

MINISTERS AND CHURCHES.

REV. GEO. BURNFIELD, of the First Presbyterian Church, Brockville, is expected home from his sojourn in the Holy Land in about a fortnight.

REV. DR. JAMES, pastor of Knox Church, Hamilton, will leave for the old country in a few days, accompanied by Mrs. James. We wish the reverend gentleman and his partner in life an enjoyable trip and a safe return.

A CORRESPONDENT of the Stratford "Beacon" highly compliments Rev. Mr. Wright, of Knox Church, in that town, for the manly and independent expression from the pulpit of his convictions against Saturday night and Sunday drinking at the hotels.

A NUMBER of the friends of Mr. James Gardner, now of London, formerly leader of Knox Church choir, Woodstock, met at the residence of Sheriff Perry, and on behalf of the choir and congregation presented him with a very handsome and valuable gold watch.

THE Paris "Transcript" says: "The Rev. John Anderson, formerly pastor of the River street Presbyterian congregation, has been here on a brief visit. He leaves to-day for Portage la Prairie, where he will engage in pastoral work. His many friends in Paris wish him all prosperity in his new sphere of labour."

REV. SAMUEL LYLE, of the Central Presbyterian Church, Hamilton, on Sabbath last announced that during the hot weather of the summer months the services in his church would be curtailed so as to make each service come within an hour. The congregations of other churches would doubtless approve of such a course in their instance.

THE congregations of Lunenburg and Avonmore very agreeably surprised their minister, the Rev. W. A. Lang, by presenting him with the sum of \$100 to aid in the purchase of a horse. This handsome gift, coming so soon after the Christmas present of fifty-eight dollars from the Lunenburg portion of the congregation, is a pleasing evidence that the people enjoy the luxury of doing good.

ON Monday of last week the grounds of the River street Presbyterian manse presented a scene of unusual activity. A number of members of the congregation, with four teams, were engaged in the work of laying out the grounds, and otherwise putting them in good order. The "Transcript" is informed that some of our down town merchants handled the shovel in a manner worthy of themselves and the cause.

THE services in connection with the laying of the corner stone of the new Knox Church, Durham, were performed on Wednesday, the 24th of May, the Rev. John McMillan, of Mount Forest, officiating, and Dr. Gunn acting as chairman. The services commenced by the singing of the "Old Hundred" by a choir under the leadership of Mr. Geo. Irwin, followed by the reading of Scripture and prayer by Rev. Mr. Smiley. After the stone was laid, Mr. McMillan addressed the attendants, reviewing the incidents of his mission among the people of this section some twenty-seven years ago. The following rev. gentlemen were present, and gave short encouraging addresses to the promoters of the work of building their new church: C. Cameron, A. Stewart, J. C. Dunlop, R. S. Asbury, and A. McDiarmid. The speaking was interspersed by the singing of psalms and hymns by the choir, and the Mount Forest band, which arrived at the ground at the close, played "God save the Queen." Under the corner stone were deposited copies of the CANADA PRESBYTERIAN, "Presbyterian Record," local papers, and a number of coins. A very large number of people were on the ground during the ceremonies connected with the occasion.

FRESHBURY OF GUELPH.—This Presbytery held its usual bi-monthly meeting in St. Andrew's Church, Guelph, on the 16th inst. There was a very full attendance of members, both ministers and ruling elders. After reading the minutes of the last ordinary meeting, and of the meeting *pro re nata* held on the 25th April, the clerk reported the names and standing of the two students labouring as missionary catechists in the bounds, namely: Mr. Willert in Garafraxa, and Mr. James Grant at Lden Mills. The following committee was appointed on the Superintendence of Students: Messrs. Torrance, convener, J. K. Smith, J. Davidson and D. Tait, ministers; with Charles Davidson and Thomas McCrae, elders. Considerable

time was spent on the resignation of Mr. Fisher, of Knox Church, Elora, which had been deferred from the *pro re nata* meeting in April. Mr. Fisher was heard for himself, commissioners were also heard from the session and congregation, who stated that it was their unanimous desire that he should continue their pastor. Dr. Cochrane, who was present, was heard describing the course uniformly pursued by the Home Mission Committee towards those who were invited to go out as missionaries to the North-West. After full and careful deliberation, and in view of the mind of the session and congregation of Knox Church, Mr. Fisher withdrew his resignation. Mr. Charles Davidson read a report from the committee to whom it had been entrusted to examine the statistics of the Presbytery and ascertain what congregations were contributing to the schemes of the Church and other objects in proportion to their ability. The report was recommended to the committee for the purpose of incorporating in it fuller information on one or two particulars. The clerk reported the names of congregations in default to the Synod Fund. Intimation was made that the congregation of Knox Church, Guelph, had discharged almost all the claims against it by the Presbytery. Committees were appointed to visit the congregations at Preston, and at Glenallan and Hollin, and deal with them regarding arrears under which they lay to some of the funds under the direction of the Presbytery. An overture from Dr. Wardrope on publishing music with the Psalms, as had been done with the hymns, was adopted, and commissioners appointed to support it before the General Assembly. A letter was read from the clerk of the Presbytery of Saugeen, to the effect that there was no station in their bounds with which to connect the Second Church, Garafraxa, for purposes of supply. On their own application, leave was granted to the Central Presbyterian Church, Galt, to mortgage their new church in the sum of fifteen thousand dollars, and also to sell their old church and site, the proceeds of the latter to be applied towards the expenses of their new building. Leave was also granted to Knox Church, Elora, to transfer the loan already raised by them on mortgage, if it was considered desirable or necessary, the sum borrowed not to exceed that covered by the existing mortgage. Four elders and two ministers who had been appointed commissioners to the General Assembly, having signified their inability to attend, others were appointed in their places as follows—Messrs. Middlemiss, J. C. Smith, Rennie, Moffat, Fordyce and Ferrier travelling expenses of all representatives to be paid by a rate levied per family on the congregations. It was agreed to memorialize the Assembly for an annuity to Mrs. Smyth, relict of the late Rev. D. Smyth, of Eramosa, from the Widows' and Orphans' Fund, and her case was anew commended to the liberality of congregations in the bounds. Leave of absence for three months was granted to Mr. Tait, that he might visit Great Britain on the ground of his health, provision having been made by him for the supply of his pulpit during his absence. According to their request, leave was granted for a moderation in a call by the First Church, Eramosa, the stipend to be not less than seven hundred dollars, with a manse and glebe of fifty acres.

