse of a great evil. If we expect our children to love the house of God and the services of the church, we must train them in youth to attend upon them. The habit should be formed before the stay-at-home or vagabond roving-about fashions fixed upon them.

We venture the assertion that those who can be depended on as attendants at church and staunch supporters of the institutions of religion, are those who in early youth were trained to attend church.

Interesting to Topers.

The Financial Reformer, writing on this subject, remarks that Dr. Hodgo, of Belfast, has publicly stated that a bottle of whiskey, described as a fair sample of liquor sold in low class public houses, was heavily adulterated with naphtha, Cayenne pepper, and vitriol; that another sample consisted almost entirely of naphtha, with a slight coloring tinge of genuine whiskey; and another charming compound was composed of Cayenne pepper, vitriol, spirits of wine, and blue-stone, which could be produced at the rate of a penny a gallon.

A writer in the Scientific Review, some three or four years ago, enumerated among the multifarious ingredients for the adulteration of ale, beer, and porter, cream tartar, alum, green vitriol, copper, lead, pyretic acid, cocculus, indigo, grains of paradise, coloring matters of various descriptions, quassa, and other cheaper and more hurtful butters, ledum palustre, myrica gale, and datura stramonium; besides liquorice, molasses, coriander, capiscum, caraway seed, salt horse beans, etc., etc.

There is dew in one flower and not in another, because one opens its cup and takes it, while the other closes itself, and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lock them it is because we will not open our hearts to receive Him.

There is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself, and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease.

A man who, while seeking to be good, takes no thought of God, is like one who should try to till a field shut up and roofed in by walls through which the light never came.

Be Always Neat.

Some folks are very charming at evening parties; but surprise them in the morning when not looking for company, and the enchantment is gone. There is good sense in the following advice to young ladies:—

Your every-day toilet is part of your character. A little girl who looks like a "fury" or a "glown" in the morning, is not to be trusted, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain, a mirror, washstand, soap, towel, comb, hair-brush, nail-brush, and tooth-brush.

Look tidy in the morning, and after dinner-work is over, improve your toilet. Make it a rule of your daily life to "dress up" for the afternoon.

A girl with fine sensibilities cannot help feeling embarrassed and awkward in a ragged and dirty dress, with her hair unkempt, should a stranger or neighbor come in. Moreover, your self-respect should demand the decent appareling of your body.

Growth in Vice.

It is a sad truth, that, left to ourselves, we tend in the direction of wrong doing. From childhood, while physically growing up, we are morally growing down, unless there is some greater power than ourselves restraining and correcting us.

Nor are we all born alike. "Blood will tell" in this as in other of life's phenomena. Some children are born at a point in vice at which others only arrive after practice and training.

This suggests the need always existing of the most careful youthful instruction and training. In any case, he who is indifferent with respect to his child is exposing him to fearful risks.

Everything to Die for.

A New England friend relates this suggestive incident:

"We recently called on a lady of culture and refinement who having just taken possession of a new house with elegant surroundings had suddenly been called to face the approach of a fearful disease that seemed beyond human power to avert.

"On the grandeur and the beauty of that faith which sees through the rited clouds the glory beyond, which can say amid the deepest darkness, 'The morning cometh; that faith which with things seen and temporal,' most beautiful and attractive, can raise one up into a full appreciation of the things that are unseen and eternal; that faith which bridges over the dark river, enabling the believer to tread with firm footstep and alone the way that leads to the unknown land; that faith which will lead one enraptured by richest earthly gifts, to say, 'I have everything to die for!'"—Advocate.

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FR. O. Address. 67 Box 660, TORONTO, Ont. CA

British American Presbyterian.

FRIDAY, SEPTEMBER 12, 1878.

THE PROGRESS OF TOTAL ABSTINENCE.

There can be no doubt at all in the mind of any one who is at all alive to what is passing around him, but that the principles of Total Abstinence are coming to be adopted and acted on by an increasing number of people, while they are exercising an ever growing influence upon the habits of our people and the character of our legislation.

The evils of intemperance are so widely spread, and are so practically brought home to every one that the wonder is not that efforts, vigorous and sustained, should now be put forth to counteract them, but that these efforts should have been so long delayed, and should hitherto have been crowned with such limited success. Time was and that not long gone when Total Abstinence had almost to apologize for being in existence, and had to stand continually upon their defence. Now the tables are turned, and those who are not Total Abstiners feel that the duty lies with them to show cause why they are as they are. Even the Prohibition of the Liquor traffic altogether is now discussed with ever increasing eagerness, and politicians of every shade of sobriety or the reverse, have to calculate the influence of the Prohibitionists and so far to go in with their ideas. On the other hand the liquor interest is on this very account increasingly active and energetic in defence. Notoriously the Licensed Victuallers of England, have done very much to weaken the Gladstone Ministry by opposing as one man all those who are in its favour. They fancy that that ministry has shown shown too much regard to the opponents of their trade and have therefore rallied all their forces in opposition. In Great Britain the liquor traffic has frightful proportions, and is cherished and established by law as no other trade is. The grog shops of England have already converted more than a million of the people into paupers, and if their iniquitous work is not stopped will speedily make a still greater army of wafis and strays. It is not so bad here but the same process is going on, and the same results will unless active counteractive measures be taken inevitably follow. Every one is beginning to see that the sober and industrious have to pay eventually for all this wreck and ruin and no wonder then that the question comes to be asked "why allow it to go on at all?"

Dr. Holland, in Scribner for last month, puts the matter very fairly and pithily. Referring to the terrible fact that sixty thousand Americans march year by year to a drunkards grave filling sixty thousand homes with shame and sorrow; burdening the public with paupers; crowding the prisons with felons, lessening so far the productive industry of the country; ruining fortunes; breaking hopes; engendering disease and wretchedness and destroying both body and soul in hell before the time. The Doctor adds the following sentences which all in Canada as well as in the States would do well to ponder seriously:—

The prosperity of the liquor interest, covering every department of it, depends entirely on the maintenance of this army. It cannot live without it. It never did live without it. So long as the liquor interest maintains its present prosperous condition, it will cost America the sacrifice of sixty thousand men every year. The effect is inseparable from the cause. The cost to the country of the liquor traffic is a sum stupendous that any figures which we should dare to give would convict us of trifling. The amount of life absolutely destroyed, the amount of industry sacrificed, the amount of bread transformed into poison, the shame the unavailing sorrow, the crime, the poverty, the pauperism, the brutality, the wild waste of vital and financial resources, make an aggregate so vast, so incalculably vast, that the only wonder is that the American people do not rise as one man and declare that this great curse shall exist no longer.

Does any sane woman doubt that women are suffering a thousand times more from rum than from any political disability?

