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him, even supposing that he was innocent of the particular sin laid to his charge. The whole tone of the religious society in which Mr. Beecher lives, and of which he is the centre, is as unhealthy, hysterical and unnatural as can well be supposed.

Ministers and Churches.

CENTRAL CHURCH, TORONTO.—The Rev. David Mitchell, of Canal Street Church, New York, having accepted the call of the lately constituted "Central Church," Toronto, will be inducted into his new charge on Monday next, the 19th inst.

BAY STREET CHURCH, TORONTO.—We are glad to say that this congregation, which has once and again been disappointed in procuring a pastor, has been at last successful in securing the Rev. Mr. Smith, of Bowmanville. The induction takes place on Tuesday, the 20th ult., at 2 o'clock, p.m. There is also, we understand, to be a soiree in the evening.

THE South Presbyterian Church, during the absence of its pastor, Rev. Alex. Reed, D.D., has its pulpit ally supplied by the Rev. Dr. Macvicar, of Montreal. This clergyman, who is we believe, a Scotchman by birth, has many of the characteristics that mark the preachers of that nationality, some of whom have occupied our summer pulpits so acceptably. Dr. Macvicar's style is analytical and clear, and his illustrations, which are largely drawn from Bible story, are apt, and fastened with Scripture text. His pithy forms of expression and his piquant way of putting truth render it attractive and long to be remembered.—Brooklyn, N.Y., Daily Eagle, Saturday, July 10th.

PRESENTATION.—On Wednesday evening, the 7th inst., at the close of the usual prayer meeting, the congregation of Knox Church, Wellington Square, presented their pastor, the Rev. S. W. Fisher, with the sum of \$100, for the purpose of purchasing a buggy. And on Saturday evening, 10th inst., the congregation of Knox Church, Waterdown, presented him with the sum of \$80, with which to purchase a horse. This, in addition to many other tangible expressions of affection, with a salary regularly paid in advance, shows the good feeling and Christian sympathy existing between pastor and people.—Cox.

INDUCTIONS.—Next week there are to be two inductions in this city. On Monday Rev. David Mitchell, late of New York, is to be inducted pastor of Central Church. The services commence, in Shaftsbury Hall, at 7.30 p.m., Rev. J. Breckenridge is to preach, Rev. J. M. King to preside and deliver the charge to the minister, and Rev. J. Eadie to address the congregation. The following day Rev. John Smith of Bowmanville, is to be inducted pastor of Bay Street Church. Services commence at 2 p.m., Rev. K. D. Fraser, of Charles Street is to preach, Professor Gregg to preside and deliver the charge to the minister, and Rev. J. Carmichael, of King, to address the congregation. When these inductions have taken place, there will be ten Presbyterian pastors in Toronto.

THE scholars, teachers, and friends of the Agincourt Presbyterian Sabbath School, having made arrangements with the Nipissing Railway Company, paid a visit to the busy little town of Uxbridge, on Wednesday last, July 7th. It was intended to take the whole company with the regular morning train from Toronto, but on arriving at Agincourt station, it was seen there was not metal enough in the little iron horse to take so large a multitude as had assembled on the platform. One half of the party was taken on the regular train, and reached Uxbridge about ten o'clock in safety. The pastor of the church, George Burnfield, arranged the company in marching order, and after "doing the town and seeing the lions of the place," the party reached the spacious park on the south side of the village. In the meantime about two hundred of the friends were waiting with becoming resignation at Agincourt, by the space of two hours, in a number of box cars, until that June of a locomotive, with a lead and steam looking both ways, came along and landed the forlorn friends at

their destination. After a friendly greeting from the first part of the school who had arrived earlier, there was a general opening of baskets and passing round of good things to strengthen the boys for cricket and hockey and the girls for swings and croquet. The whole party, to the number of four hundred, enjoyed themselves to their full with games and amusements. Mr. Hugh Clark intimated that Mr. Wheeler, of Uxbridge, had kindly placed a lot at the disposal of the party for the day which kindness was thoroughly appreciated by young and old. The company left Uxbridge at five o'clock in the evening, and arrived home safely in due time. Before separating at Agincourt Station, three raising cheers were given for Mr. J. M. King, Superintendent of the Sunday School, after which all dispersed satisfied with the success and pleasure of the day. The attention and kindness of Rev. Mr. Cockburn, of Uxbridge, added much to the comfort of all parties. It should be added that owing to the care and diligence of conductor Mitchell, of the Nipissing, nothing happened to mar the pleasure of the trip. The company are fortunate in having an officer on the road of such ability and prudence.

