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THE

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* * The numbers for March and April are now before we and were a neat and attractive appearance, especially the April issue A comparison of the atwo hows decided progress, the articles into latter being shorter, pithicr, and more readable for children than in the former The paper is toned, and both printing and illustrations are well exceeded—The Liberal, 6th April.

tod.—The Liverat, our April.

The paper is good, and surplies a great desideration among the young. It should ortainly meet with a wide circulation—Rev. Wm. Ross Etrkhill.

Specimen copies will be sent to any address. C. BLACKETT ROBINSON. P.O. Drawer 2184, Toronto, Ont.

British American Bresbyterian. FRIDAY, OCTOBER 8, 1875.

TO OUR SUESCRIBERS.

We must remind many of our subscribers of the fact, which they may have overlooked that their payments to the PRESEYTERIAN are considerably in arrears. Some have sent us no money for more than two years, while they have expressed cordial good wishes for our success. In the vast majority of cases, we believe, this has arisen simply from forgetfulness, but that does not the less put us to very great inconvenience, while it hinders us from making those improvements in our paper which we should otherwise be able to effect. It may be thought the sum due by each is so small that our lying out of it can cause little in. convenience, but when the aggregate of these little sums amounts to thousands of dollars it makes all the difference in the world. Very many of our subscribers remit their dues with praiseworthy regularity. Let every one who knows that he is in arrears go and do likewise.

KNOX COLLEGE.

Owing to our having to go to press on Wednesday, we are not able to give in this issue a report of the proceedings at the opening of new Knox College. We hope to do this with some measure of fulness next week.

We congratulate the Presbyterians of the Province on the successful issue of this enterprise, and take, at the same time, some credit to ourselves from the fact that the first discussions about the necessity and importance of such a building, took place in our columns. One correspondent especially, who wrote a series of very vigorous and racy letters on the subject, many will feel pleased to see the result which his communications undoubtedly did a great deal to bring round. From the halls of new Knox College we most sincerely hope of the secular government. . . that there will proceed a long succession of able, faithful, zealous, and successful ministers of the Gospel, who will show in the most unmistakeable manner, that they have among them the true Apostolic Suc cession, by their preaching the pure Apos. tolic doctrine, and siving in all its simplicity and purity, the true apostolic life.

"CONFOUNDING OF ESTATES."

The Italian proverb that "Truth is the daughter of time" (La verita e figlia del tempo) receives a striking illustration in the rise, progress and issue thus far of the Guibord case.

It is more than eighteen hundred years ago since the Schoolmen and Papists of their day-the Pharisees-sought to entangle the blessed Redeemer by propounding a question in regard to the very point debated so hotly to-day in this Dominionthe question, viz: as to the true relationship of Church and State.

There are three leading systems that take their origin from this difficult and

long-disputed point. 1. The system commonly called Frastian, from Erastus, its great modern defender, maintains that in all modern communities the supreme authority in all matters, civil and spiritual, resides in the civil magistrate. According to this view the Church of God is but a department of the public service like the excise or police, and all matters Belonging to the Church must have their final settlement by appeal to the king or his representative.

from the official name of the head of the Remish Church, maintains on the contrary that the supreme authority in all matters, civil and relation, resides in the Pope, According to this view the State is but a department of the Church, and all matters of the State policy rests for their ultimate decision on the will of the Pope or his representative. "The separation of Church and State is an abourd and impious doctrine," is the language of the "Programme" on this point.

8. There is, however a third system to which it is difficult to give a specific rame, which maintains that the State and the Church are distinctly separate from, and broadly independent of, one another. But the Church and the State really entertwine their branches so closely, these two powers overlap and dovetail so much, that it is necessary to examine this third system more closely for fear of falling into error, even on this safe ground.