The truth is that there is no question before the American people to-day that begins to match in importance the temperance question. The question of American slavery was for anything but a baby by

the side of this; and we prophesy that within ten years, if not within five, the whole country will be awake to it, and divided upon it. The organizations of the liquor interest, the vast funds at its command, the universal feeling among those whose business is pitted against the national prosperity and the public morals,—these are enough to show that, upon one side of this matter, at least, the present condition of things and the social and political questions that lie in the immediate future are apprehended. The liquor interest knows there is to be a great struggle, and is preparing to meet it. People both in this country and in Great Britain are beginning to see the enormity of this business, are beginning to realize that Christian civilization is actually poisoned at its fountain, and that there can be no purification of it until the source of the poison is dried up.

We have no doubt about what the Doctor says being realized to the letter. Within ten, or within five years the temperance question will be the question of the day in comparison with which all others will seem small and insignificant. During the last three years 6,297,000 bushels of different kinds of grain were consumed in Canada in manufacturing intoxicating drinks to the dreadful injury both of our health and morals. It remains for the decent, thoughtful people of the country to say whether or not such waste and ruin shall be permitted to go on and with ever increasing power for evil.

If the Christian people of Canada wish to put this great evil down they can do so. If they don't the responsibility lies on their heads.

TEACHING IN SABBATH SCHOOLS.

We fear the same might be said of a very great many scholars in our Canadian Sabbath Schools, which is mentioned in reference to those in England by the London Sunday School Teacher. In a paper on the results of local examinations of Sunday School Scholars in England, it is declared in that periodical that "the facts of Scripture are not impressed upon the minds of our scholars as they ought to be," and in evidence of this it is said of one examination "that a very large proportion of the candidates were unable to tell us anything concerning the life, mission, or death of John the Baptist. One said that he was a custom-house officer; another that he was a disciple that loved Christ; another that he was a publican; another that he was beheaded by Cæsar; and another that he was crucified between two thieves." Indeed, "it was the exception, not by any means the rule, when a question relating to the historical portion of the Book was answered correctly," even by those who had been six or seven years in the Sunday-school. It is added that, side by side with the ignorance thus shown of Bible fact generally, there was a full acquaintance with the fundamental truths of the Christian faith. "That Christ died to save sinners and that he would save all who put their trust in him were truths with which all the scholars seemed familiar. Questions which related to the object of Christ's death or which bore upon the nature of true and acceptable prayer were, as a rule, answered exceedingly well, and in some instances by the very candidates who blundered so amazingly on other points." It is certainly pleasant to know that the Sunday-school does so well its most important work of bringing a knowledge of Christ and his salvation to the children, but it is a pity if those who have been for years in the Sunday-school are little better informed as to the Bible record generally than are the average church attendants who have been taught only in the family and from the pulpit.

Indeed we fear that a good deal of Sabbath School teaching does not amount to much. Too many teachers don't prepare for meeting their scholars, and therefore don't teach for the simple reason that they themselves don't know and will not learn. The consequence is that the children get disgusted and either leave school altogether or merely fool away the hour. There is a mighty army of earnest devoted teachers, but there are also too many that are careless, irregular, uninterested, and consequently uninteresting. When teachers cannot fill up the half hour, or 40 minutes of teaching without yawning, looking at their watches, and making the children read chapter after chapter without one word of remark no wonder the scholars are not very eager.

In general the teacher that is thoroughly interested in the work and diligently and prayerfully prepares for it beforehand will not have to complain of the children. But if a teacher can never be reckoned or to be in his or her place punctually at the hour, no wonder the class soon disappears. If an hour or two a week cannot be spared for earnest preparation it would be better in ordinary cases for each to drop the Sabbath School teaching altogether. Their labours are not likely to come to much.

A congregation in connection with the Canada Presbyterian Church, has been organized at Riviere du Loup. Funds are being raised to build a church to be called "Rintoul" Church, in memory of Rev. William Rintoul.

THE REV. MR. HARRIS.

We regret to have to make the announcement this week of the death of the Rev. Jas. Harris, of this city. Mr. Harris was one of our oldest citizens, having been connected with Toronto since 1820, in which year he came from Ireland and settled in what was then York. At that time there were only two Presbyterian ministers west of Kingston, viz., Mr. Jenkins of Richmond Hill, and Mr. McDowall, of Earnest town. The Presbyterians in the York of those days were but few. Mr. Harris, however, in circumstances far from encouraging, set about organizing a congregation. He was most energetically seconded in this work by the late Jesse Ketchum, Esq., who, besides giving all the land on Queen Street now belonging to Knox Church, also built a church entirely at his own expense leaving only the internal fittings to be paid for by an assessment upon the pew holders. Mr. Harris was inducted as pastor of this church in 1828, and on the 2nd Sabbath of September of that year, dispensed the sacrament to 28 communicants. From that time the congregation grew and prospered with the growth and prosperity of the city—continuing the single Presbyterian body in the city till 1827, when the present St. Andrew's Church was built, and a congregation was gathered in connection with the Church of Scotland. When the disruption took place in 1844, many of the members of St. Andrew's Church left and formed a Free Church. This new congregation called the late Dr. Burns, and resolved to build a new church to be called Knox Church. Before, however, further steps were taken, overtures were made by Mr. Harris' congregation for a union with the Free Church—it being understood that Mr. H. would retire on an annuity and all would unite in welcoming Dr. Burns as pastor. This was done. Mr. Harris from that date ceased to be a regular pastor, but continued his connection with Knox Church up to the time of his death, and during all that time discharged the duties of ruling elder.

Upon the whole the course of Mr. Harris has been a quiet and comparatively an uneventful one. Of a naturally modest and retiring disposition he has taken no prominent part in public matters during the last 30 years, though still interested in the prosperity of the Church and doing all in his power to promote its best interests. His quiet, consistent godly life, secured for him the respect of all, while those who were privileged with his acquaintance and friendship, not only honoured the minister but loved the man. He has come to his grave like a shock of corn fully ripe. His end was peace. Having served his generation "he fell a sleep."

ACCOUNTS OF THE CANADA PRESBYTERIAN CHURCH.

The accounts of the Canada Presbyterian Church from 1st May, 1872, to 30th April, 1878, as printed in the Record for September, are of a very pleasing and satisfactory character. In almost all the different departments of effort there was a surplus after all the demands of the year were met.

For a good many years the fund for Knox College has not been in a very healthy prosperous condition. Now it is very different. Last year all demands were met, and \$284 of arrears paid off, so that on the first of last May there was only the sum of \$80 94 against the fund.

The Foreign Fund had at the beginning of last financial year a balance in its favour of \$1,902, but at the close, the balance had risen to \$5,120 56.

The Home Fund had last year an income of \$19,019 68. After meeting all claims there was a balance in hand of \$329 21, against a deficit in the former year of \$209 66. In the circumstances of the country perhaps this is the most important fund of the Church, and the manner in which contributions to it are increasing shows how the people begin to realize that importance, and accordingly give freely in its support. The openings for evangelistic work are limited simply by the means supplied for prosecuting it. On every side, the fields are white to the harvest, and we believe the people of the Canada Presbyterian Church will meet the ever increased demands which success brings with it, in the right liberal spirit which all God's people ought ever to cultivate and manifest.

