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C. BLACKETT ROBINSON, Publisher and Proprietor

THE

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The numbers for March and April are now before us, and were a neat and attractive appearance...

The paper is good, and supplies a great desideratum among the young.

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

British American Presbyterian.

FRIDAY, OCTOBER 8, 1875.

TO OUR SUBSCRIBERS.

We must remind many of our subscribers of the fact, which they may have overlooked, that their payments to the PRESBYTERIAN are considerably in arrears.

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 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.

"CONFOUNDING OF ESTATES."

The Italian proverb that "Truth is the daughter of time" (La verita o 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 Dominion—the 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 FRANKISH, from Frankish, its great modern defender, maintains that in all modern communities the supreme authority in all matters, civil and spiritual, resides in the civil magistrate.

from the official name of the head of the Roman Church, maintains on the contrary that the supreme authority in all matters, civil and spiritual, resides in the Pope.

3. There is, however, a third system to which it is difficult to give a specific name, which maintains that the State and the Church are distinctly separate from, and broadly independent of, one another.

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 mutual independence amounting to isolation.

The relation of independence should not therefore be isolation nor abnegation, but full and hearty RECOGNITION. The relation of independence between Britain and the United States is not that of isolation nor abnegation, but national recognition.

There is no need, no possibility indeed of collision between them unless the one intrude into the other's domains. The only way effectually and permanently to guard against such intrusions, together with all their attendant evils, is for each to recognize the entire independence of the other.

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.

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.

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

THE LIMIT OF CIVIL AUTHORITY.

The discussion of the Guibord case provoked 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 palmy 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.

WILLARD TRACT REPOSITORY.

An Association has been formed in Toronto for the circulation of tracts and books for the promotion of Scriptural Holiness.

All earnest Christians are in harmony with this object, and although there may 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.

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 us:

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.

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 holiness, have been rapidly multiplied.

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 unflinching 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.

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, newly-roofed and clapboarded, painted outside and inside, the seats and wainscoting beautifully painted and grained.

ORDINATION AND INDUCTION OF REV. G. BRUCE.—Tuesday, the 28th ult., was a good day for our Presbyterians 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.

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 body 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 denomination.

disciplinary and doctrinal questions put, which were answered most satisfactorily by Mr. Bruce. The ordination service, consisting of laying on of hands by the clergymen present was then performed, and was a remarkably solemn occasion. A most earnest and heartfelt prayer was offered by the Rev. Mr. Burson, the moderator. The next thing on the programme was an address to the newly ordained minister by the Rev. Mr. Laing, of Dundas. This was certainly a most excellent address, abounding with the most valuable advice.

Counsel Asked:—A Question in Christian Ethics.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—What ought a church 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 honourable roll of those who have founded bursaries for students of Knox College.

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. Mr. W. moved the fence to the new line, entirely cutting off the eastern gate and carriage way, to the 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 the Church; and some of them proposed the immediate and unceremonious removal of the fence back to its original position.