

PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (LIMITED)

NOTICE IS HEREBY GIVEN, that the parties whose names and places of residence are mentioned below, and who are all British subjects, intend to apply, after the expiration of one month from the date of publication of this notice, to the Hon. the Lord Chancellor, for the incorporation by letters patent, under the provisions of the Act passed by the Parliament of Great Britain, in the 27th and 28th year of Her Majesty's reign, chapter 33, and intitled "An Act to authorize the granting of charters of incorporation to manufacturing, mining, and other companies."

Dated this 2nd May, 1873.

British American Presbyterian

FRIDAY, JUNE 6, 1873.

TOPICS OF THE WEEK

This has been a week of ecclesiastical meetings; the yearly assemblies of the different church courts of the Province having been in Session busily arranging the work of the year in their different denominations. The proceedings in all of them have been interesting. The chief point discussed in nearly all of them has been that of Union. Up to the time of our going to press no news has arrived in connection with the two Assemblies in Scotland.

THE GENERAL ASSEMBLY AT BALTIMORE.

The proceedings of this Assembly were not in general of any very great interest to us in Canada. It is always interesting to notice the operations of a large and powerful body of Christians, especially of such as are substantially alone with ourselves, not only in essentials, but also in circumstances. The work set before our brethren on the other side is of a gigantic character, and they are addressing themselves to its performance with great energy, and with an encouraging amount of success.

In spite, however, of the liberal manner in which funds have been contributed to the different schemes, the work is hampered by debt. In some of the departments the expenditure seems to have been largely above the income. But with the amount of wealth and willingness among the Presbyterians on the other side, we make no doubt that by another year the balance will be all on the other side.

On Thursday, the 22nd, the Rev. Drs. Eadie and Calderwood, as deputies from the United Presbyterian Church of Scotland, were introduced, and delivered interesting and eloquent addresses, that of Dr. Eadie being chiefly an historical outline of the career of the U. P. Church, with descriptive touches of some of its distinguishing peculiarities; while that of Dr. Calderwood pointed out some things in the working of American Presbyterianism which specially interested the deputies as Scotchmen and Presbyterians. After the Scotch deputies, the Rev. Matteo Prochet, a delegate from the Waldensian Church, was heard, and his fraternal greetings most cordially responded to.

On Friday, the 23rd, the reception of delegates from other Churches continued. The first was Rev. H. D. Gansy, of the Dutch Reformed Church. After him the Rev. Kenneth McLennan, of Peterborough, Ont., appeared as the representative of the Presbyterian Church in Canada in connection with the Church of Scotland. Mr. McLennan delivered an eloquent address, in the course of which he gave an outline of the course of the Church he represented, and spoke of the strong hopes of their being one Presbyterian Church in Canada from the Atlantic to the Pacific. He then gracefully referred to Canadian loyalty to British institutions and British rule, though in such a way as could not be offensive to the most ardent worshipper of the stars and stripes, and concluded by cordially wishing the sister Church in the United States all possible prosperity in her great work.

The Rev. George Paterson, and the Rev. James Bennet represented the Presbyterian Churches of the Lower Provinces, and delivered very appropriate speeches.

The Rev. Dr. George B. Bacon appeared next, as a delegate from the congregational Churches of the States, and very cordially

presented the greetings of 3,000 churches belonging to the body he had the honor of representing. Finally, Rev. Mr. Kerr, from the U. P. Church of North America, was introduced and spoke.

In the report and discussion about the sustentation of the ministry, the rather strange fact was stated that in that large Presbyterian Church represented by the Assembly, there are only 1,600 pastors, out of 2,700, that sustain some relation to the different congregations, and out of 4,400 ministers in all, a very large number of the ministers receive no more than \$600 per annum. It is proposed to raise the minimum, if possible, to \$1,000. In connection with the fund for the erection of churches, it was stated that the receipts for the year were \$110,774, contributed by 1,908 churches. The amount expended in assisting congregations to build had been \$88,091. In the last three years since the Union, through the operations of this Fund, 585 churches had been completed—free from debt—and property secured to the Church of the value of \$3,000,000.

On Monday, the 27th, the Report of the Committee on Narrative was taken up. All hindrances to the possibility of Union with the Presbyterian Church of the South, so far as the adverse legislation of war times was concerned, was removed, though the near prospect of any such Union is nothing great.

The Assembly broke up on Tuesday, the 29th May, after a pleasant and not very exciting session.