The Widows' Fund has now an invested capital of \$72,779 41, besides nearly a thousand dollars in cash. The fund for aged ministers is small compared with this, but is gradually though slowly increasing. The demands upon this latter fund will increase every year, and it is a pity that it should not be in such a condition as would allow a more decent sum to be given to those who have worn themselves out in the service of the Church, than the scanty pittance which is at present afforded. With the salaries given to the great majority of ministers, and the demands made upon them, it is quite impossible that they should be able to make any provision for old age. The consequence is that they have, in not

a few cases, to hold on to their work to their own great discomfort and the injury of their congregations, while, if there were any decent provision for retiring, they would be only too thankful to give place to younger and more efficient brethren, and after the burden and heat of the day had been borne, would rest happily. It is then quite as much for the benefit of the people as of the ministers to have this fund for aged and infirm pastors in a healthy and efficient state, and we scarcely know a way in which some of our wealthy men could more effectually serve the cause of Christ than by attending to this matter. The aged servant of Christ may reckon on being provided for, but not by a miracle. It is through the Church that this is to be effected, and we are afraid the Church generally has scarcely been doing its duty in this respect.

Book Notices.

CANADIAN MONTHLY FOR SEPTEMBER.

This is one of the best numbers of what we are glad to learn is a thoroughly established magazine. Its "Current Events" will, as usual, be to many readers its chief attraction, but it will not, as in some preceding numbers, be its only one. The "Essay on Old Maids" may not be brilliant, and certainly some of the sketches in it are not very life-like, but the moral sought to be inculcated is upon the whole healthy. Marriage, we are assured, is not to be looked on as the all in all of woman's life, nor is the condition of an old maid "necessarily one so horrible as to be avoided at almost any possible sacrifice. A good many 'old maids' are neither soured, malignant, nor hideous—are no retailers of scandal, and no gloomy fault-finders. On the contrary, almost everybody knows some one or more of the single sisterhood, as genial, kindly, sweet tempered, benevolent, and beneficent as could be found among the matrons of the same circle. No doubt married life, if at all what it ought to be, is preferable, but then how often is it not what it ought to be. Many a wearied, broken-down drudge of a wife might well envy the 'old maid's' quiet room, her black teapot, and her tabby cat." We like also the article on "Cowper" very much. We are inclined to go even farther than the essayist in his denial of religion being the cause of Cowper's insanity. Religion, instead of being the cause of that insanity, so far delivered him from it, and gave his life all the beauty and all the calm that it ever enjoyed. If the darkness returned, it was simply physical disease gradually gaining the mastery, and is no more to be attributed to religion than is an attack of fever or congestion of the lungs. But for his religion, Cowper, in all likelihood, would have been through life a moping idiot or a raving madman, if he had not, which is still more likely, again and again attempted suicide, till he at last succeeded, without having written anything the world would ever have cared to read or know. "Current Events," however, will be the article most generally read. It is a vigorous onslaught upon the Dominion Government, with a hard hit or two against the Opposition in the by-going. We give the few closing sentences:—

"What will be the end? We cannot ask ourselves the question without the deepest anxiety, or without much misgiving. Everything depends, in fact, on the moral stamina of the people; and we hardly know what estimate of their moral stamina would be formed by an observer, taking—like Sir Hugh Allan, though with a different object—a calm view of the situation. A long period of government by corruption has not failed to produce in the political quarter a criminal population which looks forward to another escape of its favorite hero from a 'tight place,' just as the community of Seven Dials would have looked forward to another escape of Jack Sheppard from the 'stone jug.' The language held by these people is the precise counterpart of the language held by the followers of Tweed and Butler in defence of their respective chiefs. The flunkey element is also, we fear, considerable, thanks in no small measure to the fatal hypocrisy of Liberal journals, which, in their anxiety, apparently, to purge themselves of some dreaded imputation, received the representatives of the Home Government, not with seemly respect and genuine cordiality, but with a strain of flattery of which, when employed towards a royal personage in former days, the loyal but mainly old Dr. Johnson said that 'it was wonderful that any man that knew the meaning of his own words could use without self-detestation.' The Governor-General, in his speech at Halifax, joyously described the relations between himself and the people under Lis rule as unassimilable to those between an idol and its unreasonable worshippers; and we are afraid that there is in very deed no small amount of justification for the metaphor. When called upon to display true loyalty by defending the great principles of constitutional government, some Canadians would quail beneath the taunt of disloyalty levelled at them by men whose 'loyalty' is the label

on a bale of goods. But apart from these points of special weakness, the perceptions of the whole nation have been confused, and its moral judgment has been deadened by the incessant intermingling of party calumny and vituperation, so that the clearest evidence of a really heinous offence now makes a comparatively feeble impression on the popular mind. There is also the inevitable and ingrained belief that every appeal is made in the interest of a faction, which renders it almost impossible to gain the public ear on behalf of the nation. Besides, if the struggle is protracted, we can hardly expect a busy and money-making people to keep up the lively interest or the moral tension necessary for the support of their champions to the end. Another, and perhaps still more formidable source of misgiving, is the corruption of Parliament, which has opened a terrible abyss beneath the foundations of our free institutions. It is not improbable, that for the present, the nation may succumb, and that it may be left for some youth who is now watching the triumph of iniquity with a swelling heart, to rise hereafter and beat away the vultures which are preying on the vitals of his country. But the patriotic conduct of the fourteen Ministerialists who joined in the remonstrance against the prorogation is a hopeful omen—and in the political sphere, a gallant effort is never made in vain."

THE ANTIGONISH RIOT.

STATEMENT PREPARED BY COMMITTEE OF PICTOU PRESBYTERY.

The following statement of facts has been prepared by the Committee of the Presbytery of Pictou, appointed on the 5th of August for that purpose, and for taking such measures as they may consider best fitted to secure for all our ministers and people the full exercise of their rights and privileges.

