PRESBYTERIAN YEAR BOOK & ALMANAC.

Rev James Cameron, Unateworth, Ont. 122 pp. 23 CE. .

he Argenteuil Advenuer says. The Year Rook is in its second usue, and shows im-provement even out! e excellence of the first. Provoment (ven on a venconemoso from and It is, in short, a rade) and for Presbyteriens, and ought to be in the hards of all belonging to the Church, especially itrofiles becrere

The Christian Quardian, Methodist --- 188 "This is a 1 impliet of over 100 pages, giving a large amount of valual le information concerning she Pre-byteria i denomination of this ountry Interesting papers are contributed by Dr. K. up, on Colleges for Yourg Ledi b 'by D. Patterrop on the "New Hebrides' Mission," by Dr Sue Laure, on "Queen's University in I College," and 'i rom Union to Urion," by Rev Pebert Tormace. Additional to the information given respecting the several Presbyterian sort one which now form the united Church in the Dementon of Canada, valuable statistics are furnished of Presbyterian, churches in thest Britain and Iroland, in the United States, on the continent of Purope, in Australia, etc. The chapter on "Daion" is particularly readable, and, as the record of a memor able year in the history of Canadian Presbyter-nanism, the "Year Book" for 1876 will find a permanent places in the history of this country

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receipt of price.

C. BLACKETT ROBINSON,
Diamor 2081. Foront

British American Bregonterian. FRIDAY, MARCH 10, 1876.

THE PREMIUM PHOTOGRAPH.

We have not yet exhausted the stock of photographs on hand, and shall continue sending them out in the order in which we receive subscriptions until further notice. If our readers will kindly make mention of this fact, it will be serviceable to us, and help the circulation of the paper.

THE LATE REV. GEO. BURNS, D.D.

Our obituary of last week contained a notice of the death at Edinburgh, Scotland, of the Rev. George Burns, D.D., only surviving brother of the late Rev. Dr. Burns of this city. Dr. Burns, who was the oldest minister with one exception in the Free Church of Scotland, was born on the 12th October, 1790. He studied at the University of Edinburgh, was licensed by the Presbytery of Linlithgow, and was ordained by the Presbytery of Aberdeen in 1816, with a view to the ministry of the Presbyterian Church of St. John, N. B., and was the first minister of the Church of Scotland in that Province, where he labored for fifteen years as a faithful preacher of the Gospel, and an equally faithful pastor of the flock committed to his charge. In November, 1881, he was admitted as minister of the parish of Tweedomuir, in Peeblesshire, where he labored zealously and successfully until the disruption in 1848, when having cast in his lot with the Free Church he removed to Edinburgh. In 1844 he received a call to be minister of the Free Church at Corstorphine, in the neighborhood of Edinburgh, where he continued to labour with his wonted fidelity, until failing health compelled him to secure the services of a colleague and successor. For the last few years he has resided in Edinburgh, but although he had practically retired from his charge, he still took delight in giving occasional assistance at a communion season, up to, and sometimes beyond his strength. He was the youngest of four brothers, who were all at one time ministers of the Church of Scotland. Dr. Burns was also the author of the following works :- " A Dissertation on the Subject and Mode of Baptism;" "A View of the Principles and Forms of the Church of Scotland;" "Episcopalian Controversy with the Rev. J. Milne, M.A., Rector of Fredericton, N. B.;" and the "London Christian Remembrancer;" " Ecclesiastic. 1 Polity in British Colonies,"" A Volume of Lectures and Sermons, 'published in 1820; "Prayers for Public and Private Individual and Social Worship;" "A Concio ad Clerum," being a Synodical discourse entitled "A National Church, a National Treasure, with Copious Notes." In 1874 he published "A Parting Memorial of a Lengthened Ministry;" and within a few weeks of his death "The Happiness of Holiness, or, the Cheerfulness of a Chaistian Life." This is not the place to enter upon a full description of his pulpit ministrations. Almost all those who were best qualified for such a task have gone to their zest before him; but some remain who have a distinct remembrance of his faithful practice and often elequent enforcement of Divine truth, and of his devotional exercises, which both in public and in private were remarkable for their comprehensiveness and Scriptural beauty. It will gratify his numerous friends to know that to the last he retained his montal faculties in all their clearness, that his interest in all that bore on the welfare of the Church and the progress of the Gospel remained unabat and that without any apparent suffering he passed quietly away, blessed truths which he had been so long

engaged in proclaiming to otherr.

