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British American Presbyterian. FRIDAY, JULY 9, 1875.

QUEEN'S UNIVERSITY AND COLLEGE

We call special attention to the advertisement in this week's issue in reference to Queen's College, Kingston. The establishment, we need scarcely say, is in thorough working order, and opens its thirty-fourth session on the first Wednesday of October, 1875.

The following regulations will come into force in Session 1875-6.

GRADUATION IN SCIENCE.

I. The degree of Bachelor of Science (B.Sc.) may be obtained for distinguished merit in either of the following groups of subjects:—

- 1. Mathematics and Natural Philosophy. 2. Chemistry and Natural Science. 3. Logic, Metaphysics, and Ethics. 4. Classics—Latin and Greek. 5. History, Rhetoric and English Literature.

II. The degree shall be conferred on candidates who, by conforming to the regulations respecting Honours, obtain first-class Honours in each of the departments under Group A., provided they shall complete one session of attendance on the classes of Junior Latin, Junior Greek, Logic and Metaphysics, and on either of the classes of French, German or English Literature.

III. The degree shall be conferred on candidates who, by conforming to the regulations respecting Honours, obtain first-class Honours in Logic, Metaphysics and Ethics, and second-class Honours in Classics, History, Rhetoric, and English Literature, provided they shall have completed one session of attendance in the class of Junior Mathematics, either of the classes of Chemistry or Natural Science, and either of the classes of French or German.

IV. In the case of alumni of former years being Graduates in Arts, the conditions on which the degree may be conferred shall be limited to their appearing at any examination for Honours, and obtaining the Honours required by either the second or third of the preceding regulations.

CHURCH OF ENGLAND SECTARIANISM.

Some time ago, a clergyman of the name of Freemantle, was asked to preach for Dr. Joseph Parker, the London Congregationalist minister, who has achieved considerable reputation both as a preacher and writer. Mr. Freemantle agreed, but, after the fact had been widely advertised, the Bishop of London interposed, and forbade Mr. Freemantle to fulfil his engagement.

holiest description. This restraint, it further appears, is confined to England and Wales, out of these countries, clergymen and bishops have the widest liberty of controversy which any could desire.

THE CONDITION OF SPAIN.

It would be difficult to look at a country more thoroughly wretched than Spain at this moment. She is in the clutches of Ultramontanism, pure and simple, and this fact explains all. Never, even for a moment, can the Church of Rome tolerate heresy, can never she has even the semblance of power.

BOOK NOTICE.

BLACKWOOD FOR JUNE is an exceedingly interesting number, and will well repay a careful perusal.

Ministers and Churches.

At a meeting of the Presbytery of Peterboro', at Millbrook, the Rev. Mr. Mitchell indicated his acceptance of the call to Chalmers Church, Montreal. Mr. Potheringham also accepted the call to Norwood and Hastings. Ordination at Norwood on July 21st.

Mr. W. M. McKinnin and Mr. D. McRae, two members of the last graduating class at the Presbyterian College, Montreal, having undergone the usual trials, were licensed on Monday 14th June, by the Canada Presbyterian Presbytery of Montreal, to preach the Gospel.

On Wednesday, the 30th ult., a very interesting entertainment was given by the ladies and friends of the Presbyterian Church, Farnham Centre, in the grove belonging to J. H. Bell, Esq., Farnham Centre. In the forenoon a bazaar was held, at which was exhibited a large number of useful and handsome articles.

The first meeting of the Whitby Presbytery, under the new arrangements, was held in that town on Tuesday the 6th inst., the attendance of ministers and elders was very large. The Rev. Mr. Kennedy, of Dunbarton, was chosen Moderator, and the Rev. Mr. Ross Clerk.

The following passages formed the basis of a recent sermon by Rev. William M. Taylor, D.D., pastor of the Broadway Tabernacle, New York:—"Follow me; I will follow Thee, but—" "Why cannot I follow Thee now?" "Peter followed Him afar off;" and "My servant Caleb hath followed me fully."

The English Presbyterian Churches are urged by the Synod to observe a day of humiliation and prayer, owing to the prevalence of intemperance. "It is notorious," says Dr. Donald Fraser, "that the vice of drunkenness has for a long period been the shame of England and the blight of Christendom."

Correspondence.