PASTORATE OF THE CENTRAL PRESBYTERIAN CHURCH.—On Saturday evening, 10th inst., the Presbytery of Toronto met in Knox Church, Rev. J. M. King in the chair, for the purpose of receiving papers from the Presbytery of New York with reference to Rev. David Mitchell, the pastor elect of the Central Presbyterian Church. After prayer, Mr. Mitchell, who was present, stated that Rev. Dr. S. P. Alexander, the stated clerk of the Presbytery of New York, had been absent from that city all week, and though he had both written and telegraphed to him, the necessary documents had not yet been received, but he believed that they were then on their way. After a short discussion, the following resolution, moved by Rev. Mr. Cameron, seconded by Rev. Dr. Jennings, was carried unanimously:—"That Mr. Mitchell, having appeared before the Presbytery, and having stated that the clerk of the New York Presbytery was under instructions to give him his papers of transference to this Presbytery on application, but owing to the clerk's temporary absence from New York it was impossible for him to receive them so as to lay them on the table at this meeting, it be agreed in the circumstances to proceed with the induction on Monday, the 19th, at 7.30 p.m., on the assurance of Mr. Mitchell that the proper documents will be laid on the table of the Presbytery before the induction services be proceeded with." Rev. Mr. Breckenridge was then appointed to preach on that occasion, Rev. Mr. King to preside, and Rev. Messrs. Eadie and Burnfield to address the people. The Presbytery then adjourned. After the adjournment Mr. Mitchell received the following telegram from Dr. Alexander:—"Mr. Mitchell in good standing in the Presbytery of New York, certificates mailed." The reverend gentleman commenced his new duties yesterday, comparatively large audiences greeted him at both the morning and evening services. At the former he delivered a thoughtful and eloquent discourse from 2nd Corinthians, viii. 9:—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Mr. Mitchell is a gentleman in the prime of life, possessing much of the vital element, has a full, open countenance, and a very affable manner. He is a clear deliberate speaker, and his utterance is very slightly tinged with Scottish accent. He was born in Glasgow in 1833, and was educated at the Glasgow University. Ten years ago he came to this country, and has been stationed at New York since that time, being for eight years pastor of the Canal Street American Presbyterian Church, one of the oldest and most respectable in the city. Mr. Mitchell has always taken a lively interest in Sunday School work, having been the superintendent of his own school. A year ago he received an unanimous call from the Calvin Street Church, St. John, N.B., which he declined. Shortly after, he was elected Moderator of the New York Presbytery by acclamation, and presided for half a year over that large body, numbering about 180 ministers. He has also taken an active part in Scottish national societies in New York, being a member of St. Andrew's Society and the Caledonian Club there, and by lectures, etc., has done much to represent his interest in them. He was also for some time editor of the New York Scotman.

M. DE REMUSAT died on the 6th of June, at Paris, where he was born in 1797, the same year in which M. Theiers was born at Marseilles. The two statesmen were attached friends. M. Theiers took the lead in action, and M. de Remusat in speculation.

MADAME BRES, on the 4th of June passed her last examination in the Faculty of Medicine, and received the full diploma of Doctor, being the first Frenchwoman on whom such a distinction has been conferred.

Education in the Maritime Provinces.

The following Report on Education in the Maritime Provinces was read by the Rev. Mr. Pitblado, of Chalmers' Church, Halifax, at the late meeting of Synod, previous to the commencement of Session. The importance of the subject and the desirability that we in the Upper Provinces should exactly understand the position of our brethren with reference to this vexed question have induced us to give the report in full even at this somewhat late date.

We are met here in Montreal, the common centre of the Province of Quebec, the place in the Dominion to which the members of our free unsectarian educational institutions point as as the perfect model, according to which they would fashion the education of the Lower Provinces. We are on the eve of forming a union with three other churches, two of which we may suppose are more influential than our own, and within whose territories the separate school system has long been in existence. We have no doubt reached a turning point in our ecclesiastical history, and perhaps also a new era in our educational policy as a church. As a Church we have had the notion of setting a good example to all the bodies with which we now ally ourselves, on the subject of Presbyterian union, we may not be presuming too much in hoping that our example and influence may be felt upon the united body in reference to the important subject of public education. May we not reasonably entertain the hope that by the united efforts of the Presbyterians and other Protestant bodies of this Dominion in resisting the aggressions of Roman Catholic ecclesiastical, the system of free unsectarian schools may not only be maintained as a right to the Lower Provinces, but it may also become the heritage of the whole Dominion?

IMPORTANCE OF THE SUBJECT.

The educational question is the great problem of this Dominion. On the legislative and executive treatment of this subject by our public men, the future destiny of our country will largely depend. Indeed education in some form or other has become the battle ground on which Roman Catholicism is now fighting for the supremacy in almost every country throughout Christendom, and the success of Romanism would, no doubt, be the overthrow of Christian civilization. The spirit of ultramontaniam is in direct antagonism to the rights of private judgment, the freedom of conscience, the liberty of the press, true representative government, and in fact all the social and religious principles which secure the progress of society. Romanism would, it could, turn back the wheels of progress and bury society in the grave of mediæval darkness and stagnation. In resisting the arrogant demands of this system we struggle not merely for civil rights, but for religious life and freedom.