SIR A. T. GALT'S PAMPHLET.

Since the appearance of this pamphlet,

at has received a very large amount of at

tention, and provoked a great deal of com-

ment from the press of all parties and

creeds. Its treatment has been very

different in different quarters, especially

from the political papers. Some pronounce

en unqualified condemnation; others

hardly approve; some blow hot and cold

or try to be strong on both sides; while

others try to befool themselves and their

readers by rash assertions against the statements of the pamphlet or misciable cophistries. One thing is clear that the amount of attention this brief pamphlet has received, proves that the subject of it is one of more than usual importance. The blame largely thrown by one leading organ of public opinion upon Roman Catholies and Protestants alike in Quebec, the laboured efforts of another to show that things are now in that province just as they have been for the last twenty years, the concern of all, confirm the opinion that a subject of no ordinary moment has been dealt with by Mr. Galt. The great difficulty in the way of a calm consideration of present issues is, that they and the men who have for the moment given prominence to them, are, and have for a long time, been so bound up with political questions, parties, and alliances. On the one hand Sir Alex, Galt is denounced as a betrayer; he is repreached for having so many years already sided with the party he now rises up against, and is assailed for his inconsistency; on the other he is commended for wisdom and ccurage, while again we are told that the danger is not so great as is supposed, and that there can really be no great number of the priests who entertain the opinions and are willing to go the length that Bishop Bourget and his advisers desire. Mr. Galt is abundantly able to vindicate his own consistency, but we must protest against that kind of consistency so much insisted upon in political life, which would never allow men to change their opinions or their position no matter how circumstances may change. A man may be apparently inconsistent and thoroughly consistent in reality. This we take to be Mr. Galt's position. The circumstances and relations of Protestants and Roman Catholics, and of the latter among themselves, have completely changed within a comparatively recent period in Quebec, as in almost every Roman Catholic country. A new and dangerous policy has been inaugurated. The individual liberty of the Romish priesthood, so far as it has ever existed, and the political liberty of the people, have entered upon a new phase, and in fact is being trampled upon, and, if possible, would soon be extinguished altogether. It makes no matter what may be the individual opinions and preferences of priests or bishops. The law by which their action is to be controlled has been peremptorily laid down. "The bishors hear the Pope in his mad struggle for absolute and universal dominion; the priests hear the bishops, and the people hear the priests." All are controlled by one supreme, irresponsible, alien and hostile power, whose headquarters are not in Canada, not in Britain, but in Rome-the plague spot and centre of the chief part of the discord, contention, and treason, that everywhere throughout the civilized world set themselves in opposition to constitutional government, legitimate authority, and human freedom in every shape. This is the power which is in our midst, which has its ramifications and agents in every country under the sun, and is at present exerting all its tremendous E. Lewis, M.P. nower to attain its sinister nurnoses. Tet us not be blinded to the dangers which beset not our Protestantism only, but our commonest civil rights and liberties, by any political party cries, or jealousies, or temporising.

