

British American Presbyterian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: 25 cents per annum, in advance. Single copies, 10 cents.

C. BLACKETT ROBINSON, P.O. DRAWER 2184, TORONTO, ONT.

Sabbath School Presbyterian, PUBLISHED MONTHLY, AT 103 BAY STREET, TORONTO.

TERMS: 20 cents per annum, in quantities.

Subscriptions may commence at any time and are payable strictly in advance.

The numbers for March and April are now before us, and wear 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, JUNE 4, 1875.

MEETINGS OF ASSEMBLY.

It may not be amiss to attempt to foreshadow as far as possible the proceedings of the approaching meetings of the several Presbyterian churches of Canada in Montreal in the second week of June, and of the General Assembly that will result from their amalgamation.

The Canada Presbyterian Assembly, this year unrestricted in its representation, will meet in Erskine Church, Montreal, on Tuesday evening, the 8th June, at 7.30 p.m., and as Principal Caven has received the nomination of the majority of Presbyteries, he will likely be chosen moderator.

for the year. This done, and he having suitably addressed the court, the next duty will naturally be to elect at least two clerks. The machinery of the United Church being then complete, it will be necessary to appoint at once a business committee, and a committee on Bills and Ordinances, as well as a committee to strike standing committees.

It is expected that delegates will be present from the several Scottish churches, as well as from the Presbyterian churches of the United States. It is thought that an early opportunity ought to be given to these delegates to deliver the messages to the United Church with which they shall be charged; and the second evening might be assigned them, the meetings during the day being set apart for business.

THE ROMAN CATHOLICISM AND POLITICS.

We wish simply to notice passing events, leaving comment to a future time, and

1. The Council of Public Instruction has laid down a principle which precludes the introduction into the text books used in Public Schools "of any religious dogma opposed to the tenets of any Christian denomination, and has removed from those text books every thing which has been pointed out to them by the Roman Catholic Archbishop of this Province, as offensive to the feelings of Roman Catholics."

2. This same Council of Public Instruction, with strange consistency, declare "themselves not responsible for any statements of religious doctrine, or for any expression of religious feeling, nor will they interfere with anything to which those terms may be fairly applied" in the text books for separate schools, which are authorized. That is, in the separate schools, any dogma or statement offensive to Protestant denominations, may be taught, and there will be no interference; nay, public money will be given for this purpose.

latter determined to put down Protestantism, and aided by the state in educating their children in anti-protestant dogmas under assumed men who may teach orally what they please; the former prohibited from teaching any thing anti-popish, or even from giving the Protestant version of history no matter how true, if offensive to Roman Catholic feeling.

The Roman Catholics are not satisfied with their present position, and held last week a meeting to consider what policy should be pursued, in order to secure for them at the hands of the government, what they deem their rights. It seems that the Government, both of the Province and of Ontario, are charged with treating the Roman Catholics with indifference, and doing enough for them.

At the same time, they claim exceptional privileges and have obtained them so far. And now, because the present governments will not give more--will not allow a Catholic policy to prevail in any province from Atlantic to Pacific--will not put Protestantism under the heel of Popery.

A. Bishop Bourget has spoken out in a pastoral letter concerning elections, which has been read in the churches of the city of Montreal. Hear him. We give the letter in full elsewhere:

"The men who do not deserve your confidence are those who support propositions condemned by the syllabus; who spurn all intervention by the Pope, by bishops, by priests, in the affairs of Governments. There is Vaticanism for you, Ultramontanism with a vengeance, and that in Canada, who dare to teach that the church has nothing to do with political matters, and who, in spite of their public and solemn promises, have, by their votes in the house, shown themselves not favourable to the rights of the people of Manitoba, and to the general amnesty which they had promised, and who equally did not favor the rights of the Catholics of New Brunswick to the Separate Schools of which they had been despoiled by an unjust and vexatious law."