OUR POSITION AS A CHURCH.

We may here be allowed to state some reasons why, as a church, we feel constrained to speak out in unmistakable terms on the subject of unsectarian education at the present time.

- 1. Our rights are invaded by the demands of the Roman Catholics as a religious body. In this Dominion all denunciations of Christians ought to stand on a perfect legal equality. But when enactments are made which secure special privileges to Roman Catholics as such, that moment our religious equality ceases to exist. The Roman Catholics are attempting to use their political influence that they may obtain the precedence of us and all other denominations in educational matters. Against this attempt we, as a church, on the ground of maintaining perfect religious equality, desire most emphatically to protest.
- 2. Public funds that are applied for sectarian purposes are misappropriated. As a church it is our duty to protest against the appropriation of public money taken from us and other citizens for the propagation of what we believe to be soul-destroying, if not treasonable sentiments among the people.
- 3. Granting separate Roman Catholic schools is virtually endowing and establishing the Roman Church in the country. We would protest against the establishment of any church by the government of our country, much more must we protest against the establishment of the Church of Rome.

On these and other grounds which we might state, we set ourselves in opposition to the determined attempts of ecclesiastical rulers to break down our free unsectarian school system, and substitute for it the separate school system of either Ontario or Quebec.

WRONGS PERPETRATED.

We think that there is just cause for complaint against the Roman Catholic authorities for the mode in which they carry on their warfare against the educational institutions of the Lower Provinces. They would destroy the constitution of the country in order to bury free unsectarian schools beneath its ruins. They would use the power of Ontario and Quebec to deprive us of the rights sacredly guaranteed to us by the compact of confederation. And we feel that the conduct of those Protestants who, for mere personal or party purpose, aid and abet them in their unconstitutional attacks, is in a very special manner reprehensible.

The Cortigan resolution has been again before the House of Commons, and we have witnessed the humiliating spectacle of Legislators who after spending many thousands of dollars to settle the constitutional question which secures the rights of every province over its own educational matters, and which they fully endorse, nevertheless with strange inconsistency voting for a resolution which prayed for imperial interference with sacred provincial rights. And we are now told by the highest ecclesiastical authorities of the country that this process of worrying the House of Commons is to be continued by the political servants of the Church of Rome till the constitution shall be so amended that the free unsecte-

Education in the Maritime Provinces.

The new Province of Saskatchewan, contrary to the intention of the constitution, has, at ultramontane dictation, been saddled with the burden of separate schools. The men who voted for this measure in order to prevent future trouble may find that they have bound the entire Province with ropes of straw which when it reaches market it will break with indignation against the injustice which it has suffered.

We cannot behold these encroachments upon our constitutional rights without entering an emphatic protest against the policy which permits such wrongs to be perpetrated.

THE FIELD.

In the province of New Brunswick and Prince Edward Island the struggle has been continued during the past year with very favourable results to the cause of free unsectarian education, and we cannot but gratulate the people of those two Provinces on their possessing public men and able newspapers that most ably defend and maintain the cause of constitutional and free education against the assaults of the enemies of social progress and of civil and religious liberty.

In Nova Scotia the subject has been discussed with gratifying results. The secret sapping process of the enemy has been, to a considerable extent, exposed and counteracted. Your Provincial Committee knowing the activity of foes, and the unchickability of those in power, endeavoured through the press, and by a republication of the Synod's resolutions, with explanation and appeal, to arouse the free school sentiment of the Province, and with, they trust, such a measure of success as would warrant the further energetic prosecution of the same course. Romish ecclesiastical influence is still felt acting very prejudicially upon the educational machinery of the Province. All political parties seem to vie with each other in their readiness to bid for the Roman Catholic vote, and are apparently prepared to sacrifice the interests of education on the altar of party. The discussion which has taken place during the past year has no doubt been instrumental in doing good. Several abuses referred to in our last report have been for the present corrected, but the political character of our Council of Public Instruction and the inefficiency of executive administration are felt to be great defects in the working of our system.

THE PRINCIPLE WE MAINTAIN.