One thing which is constantly overlooked by the political press or purposaly kept out of sight, is the political character which the Romish Church everywhere assumes. We are told by some that the change in Quebec, where it is admitted that any has taken place, is a matter of internal regulation in the Church with which we have nothing to do. Suppose it is, if it be a change which threatens our liberty, are we to sit still till we are handcuffed and manacled. But none know Letter than they, who, for political purposes say this, that in every country the Romish bishops and priesthood are not only a religious brotherhood but a political engine of the most dangerous kind. It is in this character chiefly that we at present denounce it. A religious war has been deprecated and denounced, and it is not indistinctly hinted that Protestants in Lower Canada are to blame for inaugurating this becan they have formed a Protestant Defence Association. The answer to this is that this alliance is formed for purely civil purposes, and that Roman Catholics have themselves to blame for its formation. They have sought to carry things with so being strengthened and supported by the high a handt'rat the only alternative was to

objects of the alliance are concerned there is no reason why it should not include liberal Catholics. If the word Protestant is offensive, there is no reason why liberal Roman Catholics should not form a similar alliance, and nothing should hinder the two organizations, working in harmony so far as they can go together for nurely civil and political purposes. In this way we believe that the work may be better done than if even for such purposes purely Protestant and Roman Catholic formed an organization. We trust that this will be the case, and that the Protestants of Quebec will be able to lay aside all mercenary considerations, all questions of simply political ties and alliances, and unite as citizens with all of every name who share their opinions, to secure and inalienably preserve to themselves and their children the perfect equality of all in every respect before the law, the priceless been of full civil and rel'gious liberty, and put it beyond the power of pope, bishop or priest to impair or even to touch it.

ANGLICAN INTOLERANCE.

"Whom the gods wish to destroy they first drive mad," is an old proverb, but one which it seems altogether impossible for many ever to profit by. Very plentiful illustrations of the truth of this homely saying might easily be adduced. By none is this kind of futurity which courts and seals destruction more often displayed than by bodies which have so long enjoyed some special and exceptional privilege, that they begin to look upon it as their inalienable right, and that to touch it or even question it is little, if at all better than secrilige. The idiotic attempt lately made by a portion of the English clergy in England to monopolize the title of "Reverend," and preserve it from contamination, vulgar heretics and schismatics like Methodists, and all of that ilk, furnishes an apt illustration. To this there has just been added another in connection with the Burials Bill. This bill has for its object to obtain permission for all dissenters to be buried in the common burying ground without being compelled to have the burial service of the State Church read at the grave, or in the presence of an Episcopal clergyman. This measure is denounced by devoted churchmen as being "unjust and unreasonable, and fraught with danger to the Establishment." The Establishment must be in a sad plight indeed if the poor permission to bury a Methodist or Congregationalist, or any but Episcopalian without its burial service is going to endanger its existence. We should say it would be better to put the Establisment out of its agony by killing it outright and at once.

A bill, known as the Burials Bill, to deprive the Church of this sacred right to flaunt its arrogant supremacy in the faces of dissenters, and wound if not positively insult them, has been before the Imperial Parliament again and again, and though always defeated is likely very soon to be carried. To avert such an awful catastrophe as the downfall of the English Church, a society was formed to secure its rejection in the House of Commons. Horrible to relate, no fewer than seven Conservatives have been found in the whole House voting in favour of this "unjust, unreasonable and dangerous measure." O tempora, O mores! In this dire extremity the society alluded to has issued a circular to every Conservative member of the Commons, and amongst others to Charles

This circular alarming degeneracy of the Conservative party which has allowed the majority against this bill to be three times smaller than according to good Conservative principles it ought have been. It proceeds much in the style of a beggar asking alms with a club behind his back: "You can do as you like, but if you don't give it will be the worse for you." "We earnestly trust that you will be pleased to make a point of being present at the next division, to record your vote against a measure so unjust and unreasonable in itself, so fraught with danger to the Establishment, and so entirely at variance with Conservative principles. We think it only courteous to say that we are communicating with your constituency with respect to the subject of this letter. We beg to remain your obedient servants, W. H. RIDLEY, W. H. KITSON, Hon. Secs."