The Rev. Charles Chiniquy in accordance with the resolution of Synod authorizing him to visit as many of the congregations of the Presbyterian Church of the Lower Provinces as he could overtake, visited the congregation of Antigonish on the 10th of July, and lectured in the church in the evening. His audience consisted of Roman Catholics, and members of the congregation. For a little while the meeting was orderly, but after Mr. Chiniquy had spoken for some time, a number of the Roman Catholics went out of the church, but soon returned accompanied by others, and continued going out and coming in, always in large numbers, until the close of the services. During the evening an excited crowd filled the space in front of the church, the lobby, and door way, and ultimately took forcible possession of the building. They interrupted the speaker by continual noise, frequently shouting "you lie, you lie," and by raising the alarm of fire, and ringing the church and school-house bells, in which way they attempted wholly to break up the meeting. The violence of the crowd was such that the door of the Church was wrenched from its hinges, and the iron bar from the gate. The meeting however continued until after 10 o'clock, p.m. The audience was then dismissed, but Messrs. Chiniquy and Goodfellow with a few others, remained in the church nearly half an hour longer, waiting for the crowd to disperse. But instead of doing so they still continued to press into the porch and about the entrance. Mr. Goodfellow being informed that they intended violence, went out and urged them to separate. They refused to do so. On Messrs. Chiniquy, Goodfellow, and those with them leaving the church soon after, they were met by a crowd of some two or three hundred persons, consisting chiefly, not of "boys," but of men, young and old, among whom were seen even some magistrates and lawyers. They had not proceeded many steps when the mob assailed them, at first with eggs and gravel, and afterwards with stones. It being moonlight, and Messrs. Chiniquy and Goodfellow easily distinguished, the stones were aimed at them. Both of them were struck five or six times. Mr. Goodfellow received a severe blow on the head which nearly knocked him down, injuring him seriously, and incapacitated him from his pastoral duties for a week. Mr. Chiniquy was also struck between the shoulders with a heavy stone which stunned him for a little. Mr. Burnside, elder, while trying to protect them, was knocked down on the street. Mrs. Smith, the wife of a Colporteur, had her ankle severely hurt by a blow from a stone. They were thus pursued until they were forced to take refuge in Mr. Alexander Cameron's house, having found it impossible in consequence of the threatened danger to their lives to proceed any further towards the manse. So great was the fury of the mob, that they threw stones at Messrs. Chiniquy and Goodfellow, as they were entering the house and also at the windows by which some panes of glass were broken. The mob continued to surround and besiege the house until after one o'clock in the morning, and during the whole of that time, they continued to

one of the most threatening and violent language.

It is the opinion of those who are best informed, that had they not taken refuge as they did Mr. Chimney would never have reached the manse alive, as other crowds having all the appearance of murderous intentions were waiting for his appearance at different points on the way.

It is only necessary to add that the session of the congregation of Antigonish at their meeting on the 11th of August declared that the statement of facts as given in the Morning Chronicle by the Rev. P. Goodfellow is correct.

By order of Committee.

E. A. McCURDY, Convener.

New Glasgow, Aug. 13th, 1873.

AN INTERMEDIATE PASSAGE ACROSS THE ATLANTIC.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—As some more of my fellow-countrymen may contemplate a trip across the Atlantic, and may be lured by courteous Agents into taking an Intermediate berth in one of the Allan Steamers, permit me to give a plain unvarnished tale, by no means exaggerated, of my own experience of such a passage in the good ship Phoenixian. It was a subject of much perplexity to me, and I marvelled at the stupidity of travellers who would persist in taking a saloon passage, when, as I was most creditably informed, as good, or nearly as good, accommodation could be had in the intermediate. But the marvel existed no longer, when, on descending to my own quarters as the vessel left port, I with difficulty picked my way to our "state"-room through piles of cordage, and breathing air loaded with odors, which it is scarcely exaggeration to call sickening. The Intermediate quarters were indeed on the same deck as the Cabin, but removed from it by the whole length of the vessel, and since the steerage quarters were filled with freight, and the "Intermediates" numbered but ten, the steerage passengers were accommodated with intermediate berths, and no separation existed between us and them, save at meal time, when the two tables were fully three feet apart. Fortunately for us, the steerage passengers were nearly all respectable mechanics, but I have no reason to believe that the arrangements would have been otherwise had they been very different characters. Let me describe the situation as briefly as I can. The centre of this portion of the ship was bounded forward by the fore-castle, and aft by the engines, scullery, &c.,—the entrance to it was by a stairway, which, fortunately for us, we were never compelled to use, on each side were ranged the state-rooms, six in number, with four other rooms, used for other purposes. On the starboard side our state room was occupied with stores consisting of rhubarb, onions, carrots, parsnips, potatoes and cabbage,—the other two accommodated eight steerage passengers, the next by eight intermediate, and the next a smaller one, by two intermediate. Each state room measured about sixteen by ten feet, so that you may imagine that there was little room to spare, yet we were assured that it was a favor that we were not compelled to eat our meals here rather than in the central space. All necessary articles were provided, according to our tickets, but I am afraid the owner of Ravenhurst would hardly deem one basin, one towel, (changeable once in a voyage of 12½ days) two brothmugs, (which also did service as tumblers of porter at dinner) and a piece of soap (which did not appear till the second day) enough for eight men. Seeing that two of our number indulged in a sponge bath every morning, your correspondent congratulated himself on having discovered that the inside of the rolling towel was by the oversight of the rest left to him. No room in which we might sit and read, was provided, although some of our number are positive that one existed in the plans shown to them. The only places in which we could rest were our berths, the skylights or on deck, and the open place between the state rooms. This space was filled with cordage and dirty barrels, except barely enough room for an exceedingly narrow table on each side, so close to the stateroom doors that the steward could hardly pass behind those sitting on that side, one or two trunks stood here, and formed the only comfortable seats to be found in that portion of the vessel. But if the surroundings were unpleasant, the atmosphere was much more so. Our fellow passengers, the vegetables, were not all fresh, the cordage and barrels had their peculiar odors, the usual sickening smell proceeding from the lower parts of the ship predominated, while other and more pestilential vapors came from adjoining places not here to be mentioned. In addition to this there was a continual cloud of tobacco smoke pervading the remotest corner of each stateroom and berth. Nearly everyone smoked, and seemed to prefer this mode of fumigation to any other, and to tell the truth, the smell of tobacco was less disagreeable than those that it superseded. An open space near the roof allowed free passage of air into each stateroom, and many times have I welcomed sleep as a deliverance from the gusts of pestilential vapour from the outside. Sea air will make the most dyspeptic hungry, but he must have had little acuteness in his faculties to be vexed who could retain an appetite while breathing such air. Of the food provided I shall say less. The water was bad, and so powerfully affected one passenger that the doctor declared at first that he

had a case of cholera on his hands. Some endeavored to procure port as a partial substitute, but only succeeded in getting it after five days of complaining, and a final appeal to the Captain. I don't know what it was that they gave us for tea, one passenger said it resembled him of his childhood, as senna tea was a favorite with his anxious mother. I need not go over our bill of fare. It was much better than the steerage, but a far wider degree separated it from the Cabin. Our Steward did all that he could for us, but he could only give us what the Cook gave him, and had not the bread been sour as a general rule, the butter of a peculiar flavor, and the beefsteak an entomological study, we should have found little fault with the culinary arrangements. I need not say that we were, although very little sea-sick, heartily tired of your quarters before we had been a week at sea. Hardship and inconvenience every one expected, but dirt, and bad provisions we had no right to look for. All felt that the Intermediate afforded much less comfort than they had been led to expect, and far less than would be justly inferred from the difference in fare between it and the Cabin. It is true that we had not the incessant thumping of the screw beneath us, as had the Saloon passengers, but above our heads stood the donkey engine used in hoisting the main sail, and it seemed to be a rule to hoist it about two o'clock every second morning at least. Then with all the filth below, the decks had to be scrubbed by the watch whose turn of duty commenced about 5 o'clock, and of course our end of the vessel was the first attended to. There was, I have no doubt, more motion of the vessel at the stern, but seeing that she was about 880 feet long, and only about 82 ft wide, the rolling would make any portion of the vessel unpleasant for those subject to seasickness. But I have already written at two much length, let me only say in conclusion that in all I have said, I can confidentially appeal for confirmation to my fellow-sufferers, one of whom, a Wesleyan Minister, affirmed that the steerage in the mail boats of the same line was much to be preferred to such accommodation as was granted to us. I hope, Mr. Editor, that those of our Ministers and others who intend crossing by the Allan line to Glasgow, will take warning, and either secure a Cabin passage, if they want comfort, or a steerage one if economy is the main object. Apologizing for intruding so much on your valuable space.

