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British Imerican Bresbyterian,

FRIDAY, MAY 1, 1874.

### TOPICS OF THE WEEK.

The new Election Bill has been discussed in the House at Ottawa with a good deal of spirit. Generally its provisions have been very much approved of, and there seems every likelihood of its passing into law very much as it stands.

The veto by the President of what is called the Inflation Bill, or that which authorizes the issue of a large additional amount of legal tender notes, is generally approved of by all really sober-minded people in the United States. It is not generally thought that the Senate will seek to set aside the vote by a two-thirds vote, or that if the attempt were made, the requisite majority could be secured.

The Riel excitement has greatly subsided It is said that Archbishop Tacke produced before the Committee appointed to investigate the North-West matter, a letter from Sir John Macdonald, distinctly stating that he could not ask for an amnesty, but enclosing \$1,000 for Riel, and recommending that person to take himself off to the States. If this has actually been the case, and if, after acting upon the suggestion, and so far influencing Riel as to induce him to leave the country, the Archbishop produces Sir John's private letter, then, certainly, the ecclesiastic beats the civilian out of sight in infamy.

The lock-out of large numbers of agricul. tural labourers in the English Eastern Counties will likely be attended by important results. The wages in those districts are very low, and the demands of the labourers are exceedingly moderate. The average pay, it seems, is \$3.25 per week, and all that was asked was an additional quarter. Not only was this refused, but the farmers over a wide district combined and turned off all their labourers, whether asking for increased labour or not, while they have further declared that they will never anploy any labourer who belongs to any society for mutual help or protection. This sort of work will never succeed. Well may the Bishop of Manchester ask if the farmers are mad. Let the labourers emigrate in thousands, and the wages question will soon he

# SYNOD OF HAMILTON.

Members attending the meeting of this Syned, in Guelph, will find a Committee of Reception awaiting them in Mr. Torrauco's Church, to direct them to their temporary

An aljourned meeting of the Presbytery of Guelph will be held (D.V.) in Chalmers' Church, Guelph, on Tuesday, 5th May, at 9 o'clock a.m. Next ordinary meeting is appointed to be held in Chalmers' Church, Guelph, on the second Incaday of July, at 9 o'clock a.m. I thing but edifying display?

#### OMISSION.

In the list of scholarships of the third year owerded at the closing of Knox College, we omitted the Lindsay Scholarship to. Momilotics, Pastorat Theology and Chure - Government, which was awarded to Mr. S. W. Fisher.

## SYNOL OF LONDON.

Certificates entiting the holders thereof to a ticket from their respective stations to | needay of May, in Guelph, during the Ses London and return, at one and a third fere | sion of the Hamilton Synod. At the request for the double journey, per the Great Western and Grand Trunk Railways, have been | Cochrane, as Convener of the Home Misforwarded to members of the London

Elders Certificates have been sent to their respective ministers. Should any member of the Synud not have received a Certificate. he may obtain one by conding his address to the Rev. R. H. Warden, Bothwell.

#### SOCIAL INTERCOURSE.

A good many in Ontario would be all the botter for reading attentively, and inwardly digesting the following remarks by Dr. Robert Chambers on "Social Intercourse." The evil may be worse in the old country, but in thus new land we are hurrying on very fast in the same direction. There is among us the same spasmodic aiming at what is fashionable, and therefore what is cold, formal, stiff and stupid. Let us hear what the Dr. says:--"In this matter there is apparently something wrong, perhaps too much expense, too much finery, too much eating at I drinking, too much driving, or too late hours -all for the sake of being fashionable. The fol lowing has come within my own knowledge. Mr. Martin, the emicent painter, was ac customed at one time to have conversaz iones at his house, at which there never was any person who was not eminent in some department of literature or art. They generally consisted of about seventy persons and they were remarkable for their pleasant character. On thing also remarkable was that there was extremely little eating and drinking at them. At length it began to be thought that men should be allowed to bring their wives, and that, in the few instances where married women of eminence had been admitted, they should be at liberty to bring their husbands. In a little while after the wives of the literati and artists pleaded for permission to bring with them their female friends who happened to be staying with them. Thus a large infusion of commonplace mortals took place. The consequence was that the meetings fell off very much in attractiveness, and that a great deal of more eating and drinking was observed. So much was the latter circumstance remarked that the host found it necessary to give up the use of wino; then he gave up everything like supper. The commonplace people being thus disgusted, and the clite having meanwhile ceased to feel any pleasure in attending, these conversaziones were at last entirely given up after they had run with more or less success for about six years. "On the same subject,' adds the Dr. "I am tempted to make the following quotation from Bently's Miscellany :- Why London is unsocial it is difficult to say, though every body says it. Every one pines for visiting on easy terms, but no one makes any attempt to faciliate the matter. Invitations at a month's end, seem like insults upon our sublunary state, our uncertain neatth &c.; but nevertheless who likes unexpected visits? Extempore tea drinking is esteemed a liberty; and if you venture upon it the whole of the visits is apt to be occupied in reflections whether or ot it really is acceptable. A vain, though well meant attempt was made last season ' revice the sumple enjoyable supper at nine o'clock, but the Londoners would not understand it. They have no notion of anything that is not in every way full dressed. With all our luxuries, the luxury of easy visiting is not to be ours. We must be half ruined to be in society at all; and we are growing obtuse to the real vulgarity of all the display and expense which we thrust upon our tables and mingle with our necturnal great ings.