These precious secretaries of this precious society are treated to a bit of Mr. Lewis's mind in a way that, however richly they deserve it, we fancy they did not expect: "In answer I have to state that, as I have voted before-on each occasion it has been before the House since I have been in Parliament—for the Bill, I shall certainly continue to do so, notwithstanding your emphatic declaration that such a course is entirely at variance with Conservative principles. Give me leave to say that while I do notat all appreciate the sourcey organize or be trampled upon, or at last to which you lay claim in your last driven out as aliens. So far as the proper paragraph, I do appreciate the threat you

make. Let me assure you that my constituents know me a great deal better than you do, and that they would (for the first time I hope and believe) have a wellgrounded feeling of contempt for me if I were to prove myself capable of being influenced by such a proceeding as yours. Althoughit is no business of mine, I venture to think that you will not advance your cause by such an intolerant circular." Here is the kind of comfort he gives these energetic Secretaries: "Several Conservative members told me last session that they never would again vote against the Rill, and if they are left to the exercise of concientions convictions, there will be a majority for the Bill. The bigotry and intolerance, however, of such men as raise the question of the title of "Reverend" do more to destroy the Church of England than ten campaigns of the Liberation

The irony of the closing sentence is very fine, and must have been very much relished by Messrs. Kitson and Ridley: "To save you trouble I shall communicate this correspondence to my constituents by sending a copy to each of the local papers. I have the honour to remain, your obedient

servant, CHAS. E. LEWIS."

Nothing can be more encouraging or more helpful to those who are seeking the overthrow of State Churches than just such conduct as the above. All that is needed is just to let alone such infatuated advocates of Church Establishment as these honorary secretaries, and they will by their own hand seal soon and forever the doom of a church to which they so anxiously labour to preserve the power to domineer over and trample upon the just rights of others.

HOME MISSION FUND.

By a reference to another column, it will be seen that the Home Mission Committee for the Western District (Ontario, Quebec, Manitoba, and British Columbia), meets on Monday evening, 3rd April. We have more than once referred in our editorials to the lack of funds for the present year, and would again urgently call upon congregations to send in their contributions as far as at all possible by the day on which the committee meets. We cannot allow ourselves to believe that the church will at this juncture compel retrenchment either in the number or supplements of our ministers and missionaries; but unless during the present month a very large amount comes into the hands of the agent. there is no other course open. Our congregations cannot plead ignorance as to the necessities of the fund, and the urgent demands of our mission fields in every locality, for in every possible way the committee has given information. The following from the editorials of the Record we gladly transfer to our columns, as

eminently "a word in season:" "Let the churches throughout the Dominion gird up their loins and apply them selves with a will to the work given them to do in their Home Mission fields. No other work can have such claims upon them as that of giving the Bread of Life to their own children. There are few congregations that cannot recall the time -and that not so very far back-when they were in a position to accept aid to a greater or less extent from others. For this, if for no higher reason, they should be found willing to contribute to the necessities of their brethren. If we are laying the foundations of a great nationality, how can we better begin than by preaching the Gospel and planting churches in those remote settlements where the hardy backwoods-man has gone to subdue the wilderness and prepare the way for commerce and civilization? And those of us who have been nourished from infancy by the beloved old church across the sea-the mother of us all-will best evince our gratitude, and justify in her eyes the new relationships on which we have entered, by showing that we are equal to the responsibilities we have assumed. And this by the blessing of God we will do.

"There are many thousands of our countrymen, who, without our aid, must toil on for long years without hearing the sound of the preacher's voice. And there are devoted preachers who must either abandon fields already occupied, or be doomed to lives of drudgery, with the cheerless prospect of encountering age and want, oh! ill-matched pair!' Let those who occupy the watch-towers, proclaim the intimation, with no uncertain sound. Let every man, woman, and child be invited to share in the good work, and we have no fear for the result. If this is not done-

A CHINESE Professorship is to be established at Oxford; and a Chinese Embassy has been appointed at the English Court.

ARCHRISHOP TARCHERRAU is said to have written in reply to the Anglican Bishop of Ouebec, censuring as unseemly the conduct of Father O'Connor, in his entering the national school and haranguing children who were not Roman Catholies on their heresy, and stating that such a thing will not be allowed to occur again.

THE great elm on Boston Common has been blown down. It is supposed to have been growing before 1680. Some of the early executions in the old colony took place on its limbs. During the revolutionary strug-gles, it was a place of countant resort by the Sons of Liberty, who illuminated it with lanterns on festal occasions.