I remain, Yours sincerely, CANADIAN STUDENT ABROAD.

The Rev. Dr. R. F. Burns, Montreal, has, we understand, received a call from Free St. George's, Glasgow.

The united congregations of Rothsay and Palmerston have presented their pastor, the Rev. Daniel Anderson, with a handsome covered buggy, value, \$175.

We observe that Dr. R. A. Reeve, who lately resigned his position on the staff of the Toronto Eye and Ear Infirmary, has been appointed surgeon in charge of the department of eye and ear diseases, in the Toronto General Hospital.

From a letter from Rev. G. L. MacKay, of date the 5th of June, we learn that the work prospers and extends. There has been established at Tam Sin, through Mr. M's exertions, a hospital for the natives of North Formosa. During the first month 180 cases were treated.

At a meeting of the Brockville Presbytery, held at Dunbar on the 12th ult., a unanimous call from Osnabrock and Colquhoun's Settlement, was given to the Rev. J. M. McIntyre, a graduate of the Montreal College. His ordination is appointed to take place at Osnabrock on Tuesday, 16th inst., at 2:30 p.m., Mr. Binnie to preside and address the minister, Mr. Glouddinning to preach, and Mr. Douglas, to address the people. Stipend promise, \$600 and manse.

Telegraphy, as a profession, has grown immensely within the past decade. It affords intelligent young men a profitable field for study and labor. There is a constant and ever increasing demand for qualified operators, and competent parties always command large salaries. In this connection we beg to direct attention to the card of Mr. W. Givan, Hamilton, whose School of Telegraphy is under the patronage of the G. W. Railway Company, and who is in every way well qualified to undertake the important and responsible duties of directing the studies of all attending an institution of the kind.

A picnic in connection with the C. P. Church, Weston, took place on the 27th ult. The grove, which is very prettily situated on the banks of the Humber, was in good condition, and the weather was all that could be desired. Over 200 people sat down to a repast, provided with great care and taste, by the ladies of the congregation. Instructive addresses were delivered by Rev. Messrs. McKay, Cheltenham, and Baikie, Brampton, also, by the resident ministers of the village. The presence of the Weston Band, with its choice and suitable music, was a source of enjoyment to all. A more successful social gathering has never before been witnessed in connection with the C. P. Church in Weston. It indicates, that a deeper interest is being felt by the people of this place for the success of Presbyterism in this place. We trust that the struggle, which has so long been carried on for bare existence, as a congregation, is over, and that a new era of temporal and spiritual success has been inaugurated.—Cox.

Temperance as a Term of Communion

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Like others who have written to you in respect of temperance as a term of communion, I feel much pleased that the subject is calling forth discussion of such a friendly nature. All seem agreed this far, that temperance is an evil not to be tolerated in any one who would be recognized as a member of the Church of Christ; and that even when one is not himself given to drink, yet if he is engaged in putting the bottle to his neighbor's mouth, or engaged directly in the traffic of intoxicating liquors, he ought not to be within the pale of the Church. In these respects we have made progress. These terms were not always as they now are. Men were recognized and honored as members and office-bearers of the Church of Christ, who were engaged in the liquor traffic. And I do not even yet know that in all our churches the terms of communion are so rigid as to exclude all such. We are glad to know that the general sentiment among our church members is strong enough, as it were to enact an unwritten law that would make it unseemly, as it is undesirable, for any such to become members. We like to see sentiment or opinion stronger than our law; it is a healthy state of matters. But why, if it has grown this far, may it not grow farther, and become stronger and bigger than it has yet been? It is manifestly growing in the direction of making total abstinence a term of communion. Who shall hinder it? I am sure, not the brethren who have written upon this subject in your pages—even if they could. We are perfectly prepared to say, that, as yet, we are not ripe for such a movement. That possibly if it could be carried by a majority in any church court, that if it did not do harm, it would not do the good that might be expected from it. We are not, therefore, anxious for church legislation upon the matter. And yet we rather think that the progress of opinion will sooner or later culminate in such an end. Why not?

One of your correspondents says that he "has been for the last quarter of a century" seeking "scriptural arguments that all who are not total abstainers in theory and practice should be put out of the church." And I cannot say that I am sorry to know that he has not found any such. As the matter strikes my own mind, I would be disappointed if he had found Scripture "proofs" such as he desires. And yet, for all that, there may be argument enough ultimately to enforce total abstinence as a term of communion. I am not very sure that you will find an argument in Scripture to sustain the position that those who do not in any way countenance and sustain missionary enterprises, ought for that reason to be excluded from our communion roll. I know of no express text or church law to that effect. And yet we can scarcely conceive of any church worthy of the name who do not say that in one way or another all her members should be missionaries; and that those who do not think or feel in this way have no right to be called members of the Church of Christ. In these circumstances has not this position been advanced to the status of a term of communion? And why may it not be so in respect of temperance as it has been with regard to missions. May not the same line of proof that has led to this conclusion lead also to that of total abstinence? We may not in all cases conclude when we see the tendency and progress of a given movement, that the God of Providence means it to end as we suppose it must. But we see no reason why it may not so end in respect to total abstinence. It might in some cases argue more self-denial than it were met in all Christian charity to ask from every one. But why should this case, so far as we know be the only one in which we demand from certain persons what we do not ourselves practise. Why ask the diseased and weakened drunkard to abstain as the only condition upon which according to our knowledge it is possible for him to be, or to have any rational hope of being a consistent church member, and not to be so ourselves? What other line of conduct do we treat in that way? We tell the covetous that they must not steal, but do we less than they; is our abstinence not as total as we ask theirs to be. And is there any other case, involving practices, wherein we are not, or aim to be, all we ask any other as a church member to be? If fellowship means as the term thereby translated in the New Testament mean "to have in common." Now as church members, is it not if possible, more needful to ask what we may have in common with the weakest member in our midst, as to ask what they may have in common with us. Thus the person in question, who has been physically weakened by his indulgence in drink, not to speak of a moral weakness, that must accompany such a state of things, may not be able, with us to taste or let alone the article in question. He is not in a state to occupy in common with us the position which we occupy. He can have no possible fellowship with us without sin on his part. He cannot pray "lead me not into temptation" and do as we are supposed to be able to do without sin on our part. If the terms of our fellowship be, that these must be even as we are. Their fellowship with us, without risk or danger, to answer is impossible. The necessity of the case precludes the possibility of such parties being in entire communion with us. And is such a position on our part doubtful as Christians. Shall we destroy our weak brother for whom Christ died? If in a case of conscience we might eat flesh which had been offered to an idol, without offence, yet as a Christian man, and as a follower of Christ, is the strength of my confession on the weakness of my brother to be the rule of my conduct? My brother cannot do as I do without offence, but I may do as he alone can do, and therein and in that only, can we have communion or fellowship together. And ought the terms of Christian fellowship be other than those in which all—the weakest and the most deservant—may with safety participate? How else can they be worthy of the name. The question before us is not a question of right or wrong, by the very term of it, it is one of fellowship, and the question is not what may be right or not right, for us to do, but upon what terms may our fellowship as Christi-