We learn that the Rev. John Dunbar, after a pastorate of twenty years in Glenmorris, left on Tuesday last for a three months sojourn in his native land. We wish him a pleasant and prosperous journey.

We understand that the Rev. John Laing, B. A., for the past year Principal of the Ottawa Ladies' College, has resigned that position. While those who are more immediately interested in the success of the institution over which Mr. Laing has so ably presided have reason to regret his decision, we are free to confess that it is with feelings of pleasure we make this announcement, because Mr. Laing is eminently fitted to do good service for the Church as Pastor, and we trust he may shortly be settled over a suitable charge.

Book Notices.

THE LADIES' REPOSITORY.—The contents of the June number will be found varied and interesting throughout. The opening paper is an ably written and appreciative article on "John Knox."

SCRIBNER'S MONTHLY.—The free use we make of Scribner in our columns shows the estimation in which we hold it. The June number is not behind its predecessors in ability and interest; and it is promised that the next issue will contain greatness specially attractive.

HARPER'S MAGAZINE.—The June number of Harper's has a great many engravings, the most of very considerable merit. The Serials "Old Kensington" and "The New Magdalen" are finished, but Charles Read's story "A Simpleton" is still continued. The Editorial department contains clerical, historical and scientific articles of considerable value.

GENERAL ASSEMBLY.

CANADA PRESBYTERIAN CHURCH.

The fourth annual meeting of the Canada Presbyterian General Assembly was constituted in Cooke's church in this city on Tuesday evening. A large number of Ministers and elders were present, while many of the citizens testified their interest by attending.

The Rev. Wm Fraser, of Bondhead, the returning Moderator, preached a most appropriate discourse, from the 9-11 verses of the 1st chap. of 1 Corinthians. "For ye are labourers together with God ye are God's husbandry, ye are God's building according to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. We regret that we are only able to present our readers with an imperfect outline of the sermon.—After remarking upon the connection which exists between civilization and the character of the houses which men build for themselves to dwell in, the preacher pointed out the unavoidable connection of the people of Corinth for the reception of the great truths which the Apostle laboured to impress upon their minds. Corinth was eminently corrupt, sensual, in those days, and in every way opposed to the purity which Christianity demanded of its disciples. Of His followers Christ was accustomed to speak as the temple of the living God—a temple which, when it reached its full proportions, was adorned with the beauty and purity of holiness. In reviewing