To a great extent the same may be said of Toron to and every other Canadian place of any size. Extravagence in entertainments is the order of the day, and hence a continued effort to excel or equal cie's neignbor though that neighbor may be three or four times as wealthy. The great party must be made up to its full compliment, and then by and bye comes the incvitable confusion and hankruptcy. What is the result? Companies that are dull as they are grand, with anything like friendly intercourse an utter impossibility. One extravagouce leads on to another and the result is worry, a sense of poor, dishe-ored vulgar agnificance, but little heart, less refinement, and almost no affection. Who will introduce the wholesome custom of parties breaking up at eleven at the very facthost? Is it necessary in order to have social intercourse with our friends to half ruin our-e ves in vulgar finery and any-

#### Missionaries for lake supe. RIOR.

As already aunouaced in our columns the Home Mission Committee at its last meeting, appointed three of our Probation ers in the Lake superior district Mr McKay goes to Sault Ste Mario. Mr D J. Caswell to Silver Islot, and Mr. D. Mc Kerracher to Prince Arthur's Landing. Mr. Kay is to be ordained and designated to his held on the evening of the first Wed of the Presbytery of Guelph the Rev. Mr sion Committee, will give the address to the Missionary. We hope that the Presbyterians in and around Guelph will turn out in large numbers on the occasion, and at the same time give a liberal collection to our Home Mission funds. All interested in the spread of our common Presbyterianism must rejoice at the prospect of having these localities permanently supplied with Presbyterian ministers.

The Presbytery of Hamilton had charge of the arrangements for the ordination of Mr. Caswell, and that of Toronto for Mr. McKerracher. We shall in due course notify our readers of the days appointed.

# FUNDAMENTAL VIEWS OF THE NATURE OF THE CHURCH.

The difference of opinion which exists as to the proper functions and relations of the Church, and regarding many practical questions of a social and political as well as ecclesiastical character, is owing to a large extent to the fundamental views that are entertained as to the nature of the Church. When that is intelligently settled other questions are at once decided as a matter of course. Whithout meanwhile pointing out the bearing in practice of the several theories we shall enumerate and state those

1. There is the Erastian view which holds that the Church is dependent and subordinate. This assumes the supremacy of the Civil Ruler, the existence of the Church by his good pleasure, its subjection to him and regulation by him. According to this view the Church is the creature of the State; has no powers beyond what has been secured to her by Statute, and 's in duty bound to be and do neither more nor less than the State decrees she is and must do. This is the simplest view and always commends itself to legal minds which are not alive to spiritual considerations. No imperium in imperio, is adraissible, and the Church is regarded as a State Institution for the teaching of morality, with certain other functions of a social character, which make her very use ful as a kind of moral police.

2. There is the Ultra-montane view, ac cording to which the Church is independent and supreme. The Church is regarded as the repository of divine authority, and it shead as the vicar of God. Established by God for the very purpose of holding natural principles in che k, and controlling the action and destiny of man, the Church claims Sovereign superhuman authority. By her King's rulo, and at her will they are set up or dishonored. The laws passed by a Legislature have no validity, if con demned by the Church; she can put rulers under interdict, make a rebellion a duty, enforce the obedience of subjects in defi ance of the powers that be. The Church as the vice-gerent of Heaven is supreme, infallible and omnipotent, and to gainsay or oppose her dicta is to be guilty of sin as well as to meur danger.