ans be safe and assured. Nor will it matter much to say that the persons in question are deserving through the indulgence of a pitiless sin, and that the terms of our communion ought not to be made specially to meet their case. We reply that the terms of Christ's Redemption include all sin, and this not less than any other. And if it did not include God particular we know not, of any one sin, peculiar to a grown individual, that might not, by such a process of reasoning, be excluded. If the terms of our fellowship be not such as shall keep clear of all sin and its temptations, we think it plain they cannot be Christian.

But, Mr. Editor, it is not my intention to pursue the subject farther. We close with the remark that if the lines of thought above suggested be correct, we do not see any stopping place till we make total abstinence from all that intoxicates a term of communion.

Yours, &c., ROBERT SCOTT.

Induction Services.

ST. JOSEPH STREET C.P. CHURCH.

On Thursday evening of last week the Rev. John Scrimiger, M.A., of Toronto, was inducted as pastor of the St. Joseph Street C. P. Church, Montreal. The services were conducted by Rev. R. M. Thornton, M. A., who preached from the text, 2nd Thessalonians, iii. 1.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified."

He said, the power of intercession is proverbial. When Amintus, a favorite with his king, and a leader of the army, wished to save his brother's life, he stripped the bandages off his arm, which had been taken off in his master's service, and holding the mangled remnant before the face of the court, asked his request; and it was not refused. Intercession has power with God as well as with man. Amintus held up his mangled arm. What does Christ hold up for us his brothers? John tell us, "And I behold, and lo! in the midst of them stood a lamb as it had been slain." He then spoke of the very many answers to prayer recorded in the Bible, and continued, that prayer has the same effect now, and illustrated the fact by referring to the Fulton street prayer meeting in N. Y., where a book is kept on one side of which the objects for which special prayer are recorded, on the other side of which, the answers to these prayers are recorded, and stated that thousands of direct answers to prayers are entered there. He then, in view of these things, asked them if they believed in the efficacy of intercessory prayer to pray for them.—the ministers. He said that this request might appear selfish, but he had four good reasons for it. In the first place, their work is so great and important; Paul says they are the "salt on the earth." It is arduous when the material to work upon is considered; also because of the greatness of the work to do; again, of the instrumentality a frail, sinful man like yourselves. Considering all these, could not they all expect the answer, "We will pray for you?" His second reason was, the ministers' temptations are so strong; they have many temptations to contend with their parishioners know not of; as neglecting their own souls. A young doctor, the first time he sees an operation on a patient performed, is horrified at the sight, but in a year or two is prepared to perform the same operation himself, with coolness; so the minister's familiarity with divine things seems to diminish their force; a temptation to formality, thinking more of the form of their mission than its results; and also a temptation to pride and self-seeking. Did not these warrant the request, "Brethren, pray for us?" The third reason was that their success was so dependent upon God. This was the more apparent when we think of what the work is, raising the dead from transgression and sin to life eternal. If without the spirit of God no conversions can be made, and the power of the Holy Ghost can only be secured by prayer, is then the request too great, "Pray for us?" In the last place, their claims are so manifested. The minister has a right to expect the progress of his people because the laws of love; also because it is an advantage to the persons praying; and an advantage to the Church of God. A disloyal minister is as hurtful to the Church as a disloyal officer to the army. In conclusion he asked them to pray for their minister that his work might be glorified.

Rev. J. M. King, M. A., of Toronto, then offered the induction prayer, after which the ministers extended the right hand of fellowship.

Mr. James, of Albany, N. Y., then addressed the minister, recommending to him especially consecration, illumination and resignation. To consecrate his great natural endowments and the knowledge gained by study for the purpose of proclaiming the gospel of God to a dying people—illumination, by word and the spirit of God, without which his mission would be unsuccessful, but with which he would be as a light-house throwing forth the light of the gospel. He also recommended him to preach with warm expectation, but resignation would be required, so that if the fruits of his ministry were not immediately seen, he would not be cast down, but be able to say "Not my will but thine, O Lord."

Rev. Mr. Jones next addressed the people, recommending them to encourage their minister, and compare a discouraged minister to a broken down engine, or a farm "going to rack." He said many churches were guilty of destroying the usefulness of young ministers by their careless, indifferent, and immoral living. As means of encouragement he recommended regular attendance at the services, the expression to him of the good received by his ministrations and by prayer. He concluded by calling on the congregation to encourage their minister by these and other means, as his success in a great measure depended on the encouragement given by them.

Rev. R. M. Thornton then conducted the newly inducted minister to the door, where he gave the right hand of fellowship to all passing out.

BIOGRAPHICAL SKETCH OF THE NEW MINISTER.

Rev. John Scrimiger, M.A., is a native of the town of Galt, and in 1865, when only six-

teen years of age, he entered the Toronto University. His College career has been an unusually brilliant one. On entering he obtained a scholarship of the value of \$120 for general proficiency, and continued to carry off a scholarship and several prizes each year amid strong opposition. In 1869 he graduated and received two silver medals; one for obtaining first class honors in Logic, Metaphysics, Ethics, and Political Economy; the other for gaining the same standing in Modern languages, viz. English, French, Spanish, and Italian. Mr. Scrimiger also obtained a prize for public speaking in the University Literary and Scientific Society, of which he was an active member. Before entering on his theological studies he filled the position of teacher of Modern languages for one year in the Collegiate Institution, Galt, under Dr. Tassie, who always looked with pride on one who had brought him so much honor. In 1870 Mr. Scrimiger began his studies for the ministry in Knox College, Toronto. During the three years' course he obtained nearly every bursary and prize which came in his way, and at the final examination stood first in every single subject. He was licensed by the Presbytery of Toronto on the 2nd of July last, and the following day received a unanimous call from St. Joseph street congregation, who are certainly to be congratulated on securing the services of one with so distinguished a record.—Montreal Witness.

Presbytery of Toronto.