his work at Corinth, the Apostle was not altogether satisfied, and he took care to warn the Church against the danger to which they were exposed in trusting too much to formulas and ceremonies; reminding them that they should be builded upon the foundation of the apostles and prophets, "Jesus Christ himself being the chief corner-stone." This was equal to the proposition elsewhere expressed in the New Testament that Christ was the only all-sufficient saviour of sinful man. He would then look at that proposition in one or two of its leading aspects. In the first place, Jesus Christ is the divinely appointed saviour—the foundation of the Christian structure is laid by God, not by man. For proof of this it was not necessary to travel far. It was to establish this that was the aim of the whole Scriptures, whose chief characteristic, from beginning to end, is that they bear testimony of Christ. The history of the Jews and of Christ are correlative parts of the same eternal truth, and the former received in the latter a completion and a fulfilment. The Old Testament, he said, was full of Christ, the very earliest of its chapters recording that invaluable promise that the seed of the woman should bruise the head of the serpent. Then there were the promises made by the Almighty to Abraham, Isaac, and Jacob; the prophetic and poetic utterances of King David, the great psalmist of Israel; the still more direct prophecies of the evangelical Isaiah; and so on to the time of John the Baptist and the New Testament dispensations. The record contained in the New Testament he would assume to be true, and whatever exception might be taken to the education or critical sagacity of those who had written that record, there could be no question about their perfect good faith. He pictured the state of the Jews at the time of the birth of Christ, and referred to the manifestations of the awful majesty of the Divinity on several occasions during the interesting period immediately preceding and following that all important era, the utterances of old Simeon at the consecration of the son of Mary, the miraculous evidence of His divinity and divine sonship afforded at His baptism, and the record of John the Baptist concerning Him, all of which agreed perfectly with the prophecies of the prophets and the estimate formed of His character and position by the Christian Church. Of the first thirty years of his life we had no scriptural account, except that he grew in grace and stature. Even in that period, however, there were several manifestations of his true character, as was instanced by his conduct among the doctors when he went up to the feast—indications that were unmistakable of the union in one nature of the Divine and the human. He pointed out how well the prophecies regarding Christ's life agreed with the facts of that life. The prophetic and historic Christ were necessary portions of our belief, and their relation must be recognized as immovably established. "Other foundation can no man lay. In regard to His nature, he said it touched humanity at every point. His human mind met human minds upon the great platform of human nature, and his sympathy welled out to the common heart of humanity. He was God-man. In all the histories of His life which have been written—all, at least, deserving of any notice—scarcely one had attempted to cast discredit upon the purity of His life. But if the doctrine of His purity were all that were established, the great foundation of the Christian Church would have been taken away. The doctrine of His divinity was one of the elementary portions of the Christian religion. It was a mystery that He should have been both human and divine, and could not be understood. It was something that could not be accounted for by science; but there were many things, in almost every department of nature, and of far less importance to mankind, which science failed to account for. The Saviour had spoken of himself about eighty times in the four gospels as the Son of Man, and great stress was laid upon this by those who looked upon Him as merely human; but these statements were made without exception along with the significant word prefixed to them. He never styled Himself a Son of Man, always the Son of Man, which as of itself an assertion of superiority, and in preparation of the mind of His disciples for the great truth of His divinity. His disciples always spoke of Him as the Son of God; and as such he was proclaimed from heaven on two occasions; and while He taught others how to address the First Person of the Godhead, He used the term "My Father" when doing so Himself. The Bible was full of such assertions of His Godhead as, "I and my Father are one." But Christ did not leave us to doubt whether or not these were merely vain boasts. Nothing was left for the credulity of mankind; they were furnished with undeniable and direct proofs. The miraculous works which He performed, His power to forgive sin as instanced in several of these miracles, and His own assertion—"Before Moses was, I am"—were infallible proof of His Divine Sonship. The prophets testified that it would be so, and the Scriptures said it was so, in the memorable words—"God so loved the world that He gave His only begotten son," etc. How favorably did His teaching compare with that of the Scribes and Pharisees, of the learned Greeks and cultured Romans. He illustrated His teaching by His example, purity and morality were characteristic alike of His life and His precepts. That Christ should have been offered up a sacrifice was necessary for the salvation of the world, otherwise the element of peace between God and man as a consequence of His information would have been wanting. He accounted for this from two causes—first, because man is the subject of a law which condemns him, and secondly, because the soul that broke that law must die. As a vicarious Redeemer, it was necessary that He should have thus come in between us and that punishment by Himself fulfilling the law we had broken. The purpose of His death was to purify the

law, and to bring redemption to the condemned. In conclusion, the preacher urged upon his brethren the necessity of ever keeping before their minds, and the minds of those around them, the precious doctrine set forth in this text.

On the conclusion of the sermon, the meeting of the General Assembly was formally opened with prayer, after which the roll was called by the Rev. Mr. Cochran. The first business proceeded with was the election of a new Moderator.

ADDRESS OF RETIRING MODERATOR

The Moderator in retiring from the chair, thanked the Assembly for their kindness and courtesy to him while he occupied that seat. He congratulated them and the Church generally on the progress made since last year—(applause)—such progress as had to some extent excited the attention of the public press. He did not know what was the reason, but the secular press had of late displayed considerable more interest in church affairs than formerly. He was glad to be able to say that the finances were a great deal in advance of what they were last year, and that all the church schemes were in a very prosperous condition at present. [Applause.] The result of the session of the theological schools had been most satisfactory, and afforded great promise for the rising Ministry of the Church. (Hear, hear) He was particularly glad to say that the scheme for a new College had taken form and would soon be a fitting home and habitation for the purposes of the education of the new Ministry of the future. (Hear, hear.) It would, he understood, be a beautiful building, and be a fitting tribute to the memory of the Christian hero whose name it would bear. (Applause.) It was another proof of the readiness with which the people responded to the call of duty, in this particular respect, when the matter was laid before them in the proper form. He then called upon the Assembly to elect his successor.

ELECTION OF MODERATOR.

The nominations for the post of Moderator were then read, from which it appeared that sixteen Presbyteries declared for the Rev. Wm. Reid, M. A., two for the Rev. Mr. McPherson of Stratford, and one for the Rev. Mr. Black of Kildonan, Manitoba. Rev. Mr. McPherson, having obtained permission to withdraw his name from the list of candidates, moved that the Rev. Mr. Reid be elected Moderator for the ensuing year. The motion was seconded, put, and carried unanimously.