3. There is the intermediate and constitutional view of the Church. According to this She is an institution established by God, not the creature of the State, endowed with certain powers and functions by God, for the exercise of which she has no need of civil authorization, but her sphere is limited to the spiritual and ecclesiastical. and she has no call to interfere with the civil administration of a country, and is subject to the civil ruler in all temporal concerns. A co-ordinate jurisdiction is claimed for the Church, not a subordinate . so that while as citizens every member of the Church in particular and in civil matters the Church as a whole, are subject to the powers that be, on the other hand every magistrate, ruler, and King in particular is subject to the Government, and discipline of the Church as Christians, in all matters purely spiritual as decclesiastical. The civil and Church spheres are distinct, limited by their respective objects, viz., the tomporal and spiritual well being of mon; and the jurisdiction is separate and co

The Church is in her own sphere a monurchy, independent and supreme. Carist 18 her Head and King; His law 15 her only statute book; and her function to do His will as revealed, not in acts of Parliament, but in His word and by His Spirit. Faithfulness to her King requires that she add nothing to those laws and take nothing from thom, either at the bidding of other powers without her, or at the solicitation tion to the Great King.

4. There is the Democratic view, according to which the Church is a voluntary association of individuals, having power to onnet their own terms of membership and laws for their guidance, a self-governing co minumity responsible to no higher power We ought to have said the churches, for every Society is quite independent and has a right to say whether it will followship with any other Society and if so on what terms. A Church of this kind can be dis solved and cease to exist by a solo of its members; and another can as easily come into existence by the organisation of a re ligious society with constitutions and bye taxs. This view is opposed to the monarchical which claims for the Church a dayine origin and divine rule for the King dom of God, and asserts a continued existence and erganic unity from age to age and in different localities. It also logically denies any jurisdiction properly so-called, or rights as an institution co-ordinate with the civil Government-nothing is binding save what has been agreed to; withdrawal or expulsion from the Society, as the case may be, is the only question that can be raised in connection with the Church, as a majorisy may change the constitution and laws as they see fit; or dissolve the Society by a vote. No higher law can be invoked; the roise of the members, expressed in meeting, is Sovereign and binding on every member, no matter what her their decissions conflict with the Statute law of the country or the law of God as laid down in His word.

It is easy to see how these several views will sway the judgment of those who hold them, leading either to Erastian submis sion, ultramontane arrogance, evangelical independence, or radical relaxation of law and enthroning respectively as supreme of civil law, or the church, or the scriptures, or the people. Hence it is not more important in the discussion of religio-political questions to determine in the first place what is the true nature and what the proper claims and rights of the Church. Is i. of God, or of men? and whom shall it obey and whom command? and in what matters is the church to interfere?

#### RUMOURED MOVEMENT IN THE CHURCH OF SCOTLAND

We have already called attention to the rumour, that in the interests of political conservatism, a proposal will be made by the British Government, to make sundry changes in the present position of the Established Church of Scotland that a portion of the Free Church at last may find their way back to the place they occupied before 1848 In another place we give the overture on the subject, which has been transmitted to the Free Church Assembly by the Presbytory of Edinburgh. It met with the support of all parties, although in the speeches there was manifested great difference of sentiment as to what the Free Church might or should do in certain circumstances. It seems far from probable that the rumored proposals will bemade. But the party represented by Sir Henry Moncrieff, Protessor Rainy J McGregor and Dr. Smith seems satisfied that a return to the Establishment, in any circumstances is out of the question. Legislative action such as would have prevented the destruction cannot bring the Free Church man back back again. The position now attained by the Church and their trust committed to her cannot now be cast aside, and as Dr. Ramy puts it.

"For my part I can conceive nothing more irrational than that our people should be allowed to take up an impression that con-ceivable Acts of Parliment must necessarily determine our procedure and destiny. Were an act of parliment passed to morrow ividicating every principal we ever conten-ded for, I should regard it with satisfaction as a tribute to what we have maintained. But I should regard it as nothing but a dorelication of our duty to Scotland and to ourselves to do anything but go on with redoubled vigour, if possible, in the very path in which we are now. To have stayed in the Establist ment thirty years ago, it it had been made possible for us, is one thing; to go back to it now after thirty years would be, in my view, to let go a lour substan-tial duties and ad our substantial interests for the sake of an arrangement which pre. sents us with only the ghosts of both.'

On the other sale Mr. W Balfour, contended as follows in view of the two positions at the conclusion of the "Claim of Right" viz that God might inspire them with zeal and energy to promote the advancement of His sons Kinggom, and that in His own good time He would restore to this Church those benefits which were the truits of the struggles of their fathers in past time. If the one petition had been presented, and they believed answered in the prosperity of the Church, was there any man in that Church would stand up and 'ell him that the other petition. which had been prayed for by a past generation, was to the generation that followed to be spoken of as a thing that wat not desizable to possess, and something the Church would be 'tter without—that it was not a benufit at .li, but that it could only hamper their action, and be in every way detrimental.