Now, we admit that the Bishop of Toronto would not write such things to be read in Toronto. Protestant feeling is too strong to allow of its being done. But we are not so foolish as to believe that he or any other good Roman Catholic priest, has any other view of what should be, than Bishop Bourget. Nor if they had could they prevent the claim being made, and supposing the Roman Catholic party to be strong enough, the vote being given that would put our government, legislature and country, under the power of the Pope.

REFORMED EPISCOPAL CHURCH.

The Synod of this new denomination of Evangelical Christians has just been held in Chicago. The proceedings have been of a most interesting character, and the earnest Christian men who form the Church are encouraged and full of hope. There are now sixty-two ministers and over 6,000 communicants in the connexion. This shows a rapid increase, and unless the rampant ritualism, which has of late been manifested both in the United States and Canada, has received a check, many Evangelical Episcopalians will join the church where they will enjoy the liturgical service which they have learned to admire and love, and not be offended by Popish doctrines and practices.

Proceedings of the United Presbyterian Synod, Scotland.

The Synod of the Scottish United Presbyterian Church met at Edinburgh, on the 18th of May. The opening sermon was preached by the retiring moderator, the Rev. Dr. Andrew Thomson, Edinburgh, who took for his text Psalm lxxvii. 1, 2, from which he gave an able and eloquent discourse. After the session, the Synod was constituted in the usual way, and proceeded to choose a moderator. The Rev. Dr. McGavin, of Dundee, was unanimously appointed to that office, and took the chair.

For some time past, the question of lengthening the yearly session of the Theological Hall has been under discussion. The proposal to make the theological course consist of three sessions of five months each instead of five sessions of two each, was last year sent down to Presbyteries and Sessions, and has been very generally approved of. After a keen debate in the Synod, this change was agreed to by a majority of 298, the vote standing for the change 315, against it, seventy-seven.

The disjunction of all the congregations of the body in England, in order to allow them to form a union with the English Presbyterian Synod was agreed to, after a still keener debate, and by a majority of eighty-nine, the numbers being respectively 253 and 164. Some of the members dissented, for reasons to be given in. The Wednesday of the first week of this Synod's meetings has always been regarded as the most important day, and specially noticeable for the missionary meeting in the evening. From the report on the augmentation of stipends, it appears that last year there was an increase of £15,000, the largest increase which has ever taken place in one year.

The missionary meeting in the Music Hall was as usual a great success. Dr. Scott, the Home secretary, read the report on Home operations for the year. The minimum stipend for 1874 was £187 10.

The report on Foreign missions was read by Dr. McGill. The divisions are nine in number, and are situated in the West Indies, Old Calabar, Caffraria, India, China, Japan, and Algeria. In these fields, forty-nine ordained European missionaries are employed, with seven European medical missionaries, eight ordained native missionaries, five European male teachers, ten European female teachers, seventy-seven native catechists, 167 native school-masters, eighteen native female teachers, and fifteen other native agents. There are fifty-six principal stations, 115 outstations, 7,173 communicants, 1056 candidates, 192 week day schools, with 10,580 pupils. The total educated agency is thus 356 persons.

Besides sustaining these nine missions, this Church contributed in 1874 £6690 18s. 4d., in aid of other mission work, conducted by societies on the European continent, in the colonies, and in the United States. The increase of communicants in the native churches, over the decrease by death, etc., has been 248.

The treasurer read the financial statement of the missionary income for the year. That income amounted in all to £5,950 11s. 2d. A very large increase in the year.

Missionary speeches were thereafter delivered by the Rev. Samuel Edgerly from Old Calabar; Rev. James Gray, Rajpootana, India; Rev. Dr. Fisch, from France; Rev. Thomas Downie, from Jamaica; and Rev. P. W. Robertson, College Street, Edinburgh.

We must delay further reports to another issue.

The Meetings of next week in Montreal.