Rev. Mr. Reid, in rising to return thanks, said that his first and strongest feeling in accepting the position to which they had been pleased to call him, was one of deep and sincere gratitude for the honor conferred upon him. His next feeling was one of self-distrust in view of the responsibilities and varied duties devolving upon him. He had too long occupied a seat near that of the Moderator, not to be aware of the difficult and delicate duties entailed by the position, and to have the consciousness that in many respects he was lacking in the qualifications required. But while he had this consciousness he could honestly say that it would be his earnest endeavor to perform those duties with impartiality, and to the best of his ability. In meeting the Supreme Court of the Church at that time in Toronto he could not but remember that it was exactly thirty-three years since he, for the first time, sat as a member of the Synod, then the Supreme Court of the Church. On the roll of the Synod at that time there were just sixty ministers. In the course of the sittings of the Synod, the Ministers forming the United Synod were received into communion with the Presbyterian Church of Canada in connexion with the Church of Scotland; adding sixteen names to the number, thus making a total of seventy-six. Of that number there were four, including himself, who were members of the General Assembly, and five others were still connected with the Church, although all of them were not in active service. He claimed their indulgence for a few moments, while he briefly referred to some of those who occupied leading positions in the Church thirty-three years ago, and paid a tribute of affectionate and grateful respect to the memories of those fathers, who had done more indeed, than those of the present generation were aware of, for the dissemination of the truth, and for the establishment of Presbyterianism. The first name he would mention was that of Alexander Gale, at that time of St. Andrew's Church, Hamilton, and afterwards connected with the Toronto Academy and Knox College. He was Synod Clerk, and as such was faithful, painstaking, and exact, and a faithful preacher of the gospel. He was greatly beloved by his congregation at Hamilton, and it must be truly said that the influence of that congregation, seconding as it did the zeal and the missionary labors of their pastors, was largely instrumental in promoting the cause of Presbyterianism throughout the western portion of the Province, for the Presbytery of Hamilton at that time extended as far west as Amherstburgh, and as far north as settlements reached. Mr. Gale died in 1854, being at the time of his death superintendent of missions. Henry Esson, of St. Gabriel street, Montreal, and afterwards professor of philosophy and literature in Knox College, was a man of great genius, and extensive learning. He died in 1852, and two scholarships have been founded in Knox College, bearing his name, by a gentleman, not a Presbyterian, as a token of regard for Mr. Esson's memory, and in acknowledgment of the benefit derived from his instruction. William Rintoul, at that time minister at Streetsville, and for a short time before his death, at St. Gabriel Street Church, Montreal, was also a good scholar and faithful preacher, and at frequent periods of his ministry was largely engaged in missionary work. He died in 1851. The Speaker then mentioned the following additional names, all in terms of warm commendation:—The Rev. Robert McDonald, of Frodobergsburg, on the roll of the Synod in 1840, died in 1842. The Rev. Wm. Bell, of Perth, who arrived here from Scotland in 1817; John Bayne, of Galt; Mark Y. Stark, of Dundas; James Ketchum, of Belleville; John Macfarlane, of Kingston; Dr. Mathieson, of St. Andrew's Church, Montreal; Hugh

Urquhart, of Cornwall; George Galloway, of Markham, and Robert Boyd, of Prescott. All the above gentlemen had their names on the roll in 1840, and have since passed away from the scene of their earthly labours. The Speaker, in concluding his address, begged his hearers to lay themselves out during the session for doing the work of the Church, and gave some useful advice as to the method of proceeding with business that might come up for transaction. The year which had passed had been in many respects one of interest and progress. He begged them to bear in mind their obligation to one whose name he trusted would never be forgotten by Presbyterians, he meant John Knox, who died in November, 1872. He hoped that they would never give up or lightly esteem those great principles for which that Reformer contended. (Applause.)

On the conclusion of the Moderator's address, Mr. Cochran was appointed Assistant Clerk of the General Assembly, and the meeting soon after adjourned till eleven o'clock to-morrow.

MEMBERS OF ASSEMBLY.

The following are the names of the Commissioners appointed by the different Presbyteries in attendance at this year's Assembly:—

PRESBYTERY OF MONTREAL.—Rev. William Ross, and Elders James Brodie, and Peter McLeod.

PRESBYTERY OF OTTAWA.—Revs. Wm. McLaren, John Crombie, William Moore, James Fitt, James Carswell, Wm. Burns, and Elders John Harris, Alexander Anderson, Alexander Mutchmor, James Fergus, and John Riddle.

PRESBYTERY OF BROCKVILLE.—Revs. Andrew Rowat, David Taylor, and Elders Walter Kerr and Adam Elliott.