Lr. Begg also opposes all ideas of Disestiblishment and would regard such a step as a nationa calamity. He desired to see the Church of Scotland improved and par-

Auna sent to the torah of all the Culpute, "And there could not be the slightest doubt that the removal of that Act world doubt that the remover of things so for at least. It depends entirely, of course, on how it a done, but when the late Prime Ministrate of the prime Manistrate of the prime of this country represented to a deputation from the Established Church his anxiety in altering or abolishing Queen Annes Act, it attering of abouting queen annes Act, it stack me as being about the quintessues of something that was not very amade, because the late Prime Minister was one of the Government that drove us out of the Established Church. (Hear, hear) Acid it the somen forming the deputation had known the facts, they might have said.

It is for you to solve the question, for you are one of the parties who brought about the disruption, I say on general grounds, as a patriot, a Scotchman, and a Presbyterial, I would rejoice exceedingly to see that Act rescinded, but what the result of that Act rescinded, but what the result of that might be, and what the position of the Free Church might be is a tetally different creat question. I know the difficulties which Dr. Rainy points out, but I do not anticipate anything like a sudden amaga-mation of the Churches. I know that to mite Churches is an extremely difficulties. unite Churches is an extremely difficult matter, (Laughter,) We have had a great doal of experience among ourseives. (Re. newed laughter.) It is not an easy thing to amalgamate bodies which have been seperated; for the tendency of bodies separated is to go tarther and farther away from each other. But I will say that in the future I would contemplate with grear complacency an amalgariation of the Presbyterians of Scotland."

In reference to the permanent character of the principles on which the Free Church left the State connection, Sir. H Mouereif said. Of course we know what these principes were. The main and leading principle, was that the Church possessed inherently a spiritual independence or a spirit nal jurisdiction which she was bound to excroise in obediance to the commands of the great Head of the Church, and that she was not to be controlled by any external arthouty. Upon the ground of that great leading principle the Disruption took place. No doubt there was associated with the maintenance of that some other things of consequence. We maintained at the time the bounden duty of the State to recognise that sphittal independence in connection with the Establishment, and we maintained that we are in the exercise of that spiritual independence bound to pro-tect the rights of the people in the appoin-ment of their ministers, and that the State ought to recogniso it to be our duty so to do. We held that these views were of permanent and vital importance.

Thus we find even in Scotland a tondency to battle the great disruption movement, and tocall in question its necessity and wisdom. It is very difficult now to realise the deep feeling of that period, and it would be feelish to attempt a vindication of all that was said and done by the disruption party. Still we may be sure that an act which took worldly-wise men and politicians by surprise, and evoked the sympathy and approval of all churches not immediately and directly interested in it, must have been baised on true principle. The experience of thirty years also has shown that it was of God, for "it has not come to nought," but has proved a blessing in many ways and in many lands. Nor has anything since occurred to change the relations of the Established Church to the state. Hence unless principles, change and become diffe out through lapse of time, there is the same impossibility now as in 1848 for men holding Free Church principles to acquiesce in what they have done, a simple subordination in Logislative and judicial functions of the Caurch to the State.

OVERTURE ANENT RUMORED CHANGES IN THE

"Whereas the principles which in 1843 determined the action of this Church in severing her connection with the State are of permanent ooligation and or vital im-10 tance; whereas the passing away of a generation and the changes in the condition of the country during thirty years call fer special effort to have these principles tuny appreciated by the existing membership of the Church; whereas, although the blessing of God rested on the Disruption of 1843 m a remarkable manner, and there was much reason to own in it. hand, endeavours are now actively made in quarters external to this Church to per-suado our own adherents as well as the general population that that Disruption was a mistake, and involved a needless semsm, and that the position of the Free Church cannot now be defonded, wheress there is reason to believe that proposals may be made in Parliament affecting ecclesnastical matters in Scotland in connection with which it may highly concern the Free Church of Scotland that the integrity of shand the ground assumed by her in 1818 b duly guarded and vindicated; and whereas the practical position of influence and usefulness now attained by this Church through the gracious providence of God is a great trust, and one the advantage of obligations of which she cannot throw aside but must strive to maintain and improve to the utmost in all circumstances: It is humbry overtured by the Free Presbylery of Edenburgh to the ensuing General Assembly of the Free Church of Sectional that they take the premises into their consideration, with a view to secure that the foresaid principles of this Church and the great roligious interests ontrusted to her be effectively protected and advocated as well as clearly represented to all parties.

We beg to call the attention of our readers to the Tract which appears on another page, of which twenty-five thousand are being printed, and will be divided propertionstoly to the congregations, and sent in parcels to the various ministers, who are expected to see that they are circulated among the people. Mr. Warden King, of of those who as members profess subject ticularly to have the neferious act of Queen tion. The tract will repay careful perusal.