The ordinary meeting of this Presbytery was held in the usual place on the first Tuesday of the present month. A formal report was given of the death of Mr. Glassford, minister of Vaughan and Albion; also of the death of Mr. Thomas Young, an elder of Georgetown and Limehouse; and a committee was appointed, consisting of Messrs. Reid, Dick, Pringle, and Ewing, to draft a minute expressive of the mind and feelings of the Presbytery in regard to the said deaths, the minute to be submitted at next ordinary meeting. A commission was read from the Colonial Committee of the Free Church of Scotland, in favor of Mr. Robert Gray, a licentiate of said Church; and it was agreed to receive him as a probationer of our Church. A letter was read from Mr. A. Carrick, declaring his acceptance of the call from Orangeville, and expressing his willingness to be forward with his trials for ordination in the month of October, if a meeting should be appointed for hearing the same. It was therefore moved and agreed to hold an ordinary meeting in the usual place on Wednesday, the first of said month, at 2 p.m., with a view to hear Mr. Carrick's trials, and also to take up any other pressing business. An extract minute was read from the Presbytery of Cobourg, transmitting a call from Baltimore and Cold Springs to Mr. W. McKay, minister of Cheltenham and Mount Pleasant, and appointing Mr. Wm. Donald to support the call on behalf of said Presbytery. The call was laid on the table, together with reasons of translation; and it was agreed to appoint Mr. Adams to preach at Cheltenham and Mount Pleasant on the 7th inst., also to summon commissioners to appear for their interests, and that they, and commissioners from the Presbytery of Cobourg, be required to be forward at the meeting above mentioned, namely, on the 1st of October, when the call will be disposed of. It was further agreed that in the evening of the same day, and at half-past seven o'clock, the Presbytery meet in Knox Church, for the purpose of inducting Mr. William McLaren as Professor of Systematic Theology in Knox College, agreeably to instructions received and read from the General Assembly—Mr. Reid to give an address to the Professor elect. A memorial and petition was read from the congregation of Mount Albert and the mission station of Vivian, representing their desire to have a settled minister among them as soon as possible, offering in the meantime a salary of \$400, and asking the Presbytery to apply to the H. M. Committee of the General Assembly for a supplement of \$200 in their behalf. The Presbytery agreed to apply accordingly. And other matters which were also applied for were left over for future consideration. Various other items of business were taken up and disposed of, but they do not require public notice. R. MONTERRI, Pres. Clerk.

A Strange Disease.

Intense radiation of heat in the great desert of Sahara produces extraordinary effects on insects, as well as animals and men. When a caravan starts out to traverse that wide desolation, flies follow on in prodigious multitudes, attracted, no doubt, by odor from the animals, but they soon drop dead by intensified heat. Fleas burrowing in hair, straw or sacks are killed off rapidly. But the most singular of all is the malady to which men are incident after being exposed a short time to burning sands and vertical sun in this arid and life-forfeiting region. It is called ergle, and is a kind of brain fever. The stricken traveller is delighted amused and made extremely happy by exhibitions of fantastic forms. He sees mirages, palm trees, groups of tents, shony mountains, sparkling cascades and misty fountains dancing delightful before his entranced vision. From all that can be gathered upon the subject, it appears that a certain condition of atmosphere, wholly free from moisture, with intense solar heat produces an effect on the brain very similar to madness. Both exalt the nervous system, and speedily destroy all desire to exist deprived of the natural exaltation of the brain.

In our announcement, last week, of the death of Rev. Peter Glassford, of Vaughan, it was stated that before coming to Canada he had been minister in Leith, Scotland. Instead of Leith, it should have been Leitholm, county of Berwick; and we now learn that, previous to his settlement in Leitholm, he had been minister for a few years at Alnwick, in the north of England, where he was ordained in October, 1853.

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LEMON PIES.

Those delicately frosted, rich confections are toothsome affairs—but oh! our poor stomachs! Here is a recipe (if one is going to patronize lemon pies at all) which is really very nice, cheaper and more healthful.

SHADE TREES AND HEALTH.

Recent writers on health urge the planting of shade trees in our large cities on the ground that they would be most valuable as disinfectants. It is well known that the trees exert a powerful influence in preventing the spread of malaria.

HISTORY OF COAL.

Coal is but altered wood—plants, at any rate; wood itself indeed may be, and often is, used as fuel. The history of fuel is (if, for the present, we exclude animal oils) only the history of plants, and we must therefore look for the source from which the plants derive the carbon and hydrogen which, combining with oxygen, are the active causes of the force obtained from the fuel.

CURE OF STAMMERING.

M. Cherim, of Lyons, has for some time past practiced a method of curing stammering, the efficacy of which is vouched for by a commission of scientific medical gentlemen especially appointed to investigate and report thereon.

LEMONS FOR FEVER.

Says that walking encyclopedia of health knowledge, Dr. Hall: When persons are feverish and thirsty beyond what is natural, indicated in some cases by a metallic taste in the mouth, especially after drinking water, or by whitish appearances of the greater part of the surface of the tongue, one of the best "coolers," internal or external, is to take a lemon, cut on the top, sprinkle over it some loaf sugar, working it down into the lemon with a spoon, and then suck it slowly, squeezing the lemon and adding more sugar as the acidity increases from being brought up from a lower point.

Be careful over your conversation; give no cause of slander to them which are without, or of offence to the little ones; let not the Gospel be discredited by your behaviours. Be careful that the light of your life so shine before the world that wherein your Heavenly Father may be glorified. Ye ought to shine as lights; take heed that your light be not turned into darkness. Be bright stars, and not misty clouds.

Consciousness of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to godlessness, and bound hand and foot in sin, has no trouble with unbelief. It is only when faith shoots its first illuminating ray into the darkened heart that the baleful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at the abyss of doubt which first fastens of faith discloses, and exclaims, "Help thou my unbelief!"

Miscellaneous

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W. WHARIN, Jeweller and Optician King Street West Toronto.

TO IMMIGRANTS.

The attention of parties intending to settle in Manitoba is hereby called to the circumstance that at a recent meeting of Knox Church Congregation, Winnipeg, the following gentlemen were appointed to act as an Immigration Committee, for the purpose of affording information and advice to such immigrants as may desire the same, regarding the most eligible localities available in the Province for settlement, and other matters affecting the welfare of new settlers; namely:

G. McMICKEEN, Asst. Receiver General D. MACARTHUR, Manager Merchants' Bank. A. McMICKEEN, Banker. The Rev. PIERCE BRUCE. JOHN EMMETT, Custom House. DUNCAN SINGLARI, Juror. D. H. CAMPBELL, Agent A. McArthur & Co. H. McDOTGALL, Telegraph Manager. H. SWINFORD, Agent Kitchener's Lane. Immigrants are invited to visit themselves of the information to be thus procured from members of the above Committee, any of whom will be happy to furnish the same. Winnipeg, May, 1878.

Financial

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HASTY CONSUMPTION CURED BY FELLOWS HYPOPHOSPHITES.