Granting that Church and State are mutually independent, the question arises what is the character of this relationship of independence. (1). Is it isolation? A kingdom in this world and another kingdom in the moon would necessarily occupy a position of a matual independence amounting to isolation. But such a state of isolated independence is neither possible nor desirable as between the Church and the State. To contend that the State ought to know nothing and care nothing about the Church, nor the Church about the State, is certainly open to suspicion of grave error. It borders on that infidelity so dangerous in our day which divorces God and His Christ, the Bible and its morality from business and pleasure, from parliaments and politics. 2. Is IT ABNEGA TION? While the State does not proceed the length of complete isolation from the teaching and morality of the Christian religion, may it proceed the length of ignoring the claim of the Church to be an independent kingdom? Is it enough for the State to acknowledge the independence of the Church just as it acknowledges the independence of Insurance Companies, Free Masons and Odd Fellows? It is not enough, because by refusing to the Church of Christ the position of a kingdom we degrade it, and dishonour and dethone CHRIST its King. Christ from Genesis to Revelation is King of His Church. "There shall come a star out of Jacob, and a sceptre shall rise out of Israel," Numbers xxiv. 17. Thine house and Thy kingdom shall be established for ever before Thee: Thy throne shall be established for ever," 2 Sam. vii. 16: and so on till we hear from his own lips before a Roman magistrate that he is a king, and that his kingdom is spiritual, necessitating no collision with the legitimate authority of the Roman law or any civil government. He is a king: and to deny this, directly or indirectly, is to go against the Scripture and the claims which the Church has always advanced in its own behalf.

The relation of independence should not United States is not that of isolation nor undisturbed by external assaults; but let, and the faith that is in them. this fundamental principle be denied and the want of an establishment will be no protection whatever against the invasions

collision between them unless the one in- | for the promotion of Scriptural Holiness. their attendant evils, is for each to recognize the entire independence of the other. .

And hence the Catholic interest that really belongs to every legitimate scriptural effort to assert and maintain the rightful jurisdiction of the Church of Christ."

In accordance, therefore, with this kind of relationship, it belongs to the Church to settle fully and finally all questions that concern the soul, the conscience, the Creator, and the world to come. Into this domain the State has no right to enter. It could not therefore belong to the Privy Council in the case of Guibord to order any religious ceremony at the grave.

It belongs, on the other hand to the State to settle fully and finally all questions as to life, liberty, and property. If the Church, presuming on its divine authority, touches the life, the liberty or the property of its members, they have a right to appeal to the State for civil protection, and the magistrate has a right to interfere and to adjudicate on all such civil questions. It belonged therefore to t Privy Council to declare that such a spot of land belonged to such a family, and to order Guibord's burial in the same. To resist this is rebellion against the civil authorities. It may be right for a government such as ours which is strong in the affections of

to be patient and paternal towards the French Bichops and the Prench people in their blinded and bigotted opposition to the decision of the Privy Council; but it would be nothing short of tresson against society for the State to place itself ia matters purely civil at this critical juncture under the heel of Rome.

THE LIMIT OF CIVIL AUTHORITY.

The discussion of the Guiberd case protoked by Archbishop Lynch, has gradually widened into one much more extensive and indefinitely more important. The most arrogant claims of the Church of Rome in her palmiest days are put forward by Dr. Lynch in her name, and on her behalf, and we are called upon to believe that the State has nothing to do but to receive the definition which the Church of Rome gives of its authority, and meekly to confine itself within the limits which the Pope may assign to civil rule. The Church and State are no doubt described as two coordinate authorities, but one of these so called co-ordinates has alone authority to define what is and what is not spiritual —what belongs to Casar and what belongs to God. This very convenient arrangement leaves the State a very subordinate instead of a co-ordinate authority. It says that our Canadian Parliament can meddle, only at its poril, with any matter whatever which the Pope has not formally and definitely handed over to its care, and that if it dare to go beyond this, then all its decisions have really no legitimate force. Its laws are no laws which any Roman Catholic is bound to obey. Its rulers are rebels, and its judges usurpers, if they dare to enact any law or extend in any degree their jurisdiction beyond what the sovereign Pontiff at Rome may see fit to decree. Judiciously monstrous are such claims; they are what every priest and bishop of the Church of Rome maintains, and it need not, therefore, be a matter of surprise if civil authorities kick against them with an ever increasing measure of vigour. Yield the principle contended for, and civil rulers become nothing better than the servant men of the old priest who now styles himself the prisoner of the Vatican. The power that has a right to assign to other powers the limit of their authority is their master. They are but servants bound to fetch and carry as he may please to appoint. This may seem a claim so utterly absurd, that it cannot possibly be dangerous. But when large numbers of our citizens hold that the voice of the Pope is another name for the voice of God, the whele assumes a very different character, and needs to be met in a very different fashion. Popery is all along the line making a desperate effort to regain its old ascendency; that it will utterly fair we most fully believe. But before it be shown to have failed, it may cause a great deal of it is not by choice you leave us, but for the mischief, and occasion a vast amount of bloodshed. Popery is the one great difficulty in our Canadian politics, and will become still more so in a very few years if therefore be isolation nor abnegation, but not in even a far shorter time. Some full and hearty recognition. The relation | fancy that the Romish controversy is now of independence between Britain and the a dead one. There never was a greater mistake. It is the freshest and most imabnegation, but national recognition. portant of all controversies, and n order to "Let this position be acknowledged," says, engage in it with either comfort or success, an emment writer, "and then whether it well becomes all Protestants to look well established or unestablished, the Church to their portions, and make quite sure that will be left to act within her own province, they can give to all a reason of the hope