PRESBYTERY OF KINGSTON.—Revs. David Wishart, John McMechan, Walter Coulthard, and Elders Walter Guthrie and Samuel Gaw.

PRESBYTERY OF COBOWG.—Revs. John M. Roger, Wm. Bennett, Wm. Lockhart, Wm. Mitchell, and Elders Thos. Lockhart, Wm. Hall, and Wm. Best.

PRESBYTERY OF ONTARIO.—Revs. Alex. Dawson, R. H. Thornton, and Elders Ebenezer Burrell, and Robert Irwin.

PRESBYTERY OF TORONTO.—Revs. Dr. Alex. Topp, Prof. W. Gregg, James Dick, James Pringle, Wm. Meikle, Prof. W. Carter, Wm. Reid, M. A., John Campbell, M. A., and Elders T. W. Taylor, James Brown, Wm. Wilson, James McLenan, and David Henderson.

PRESBYTERY OF SIMCOE.—Revs. Wm. Fraser, John Gray, Robert Merdie, Robert Knowles, Donald Boyd Cameron, and Elders James Borrowman, Daniel Macallum, and Thos. Dallas.

PRESBYTERY OF OWEN SOUND.—Revs. Robt. Dewar, C. C. Stewart, and Elders David Dane.

PRESBYTERY OF HAMILTON.—Revs. John McCall, Geo. Burson, J. A. F. McBain, D. H. Fletcher, Simon C. Fraser, A. B. Simpson, and Elders Hugh Young, Wm. Henderson, Robert Alexander, and John Dalton.

PRESBYTERY OF PARIS.—Revs. Hector McQuig, Thomas Lowrie, James Robertson, Walter Inglis, Wm. Cochran, Peter Wright, and Elders Thomas Nichol, James Bain, Daniel Perryman, W. Wilson, and Andrew Smith.

PRESBYTERY OF GUELPH.—Revs. Thomas McQuig, Hugh Thompson, Geo. McLennan, Geo. Smellie, Robert Turraico, A. D. McDonald, and Elders James Robson, D. McIntosh, W. Loutlet, J. A. Davidson, and Thomas Rutherford.

PRESBYTERY OF DURHAM.—Revs. W. Blain, J. McMillan, and Elders James Murdoch and Geo. Johnston.

PRESBYTERY OF BRUCE.—Revs. W. Ferguson and J. Strath.

PRESBYTERY OF LONDON.—Revs. Rich. Scott, N. McDiarmid, J. Rennie, J. Lees, J. Scott, J. J. Proudfoot, James B. Duncan, George Sutherland, and Elders A. McCallum, J. McCallum, Daniel Waters, and Thos. Peterson.

PRESBYTERY OF CHATHAM.—Revs. Alex. W. Waddell, J. Beckof, J. Gray, Rob. H. Warden, and Elders W. Stainforth.

PRESBYTERY OF STRATFORD.—Revs. Thos. Macpherson, David Allan, H. Hall, David Waters, Jas. W. Mitchell, Peter Scott, and Elders Michael Ballantyne, Jas. Thom, Adam L. Angus, Matthew Reid, Gilbert McIntyre and D. Robertson.

PRESBYTERY OF HURON.—Revs. John Ross, Robert McLean, James Thos. Goldsmith, Matthew Bain, Arch. McDiarmid, Finlay McQuig, and Elders Andrew McKay, Geo. Walker, Jas. Torrance, J. Strachan, J. Kermechan, and Jas. Elliott.

PRESBYTERY OF MANITOBA.—Rev. James Nesbit and Prof. Geo. Bryce.

Contributors and Correspondents.

UNION.—No. 8.

MEASURES FAVOURABLE TO UNION.

Before passing from the Sustentation Fund we may state that the amount paid by the U. P. Church in supplement was in 1871-2 £12,000; and in the Free Church £41,000. The membership of the U. P. Church is 133,000, that of the Free Church 263,000. There are in the Free Church 2,550 individuals who give on an average \$75 each to the Sustentation Fund. These raise about 1/4 of the whole. There are other 16,500 who give for the same purpose, on an average, \$10 each. The largest sum any one congregation in the U. P. Church gives to the augmentation of stipends is \$3,000, that of the Free Church to the Sustentation Fund \$16,000.

Some object to this Union on the ground of losing "status," or prestige thereby. They say that by joining a Church not established they would lose status or dignity as the ministers of an Established Church. Many