CARBONHEAR, NEWFOUNDLAND, Jan. 3, 1871.

Mr. JAMES L. FELLOWS. DEAR SIR: I came to this country in May, 1869. I found a countryman of mine laboring under some affection of the lungs. I recommended your Syrup, brought at the Druggists in Anbros, Greece, but they thought I was inventing the name at their expense. However, in April, 1870, Mr. Edgar Joyce rapidly wasted away with every symptom of quick consumption, so that he was unable to walk across the room, having no appetite, pains in the left side, nervous system, juncturing dry, hacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Doarin's, in St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you at once). This was Tuesday afternoon; at night he took the prescribed dose, and in the morning he described the very results notified on the wrapper. His appetite soon began to return, and a voracious one it was, too; the dry, hacking cough changed into loose but violent attacks, finally disappearing altogether; pains left his side, his hand assumed its usual stiffness, and before long he was able to get his health was quite restored, and to-day not a more healthy person is to be found on our streets; and it is the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphites, he would now be in his grave.

He happened to be in W. H. Thompson's the day your first shipment arrived, and took at once four bottles to the Labrador, which he was very anxious to do, but had no occasion to use them himself. No other medicine will he ever prescribe, recommend, or give, but yours.

GOOD THINGS

Good THINGS will address itself to the young of all ages, from the little beginner, who can just read a picture, to the big boys and girls who study at the desk or about in the playground, and so onwards up to the veteran who, after all their learning, turn to the children for a fresher wisdom, and after all their work, sit in the shade of the tree and read the old games over again in their heads. "GOOD THINGS" hopes, as a periodical, to have its margins well thumbed and dog eared; and when the biter has rimmed above and made it fit for the library, the volume will try for a fived place there in good company. The avers of a multitude of assorted "goodies" cannot be put into a prospectus, but it

WILL SPEAK FOR ITSELF.

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In the literary department, Dr. G. S. Robinson, whose original sketches have been an acceptable feature of the paper the present year, will furnish a new series, descriptive of life and customs in the East. On the conclusion of John S. C. Abbott's fascinating "History of William the Conqueror," other historical sketches from the same masterly pen will be forthcoming. S. E. Todd will give us designs of medium-priced houses, and show how to build them cheaply. Contributions may also be expected from Rev. Drs. Theobald, L. Cuyler, Howard Crosby, J. M. Grant, W. A. Hamilton, J. E. Hart, Prof. H. M. Reid and W. A. Wilkinson, Jacob Abbott A. L. Noble, Mrs. E. L. Biers, Mrs. A. E. Barr, Mrs. M. E. Miller, Mrs. M. A. Danison, and other popular writers.

Miscellaneous.

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Official Announcements.

MEETINGS OF PRESBYTERIES.
Toronto - In the Church of St. Andrew, on the 1st day of Oct., at 2 o'clock p.m.
Kingston - Next meeting of Kingston Presbytery to be held in Brock Street Church, Kingston, on the 1st Tuesday of October, at 3 p.m.

Commercial.

PRODUCE.
The market has been fairly active, and prices have advanced during the week. Latest English advices show that the weather has been rather broken, but so far has made but little change in price, only 2d. per cental being the rise in wheat, and 9d. per bushel during the week.

WHEAT.—The market has been but poorly supplied during the past week, and prices have advanced fully 10c. to 15c. per barrel. No. 1 super. sold at \$5.75 f.o.c. Fancies, which are scarce, have been sold at \$6 to \$6.10. Extras, \$6.65 to \$6.75.

FLOUR.—The market has been but poorly supplied during the past week, and prices have advanced fully 10c. to 15c. per barrel. No. 1 super. sold at \$5.75 f.o.c. Fancies, which are scarce, have been sold at \$6 to \$6.10. Extras, \$6.65 to \$6.75.

WHEAT.—We have not heard of any transactions of consequence. On the street market, white wheat brought \$1.30 to \$1.35; Treadwell \$1.27 to \$1.30; and Spring \$1.18 to \$1.20.

BARLEY.—The market is just beginning to move, but no cargo-lots have yet been obtained. Our street market has been run up from 80c. to \$1.02, but we do not consider that this will be any criterion of future prices, for as soon as barley arrives in quantity, the market will no doubt settle down, buyers having run up prices evidently with a view of hurrying forward the market, which this year is some two weeks late.

PEAS.—Nothing doing. No stocks.

CORN.—No transactions to note. Demand small.

BUTTER.—Sales reported of cars selected shipping lots at 17c. to 17 1/2 c., and round lots at 15 1/2 c. to 16 1/2 c. Market quiet, except for really choice, which meets with purchasers readily at our quotations.

CHEESE.—In fair demand for local trade.

EGGS.—Nothing doing except on street market.

PORK.—Selling in ten barrel lots at \$18.

BACON.—No lots of Cumberland to be had at under 9 1/2 c.; small orders filled at 9 1/2 c.; good demand, and stocks rapidly diminishing.

LARD.—Price advanced to 10 1/2 c. for tierces, and 10 3/4 c. for tinnets, according to quality.

HAMS.—Demand has been quite brisk, at 1/2 c. advance on last week's prices. Canned 1/2 c. to 1 1/2 c., and smoked 13c. to 13 1/2 c.

New Advertisements.

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J. YOUNG, Undertaker, 551 YONGE ST., TORONTO.

TEMPERANCE, From a Bible Standpoint. SECOND EDITION.

REV. R. WALLACE, SUBJECTS: The wines approved of in Scripture not intoxicating; the whole teaching of the Bible opposed to the use of intoxicants; God requires more of Christians now in the matter of total abstinence than He did of our fathers, it does not supplant the Gospel; the use of intoxicants does not promote health or strength; enormous loss of life and property, as well as crime and misery caused by the liquor traffic; prohibition the only effectual remedy. A pamphlet of 30 pages, with recommendation of Rev. A. SUTHERLAND, President of the League.

Home Mission Committee, (CANADA PRESBYTERIAN CHURCH.) The regular half yearly meeting of the Home Mission Committee will be held within Knox College, on Monday evening, September 23rd, at half past 7 p.m.

MEETING OF MINISTERS AND ELDERS. A MEETING is requested of Ministers and Elders of the C. P. Church who are dissatisfied with the terms of Union now before the Church, TO BE HELD AT TORONTO, ON THURSDAY, the 30th Day of SEPT.

ROCHESTER COMMERCIAL NURSERIES. TREES ETC. If you wish to plant, send for our New Price List per doz., 100, or 1000, Autumn, 1878—and save all commissions. Try it! Address, W. S. LITTLE, Rochester, N. Y.

Harpers Weekly. SUBSCRIPTIONS.—1878. TERMS: HARPER'S WEEKLY ONE YEAR, \$4 00 An extra copy of either THE MAGAZINE, WEEKLY OR BAZAR will be supplied gratis for every Club of Five Subscribers at \$4 00 each, in one remittance; or five Copies for \$20 00 without extra cost.

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