Your Committee feel that the only sure and solid ground on which to stand in this educational struggle is on the principle of free unsectarian schools. The church that is now asking for a compromise of this principle will never rest short of complete supremacy over all our institutions. In self-defence we must make a stand against her demands at some point, and it is better for us to do so on the firm rock of principle than on the shifting sands of expediency. Unless we make up our minds to have our institutions modelled after the fashion of Quebec, or to have our history become the record of a second Spain, we must be prepared to maintain the legal equality of all churches, and defend our unsectarian institutions against the attacks of those who would strangle the spirit of liberty in order that they may wield the sceptre of despotic power. If a church or denomination, as such, presume to control the legislation and government of the country for its own aggrandizement, if it boldly attempt to move the secular arm to overthrow our constitution and deprive us of our religious rights of equality, if it boldly proclaim the doctrine that the Pope is supreme in this country, and the civil power must bow to his authority, surely we would be unfaithful to ourselves as a Protestant Church, representing the principles of the reformers whose history we inherit and whose names we honour, we would be unfaithful to our country whose best interests we have at heart, we would be unfaithful to that Master to whose service we have been consecrated as witnesses for, and defenders of, that faith once delivered to the saints, if we did not protest against and resent those arrogant assumptions and fierce attacks by which our social welfare and religious rights are being continually assailed. We trust that the future deliverances of this court will not belie its past record on the subject of public education.

A GRACIFUL ACT.—Last week while the Rev. D. Wishart, of Madoc, was absent to the meeting of the General Assembly of the Presbyterian Church at Montreal, a very valuable and favourite young horse, owned by him, died. In addition to the loss was the fact that the horse had been purchased specially for his son, who was very much attached to it. The horse died on Friday, and on the Monday following the congregation presented his son with another horse, a fine, valuable animal, and the letter conveyed to Mr. Wishart the loss of the horse also carried the information that it had been replaced by the gift of his father. A timely gift is a double gift. We trust that the Presbyterian congregation of Madoc, is noted for its liberality, and that they have been contributing largely to their new Church now in course of erection, and also that they have a most devoted Pastor, and we must say that this graceful act on the part of the people is worthy of additional commendation, and to the Pastor its value cannot be reckoned in gold.

One of the great benefactors of the human race, Hans Christian Anderson, the wisest and most poetical of fairy tale tellers, from whose lips, as from those of the maiden in the Eastern story, drop precious jewels of wisdom, wit, and exquisite fancy, completed his seventieth year on the 2nd of April. Public festivities were held in his honour at Copenhagen and at Odessa, his birthplace. The entire population did honour to themselves by doing honour to this noble son of Denmark. Who can conceive of the people of Great Britain at paying a similar homage to the great or the author of Adam Bede?

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FRIDAY, JULY 16, 1875.

GREATER FREEDOM IN THE CHURCH OF ENGLAND.

The state of the law in reference to clergymen of the Church of England occupying the pulpits of any other denomination of Christians in England and Wales, as brought out by the opinion of Mr. Fitz James Stephens, has naturally caused a good deal of excitement, and measures are being taken to try, if possible, to have the law amended. In England no clergyman of the Established Church can officiate at any religious service except in one of the national churches. He can, however, go to Scotland or Ireland or America, and do very much as he pleases.

A meeting to consider the whole question was lately held in the City Temple, London. Among those present were Mr. Freemantle, through whom the whole question has been brought up, and the Dean of Westminster. The meeting was very enthusiastic. Some of the speakers were for ignoring the law and braving the penalties, so as to bring the point at once to an issue by certain parties being sent to prison. It was felt, however, that this was scarcely a becoming attitude for clergymen representing a state church.

After various speeches, Dean Stanley moved a resolution affirming that the restrictions placed upon the clergy of the Church of England, prohibiting them from taking part in services other than those prescribed by the Act of Uniformity, are injurious to the fraternal intercourse between the various Protestant Churches of the land, which is imperatively required in the interests of Catholic Christianity. The Dean observed that he was doubtless quite satisfied with his own sphere; but at the same time he desired to show that he had not parted altogether from the spiritual descendants of Howe and Owen, Baxter and Calamy, Penn, Wesley, and Robert Hall. The Dean, in fact, was in his proper place as the leader or supporter of an amendment for broadening the church, and widening its sympathies, and he was much cheered when he said that he gloried in "the freedom of the forest, the learning of the most learned, and the reasonableness of the most rational church in Christendom." It is certain that the movement must lead to action on the part of the Legislature at an early date.

THE END OF THE BEECHER TRIAL.

Surely every one must be thankful that the Beecher trial is at last ended. That it has ended in vindicating Mr. Beecher, is more than any one can say. That it has done a great deal of harm to the world over, is unquestionable. We should be glad if we could believe that Mr. Beecher has come out of the furnace without the smell of fire upon him. But unfortunately we cannot. He has not, as yet, satisfactorily explained his own letters, which are far more damaging than anything advanced by any of the witnesses. In any case he has been guilty of gross imprudence, and his warm friends, as brought out in the course of the trial and as described by himself, have been of such a character as very gravely to compromise