Our readers do not require to be told that the Canada Presbyterian and Kirk Synods will hold next week their yearly meetings in Montreal. Very wisely the Canada Presbyterian Assembly at its last meeting, resolved that the coming meeting should be Synodical, and as such, open to all the ministers of the Church on the basis of Presbytery, with an elder from each ministerial charge. We have no doubt the meetings will be largely attended, and the proceedings of more than ordinary interest.

The General Assembly of the Presbyterian Church in the United States.

This Assembly has been holding its yearly meeting in Cleveland, but its proceedings have not been of any very general interest.

BISHOP FULLER'S CHARGE.

We have perused the charge of the new Bishop of Anguila with much pleasure. The tone is healthy and practical, with no offensive exclusiveness. He throws his whole energy into his own work, and brings a ripe experience to bear on the several matters which affect the church. Let us hope that party spirit will not be cooked in the new device, but be held in check by the exercise of moderation and prompt discipline where necessary.

Statistics of the U. P. Church of Scotland for 1874.

Table with 3 columns: No. of Congregations, Members in full Communion, Average Sabbath attendance, etc. Total members: 187,701.

BOOK REVIEWS.

Blackwood for May is fully better than usual, and this is saying all which needs to be said.

Bishop Bourget's Advice to R. C. Electors.

A pastoral letter from Bishop Bourget, (Montreal), publishing the 14th and 18th decrees concerning electoral duties of the Fifth Council held in the Province of Quebec was read from the pulpits in Roman Catholic City Churches on Sunday.

"Having exposed the duty of pastors to warn their flocks of dangers which they are menaced, he gives instructions at length regarding the duties of electors, prayer, calm reflections, avoidance of quarrels, hatreds, drunkenness, also oaths, calumnies, frauds, corruption, etc.; obligation to vote and to give any money corruptly received to the poor.

"The important clauses are the 7th and 8th, giving instruction as to persons for whom electors should and should not vote, they read as follows:—

"In order to put you in a position to secure good elections, by choosing members who, in the best of your knowledge, are worthy of confidence and well fulfilling their mandat, relieve yourself of all prejudices created by interest, party spirit, and other bad motives, in order that the men of your choice may be, as we have already said, men settled in good principles; inflexible when it becomes a question of supporting the rights and privileges of the Church; independent of all parties who only seek their own particular interests, and not those of their country, decided in announcing posts of honour and lucrative situations, sover than neglect their duties and violate their promises and engagements—men, in fine, who prove their good will by their deeds, their example, their votes, rather than by their speeches, their fine words, hence you see what you ought to think of those who, in spite of their public and solemn protestations, have not shown themselves in favour of, by their votes in the House, the rights of the inhabitants of Manitoba to the general amnesty which was promised them and of those of the Catholics of New Brunswick to separate schools of which an unjust and vexatious law despoiled them."

"We are now going to tell you who are those who do not deserve your confidence. Yes, truly, our very Christian brethren, those men do not deserve your confidence who show themselves hostile to religion and the divine principles which it teaches; who advance and support in their speeches and their writings, errors which the Church condemns; who in order to be elected at any price make use of corruption, lies, frauds, and the excesses of intemperance; who deny to their care the right of giving instructions as to the duties which candidates as well as electors have conscientiously to discharge, by pretending that they ought in no way to mix up in elections; who wish the Church to be separated from the State; who support propositions condemned by the Syllabus; who spurn all intervention by the Pope, by bishops, by priests, in the affairs of Governments, as if those Governments were not bound by the principles which God has revealed to the Church for the good government of the people; who dare to teach that the Church has nothing to do with political matters, and that it is deceived when mixed up with them; who criticize and blame commands and missives from bishops, and instructions from pastors in regard to elections; who, despite their protestation in favour of religion, efficaciously aid and openly employ newspapers, books, and societies which the Church reprobates and condemns; who do not fear to say that priests should live confined to the Church and society, and who organize to hinder them, if that were possible, from teaching the principles of sound politics, as the teaching of the Church itself; who dare to declare that the priests shall be persecuted, imprisoned, and exiled from Canada as they are from Germany and other countries, if they continue, as at present, to meddle with elections."