WILLARD TRACT REPOSITORY.

An Association has been formed in To There is no need, no possibility issued of onto for the circulation of tracts and books

trude into the other's domains. The only All earner's Christians are in harmony way effectually and permanently to guard with this object, and although there may against such intrusions, together with all be difference of opinion about the view of some of the writers for the Willard Repository, the subject itself is of such vital interest to Christians, that the earnest and prayerful study of such works, and others of kindred character, is fitted to raise us to a higher place of Christian devotedness. Representatives of different churches have agreed to act as an examining committee, to see that no improper works are circu

> The writings of Dr. Boardman, of Philadelphia, Pearsall, Smith, Spurgeon, etc., appear on the list.

> Praying that. may be the means of leading to greater devotedness on the part of many, we present the circular sent to

TORONTO WILLARD TRACT REPOSITORY.

We beg to call the attention of the Churches of Canada to a new field of effort and usefulness. Times of spiritual life and refreshing are passing over the Churches. "Thou, O Lord, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance, when ht was weary," Ps. lxviii. 9. One of the most narked features of the late awakening, to the wide-spread desire for a higher spiritual life in our churches. "Be ye holy for I am holy," rings in thousands of hearts. People who have been brought to feel the used of a fuller annearities of the week of a fuller annearities of the weekers. consecration of themselves to the Lord Jesus Christ. Faith is felt to be more than more oredence to doctrine; it is a ours which is strong in the allections of spiritual force which conquers everything.

2. The system commonly called Periss. the people, and strong in its executive arm; for God. One of the results of this deepen-

ed life, has been the creation of a new literature. The press has been made the help meet of the spirit. Tracts, books, volumes, treating specially of the higher privileges of believers, of the life of faith (or trust) of the power and peace of hole ners, have been rapidly multiplied. We propose to aid in the circulation of this spocial class of work. Here is our plan: A Christian Bro., of Toronto, has offered to rent a room in Shafterbury Hall, to fit it up, to stock it with a large and choice collection of the very best tracts, books and papers, on the subject of personal conso-cration to God. He will also pay for the sercration to God. vices of a suitable person to attend regularly to the business, t for one year at least,) and superintend the disemination of the works. superintend the discumnation of the works. Mainly, the works will be these, published by the Willard Tract Society, of Boston, under the care of the well-known Dr. Culls But this will not, by any means, limit the supply The stock will be envisioned by publications on this subject from the track care they can be obtained inwhatever source they can be obtained, (in-cluding tracts published by ourselves,) and chaing tracts published by ourselves,) and that may be approved of by the committee. They wil' be supplied at a small advance above cost. When the business is established, any profits that may be made will be devoted to the cetablishment of a fund for the contribution of the tract. for the gratuitous distribution of the tracts and books, to persons and places where they are needed. We beg also to say that this foud for free distribution is open for denations to all who may desire to help in this work for God. The Repository will be open by the first of October when a list of the works will be published. We ask all who may desire to promote the deeper spiritual life of our churches, to co-operate with us. We have no fear of success. We lay our work at the Master's feet. Its inany our work at the alasters seet. Its the spiration is, we believe, from Him. His glory is our only end. His blessing is already ours. We go forward in His strength. References for further information may be made to the following brother and others who may be added a who will (and others who may be added,) who will act as a committee for selection and disact as a committee for selection and distribution. Revs. John Potts, M., Canon Baldwin, E., R. Wallace, P., T. Guttery, P.M., J. A. R. Dickson, Con., Messrs. G. Hague, R. W. Laird, W. T. Mason, Col. Burton, W. A. Parlane, and T. J. Wilkie. Orders addressed to S. R. Briggs, Toronto Willard Tract Repository, Shaftesl vry Hall, will receive prompt attention. will receive prompt attention.