BROOKLYN ADVISORY COUNCIL

The proceedings of the Council held recently in Plymouth Church, Brooklyn, in reference to the case of the famous Henry Ward Beecher are most instructive as illustrating the principles of congregationalism. We have no desire to comment on the charges which have been brought against Mr. Beccher, and in the present situation of affairs it would be unjust as well as ungenerous to do so. It is for us to await with bated breath the termination of this fearful but sublime tragedy. Meanwhile, we are free to express ourselves on the contrast in the management of the whole case between what it has been under the congregational system, and what it would have been had it occurred within the bounds of a Presbytory.

Had Mr. Beecher been a member of the

Brooklyn Presbytery, we are satisfied that

the case would have been disposed of long ago and to the satisfaction of all parties. The first sound of the rumour would have called the brethren of the Prosbytery together. They would have enquired secretly into the matter in the first instance. It would have been much easier to have got at the facts at the time than it can be now. And the judgment of Prosbytery would at least be free of the suspicion of the Court being packed for a certain purpose. The fatal error of Mr. Beecher and his friends was adopting the policy of silence. Had they courted enquiry and called a council at the very outset, the case would not have been involved in the suspicions with which it is now surrounded. Such a thing as delay in the case being possible, points to a fatal defect in the theory that a congregation should govern its own affairs. It amounts to this, that when a pastor is extremely popular with his people, he may do what he likes without incurring the risk of discipline. On the other hand, the opposite is just as likely to occur, that many worthy ministers will be sent to the street to beg because they are not liked by the congregation. And the obvious conclusion is,-that ministers are tempted to preach and act according to the likings of their hearers. They will most likely try to please the rich and influential. At all events they will seek to command a majority. We know very well that the stern man of God who is conscientious and truth-loving will not be popular as a rule. Noah was not popular when he foretold the coming deluge. Elijah was far from being an idol, when he stood forth and challenged the priests of Baal to open contest with him as to whether Jehovah was the true God. Stephen was very far from being popular when he preached Jesus Christ. It is so with ministers of our own day, for human nature is the same in all ages. The men who are most true to conviction are seldom praised the most; while men of Mr. Beecher's stamp are worshipped by the multitude. Plymouth Church has evidently taken this stand,-guilty or innecent we will have Mr. Beecher to reign over us. It is questionable whether the Beecher standard of preaching is better for men. than that of the Paritan New Englanders who delighted in the pure Gospel of Christ. It is full of genius, no doubt. It is emotional. It is magnetic. But it does not rouse the conscience. It does not alarm the sinner. Now Beecher with all his loose views of doctrine, with his imperfect philosophy, with his questionable caricatures of pious people, is so popular that his congregation has for years ignored the existence of the worst scandal that has ever afflicted the Church of Christ. So much for congregational discipline. The Presbytery, on the other hand, would have been free to take up the case, no matter how popular or eloquent the minister whose reputation was at atake.

The entire "get up" of a council is most unsatisfactory. The Plymouth Church invites the representatives of as many congregations and as many ministers without charge as it may choose. The invited guests may come or not, as they like. If any of them refuse, substitutes may be named or otherwise at the discretion of the Church concerned. We could imagine such a body doing good service in the settlement of sqabbles amongst a congregation. But in cases of discipline, they are without weight, even when they may constitute what is called a mutual Council. With the Presbyterian system of government the case is entirely different. The Presbytery is a fixed body. Every member is bound to be present at every meeting. If absent, he may be called to assign a reason. In a case of discipline, once it comes to be of the nature of public rumor, every member of Presbytery must do his duty in reference to it, whether he likes it or not. The Presbytery appoints some of its members as public prosecutors, and once the case is begun it cannot be withdrawn until judgment is reached. Mr. Beecher's case would thus have been taken up of necessity by the Presbytery, had he been a member thereof, whether it was agreeable to his wishes or not, or whether even the powerful congregation