THE BIBLE IN OUR SCHOOLS.

MR. EDITOR,—Your contributor "W." is perturbed in vain. I have no particular objection to opposition to my views, because they are held by "an old man who is living in the past" (see 1 Kings xii. 13, 14). But what has this to do with the question, "Should the Bible be used in our schools as a class-book?" Nor can I see what voluntarism has to do with the question. We are asking no endowment for church or for religion. We do not dream of the "erection of a State endowed Church." Our good brother is unnecessarily exercised. No one of us proposes to introduce or to restore Establishments. Until he is assured of this, he will not be able calmly to look at the matter, and to understand exactly what the overture which has so frightened him asks. It asks simply this, "To have the Bible used as a class book in the public schools." No word is there of "teaching religion," or of teachers "inculcating their religious notions in the schools." Further, the overture proposes that the trustees of any section shall have power, if they see fit, to dispense with the use of this class-book; and yet more, no pupil will be required to read that book,

or to be present when it is read, if the parents or guardians object. Is there any ground in all this for saying "the State is assuming the functions of a religious teacher?" No; simply the vast majority of Christian parents wish their children taught Christian morality. (2) They think this can best be done by having them read a certain class-book, viz., the Bible. (3) The State is asked to grant the wish of the majority, and make it a class-book. (4) No one who is conscientiously opposed to the Bible is required to use it. Even "W.'s" child would never be subjected to a lesson in Bible morality from a teacher, though he should happen to be a sound, godly Presbyterian, against the conscientious wish of "W." If he prefers that only in Sabbath school and family instruction should be given, the State will not compel him or do violence to his voluntarism.

Once more, "W." draws a fine picture: "the Church in this country standing a suppliant at Cæsar's door, begging for help in the discharge of her peculiar work." It is a fancy picture, though for them is no reality. The Presbyterian Church is asking no favour from Cæsar; asks no money to help her; does not wish to be relieved of her peculiar work. But the Synod, speaking for the vast majority of Christian parents, demands that the children of the country be taught Christian morality. And as the parents, not Cæsar, pays for the schools, they simply demand that the men paid by *their* money, not Cæsar's, be required to take the way the parents think best to teach morality. We deny that it is the peculiar work of the Church to educate; and equally that it is the "peculiar" work of the State. It is the peculiar duty of *parents*. They are responsible for educating their children, and *they*, not Cæsar, have the right to say *how* they should be educated, and what class books should be used. An agnostic Cæsar may not tyrannically proscribe the Bible, or prescribe Tom Paine. Parents, Christian parents, have rights, and Cæsar is not to disregard them. Where in all this world can the most extreme voluntary desecrate in all this Erastianism, or "the thin wedge of State Churchism?" Let "W." tell us plainly why a Temperance text-book, written by some social reformer, may be introduced to teach one branch of morality; but a book teaching all morality in principle and practice must not be used, because the majority of Christians believe the authors were inspired by God? L.

Dundas, May 23rd, 1882.

KNOX COLLEGE AND "AN ALUMNUS."

MR. EDITOR,—Your last issue contained a letter on College Endowment, signed "An Alumnus." The chief aim of the writer would seem to be, while calling attention to and commending the effort now being made to secure the endowment of Queen's College, to discourage any similar effort in behalf of Knox College, on the two grounds, first, that the members of the Church have made it evident that they prefer, in the meantime, to supply such funds as it requires in form of annual contributions; and, second, that liberal bequests to the college may be expected from time to time.

Now, I have no wish to discuss with "Alumnus" the course which he suggests for sustaining the college in Toronto. I do not admit, indeed, that the facts warrant the unqualified assertion made in the first of these grounds. But let that pass. There are other statements made in the brief letter against which I ask leave to enter a strong dissent.

First, "Alumnus" ventures "to think that it was a very unfortunate attitude in which her (Knox College) learned Principal appeared a year ago, at Kingston, as opposed to a Sustentation Scheme for the benefit of the whole Church, because we were about to launch another scheme for the benefit of Knox College." This statement does injustice, unintentional, no doubt, to Dr. Caven. With very many others, he doubts the suitability of the Sustentation Scheme to a Church situated as ours is, and inclines to the opinion that the end which is sought—the better support of the ministry—can be better reached by the continuance of the Supplementary Scheme in some improved form; but neither at Kingston nor at Toronto, in our Presbyterian discussions, have I heard Dr. Caven use language which would warrant any one in saying that his main objection to the Sustentation Scheme was its supposed antagonism to the scheme for College Endowment. The whole Church knows that the Principal and Professors of Knox College have never pressed