Ministers and Churches.

Some time after Mr. E. Mullan resigned his charge in Spencerville, that the two congregations might unite, a deputation on behalf of the ladies of the united charge of Spencerville and Mainsville, met at Mr. Stitt's, and presented him with a beautiful gold watch and the following address: Mr. E. Mullan, Rev. Sir, "It is with feeling of pleasure and regret, that we meet this evening to present you with a token of our esteem of pleasure, because of the many benefits we have derived from your faithful ministrations since you came into our midst; you have been unflattering in the service of God, teaching us how to walk in the paths of light, and of regret because you are about to leave for another field of labor. We are fully aware, however, that good of God's cause in this place. We know that the faithful servant is ever willing to give his services to the Lord wherever they are most beneficial to his creatures and for his own glory. Please accept of this watch as a mark of respect and esteem from the united congregations of Spencerville and Mainsville, with best wishes for yourself, your faithful partner in life, and little children, wherever your lot is east in God's vineyard."

THE church at Burnstown, under the pastoral care of the Rev. G. Bremner, was re-opened for public worship, after being temporarily closed in consequence of repairs. The church is now handsomely finished. A commodious porch, newlyroofed and clapboarded, painted outside and inside, the seats and wainscotting beautifully painted and grained. The Rev. Mr. Farries, Ottawa, preached in the morning at 11 o'clock, and in the afternoon at half-past three. His sermon in the morning was from Ps. cxxxii. 13 and 14, and was an able and eloquent discourse, descriptive of Mount Zion. The afternoon sermon was equally eloquent and impressive. The congregation on both occasions was large and attentive, and the collection was liberal.-Com.

ORDINATION AND INDUCTION OF REV. G. BRUCE.-Tuesday, the 28th ult., was a good day for our Presbyterian friends. A session of the St. Catharines' Presbytery, presided by the Rev. J. O. Smith, moderator, was held in the forenoon in the First Presbyterian Church. The attendance at this meeting was quite respectable. Amongst those present were the Revs. Laing, of Dundas; Little, of Hamilton; McGuire, of Jarvis; Fraser, of Thorold; Fisher, of Watertown; Black, of Caledonia, and others whose names we did not get. Before this hody the Rev. Geo. Bruce, the newly elected pastor of the said Church appeared, and stood a very satisfactory examination on the various points in theology which are held by that denomina on. In the afternoon a large meeting of the con gregation and other friends met in the Church to witness the cadmanon services. The Rev. Mr. Burson presided, and after the usual opening services called upon the Rev. Mr. Campbell, of Killbride, to preach the ordination sermon. The candidate was then called up and a number of dis-

ciplinary and doctrival questions put, which were answered most satisfactorily by Mr. Bruce. The ordination service, consisting of laying on of hands by the olergymen present was then performed, and was a remarkably solemn occasion. A most sarnest and heartfalt prayer was offered by the Roy. Mr. Burson, the underator. The next thing on the programme was an address to the newly ordained minister by the Rev. Mr. Laing, of Dondas. Thus was certainly a most e ceileat address, abound. ing with the most valuable advice. If Mr. Luing would supply his very appropriate and valuable address to the press, we are satisfied it would be read with interest and profit, not only by members of his own denomination but by many others. An address to the congregation was then de. invered by the Rev. Mr. Lattie, of Hamilton, This also abounded in good advice. In the evening there was a 'arge social gathering, -a welcome meeting in the school room, at which many ministers and members of other churches were present, seeming to enter as heartily into the order of the even. ing as any. The evening's exercises consisted of short speeches and singing. The Rev. Mr. Burson prosided and managed the meeting in his usual dignified, graceful and agreeable manner. Speeches were made by the Revs. Little, of Hamilton: Fisher, of Waterdown; Lancely, of Clifton; McGuire, of Jarvis; Black, of Cale. donia, Laing, of Dundas; Black and Allen, of St. Catharines; and the newly appointed pastor, Mr. Bruce. The speeches were all very excellent, and abounded in good wishes for the newly-wedded couple, whose "marriage suppor" was then being enjoy. ed. When the speaking was concluded and the chairman was about to bring the meeting to a close, Messrs. McCalla and Beadle stepped forward and said they had a little matter to attend to before concluding. It was a presentation to the Rev. Mr. Burson, as a slight token of the very high esteem the congregation had for that gentleman, who had been placed in charge since the resignation of the Rev. Mr. Norton. Mr. Beadle made a short address, expressive of the very high appreciation in which they hold him. The present he said was but a very slight token of the respect, love and affection they had for him. The present consisted of a very beautiful and valuable Commentary of the Bible, in three volumes. Mr. Burson was taken greatly by surprise, and hardly knew how to give expression to his deep feelings. He heartily thanked them, and from the bottom of his heart prayed that the greatest possible success would attend the congregation and their new pastor. The doxology and benediction concluded the meeting .- St. Catharines Times.

Counsel Asked :—A Question in Christian Ethics.

Editor BRITISH AMERICAN PRESENTERIAN.

Sir,-What ought a chur h to have done, and what ought it now to do in the following circumstances?

In the County of South Ontario and Township of Pickering, stands a church, erected more than twenty years ago, on a lot purchased from Mr. D., now deceased, and whose name has a place on the nonourea roll of those who have founded bursaries for students of Knox College. The Church fronts on Kingston Road, and had an entrance gate and carriage way on the east side between and the land of the then proprietor, Mr. W. When the lot was bought and the Church built, all parties believed that the division fence occupied the right place, having remained there unchallenged for more than thirty years. Several years after the erection of the Church, Mr. W. had his farm surveyed, when it was found that the division line fell somewhere about eight feet inside the Church lot. Forthwith Mr. W. moved the fence to the new line, entirely cutting off the eastern gate and carriage way, to the the enstern gate and carriage way, we great inconvenience of those who drive to that place of worship. All this was done without leave asked or notice given. Strong indignation was felt by the members of them bers of the Church; and some of them proposed the immediate and unceremonious removal of the fence back to its original position. The minister advised forbear ance and submission, as he could not believe that Mr. W. had done such a rade unneighbourly deed without the full sanction of the civil authorities. But by and by it leaked out that he had neither the sauction of the Government nor of the County Council, no, nor even of the Municipal Council, for seizing on the Church land, but only the authority of the surveyor whom, of his own motion, he had omployed. One of the managers of the Church consulted the County Attorney on the subject, who stated that Mr. W. had not the shadow of a claim to the land he had wrenched from the Church, said land have wrenched from the Church, said land having been so long in undisputed possession of his neighbour Mr. D. In the meantime Mr. W. transferred his farm to his nephew Mr. L., who had aided and abetted his uncle in taking possession of the Church land. Though the Church managers were well aware that the law would restore the land to the Church, yet they were unwilling to have recourse to it, being anxious to follow the things that make for peace; follow the things that make for peace; hence one or two of them approached Mr. In and asked if he would sell the eight feet of land that the table have of land asked if he would sell the eight fert of land that the congregation might have ingress and egress to the Church by the eastern gate? The answer was an enphatic negative, in the shape of a successful contemptuous laugh. Many cheriahed the hepe that better thoughts or shame would bring Mr. It is favore (the appropriate features).

bring Mr. I. to jerms, (the community had