Momories of the Past

Editor BRITISH AMERICAN PRESBYTERIAN

I am sure that all who wish well to the cause of religion in this land, must have been highly gratified that the Union of the different sections of the Presbyterian Church in this country has at length been consummated. If gratification has been experienced by those who have heard of it, how much more by those who were present and took part in it.

Behold how good a thing it is, and how becoming well. Together such as brethren see in unity to dwell.

We regret that such of the disruption-men as are still living, were not present to see the breach healed, and that some of them deemed it necessary to enter their dissent; we trust, however, that after a little reflection, they will cordially unite with their brethren in carrying out those plans and arrangements which have been proposed for extending the boundaries of our Zion.

Still more, we regret that there should be a party in the Church of Scotland persistently refusing to enter the Union, who seem determined to give trouble in regard to the temporalities. We trust their plans and machinations will be defeated like the counsel of Abithophel.

The proceedings at Montreal have called up a host of recollections from the day that we set our feet in Canada, in August, 1834, to the present time. From Mr. Clayton of Quebec, and Messrs. Matheson and Esson at Montreal, we received every attention, as other missionaries had done before and after us.

We have not forgotten the long journeys often performed, the dangers to which we were exposed by land and by water, the deliverances experienced, the happy times we had in travelling to and from meetings of Presbyteries at Belleville, Kingston, or Gananoque, the services we engaged in, and meetings held in various school-houses and private dwellings, thereby gladdening the hearts of many who had not for years heard the voice of a Presbyterian minister.

To the Colonial Committee of the Church of Scotland this country is greatly indebted for the missionaries sent out by them at different times, some of whom are still laboring in the field. To the Colonial Committee also of the Free Church, this country is under a deep debt of gratitude, not only for the missionaries sent out to settle in Canada, but also to the deputies, who from time to time came across the Atlantic to cheer and comfort us in our work.

Many, no doubt, who labored in the field with us, such as Gale, Esson, Starke, Rintoul, and Bayne, have been removed by death, but others have been raised up to take their places. Though great progress has been made during the last forty years, much still remains to be done to extend the boundaries of our Zion, and carry the Gospel to every corner of the land where Presbyterians are settled.

THOS. ALEXANDER. Mt. Vernon, P. O., 2nd July, 1875.

The Burial Service

At the late meeting of the Montreal Diocesan Synod of the Church of England, a motion was brought forward to the effect that the burial service shall not be read in the diocese over the body of any one whose death has been caused by intoxicating liquors, in the usual sense of the expression, allowing the minister, however, to read any portion of Scripture, and use any prayers at the funeral, except those contained in the burial service.

Owing to certain expressions in the burial service of the Church of England, which I shall afterwards quote, it ought not to be read over the body of one who has died from drunkenness. I agree, however, with the Bishop in what he says about singling out the offence.

There are many other instances in which the reading of the burial service is as much out of place as it is in the one just referred to. But, at present, three are specified in the prayer book, in which the minister is forbidden to read the burial service, namely, those who have died unbaptized, or excommunicated, or have committed suicide.

The resolution above mentioned, simply adds a fourth. Truly, drunkenness, to say the very least, is as worthy of being made an instance in which the burial service is not to be read, as the other three things. If then, it be wrong to single out, as wrong is it to single out them.

According to the Bishop, and some who spoke against the motion, the minister who refuses to read the burial service over the corpse of a drunkard, pronounces, by so doing, an opinion on his eternal state. A few years ago, the Archbishop of York expressed himself to the same effect.

One of his clergy refused to read the burial service over the body of a man who had been killed in a drunken fight. The relations of the deceased complained to His Grace. The latter reproved him for what he had done, using the language referred to. I am surprised that any intelligent person should put such a construction on refusing to read the burial service at the funeral of a drunkard.

Yet, the Church of England appointed the burial service to be read over those who are no more worthy of it, than some of those over whom it must not be read, and less worthy than others. The following are specimens of the class referred to: One dies in a drunken fit, or in what is called "the horrors." Another dies pouring forth the most awful blasphemy from his

mouth. Another dies in the very act of Sabbath-breaking. One of the members of Synod who spoke against the motion referred to, was himself nearly drowned three years ago, while boating for amusement on the Lord's day.

Parasitic as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the ground, in sure and certain hope of a glorious resurrection to eternal life through Jesus Christ our Lord.

The most serious objection to the burial service—and a most serious one it is—that in it the language of hope is used at the burial alike of believers and blackguards; the devout and drunkards; the righteous and wretches; saints and scoundrels.

"Irregularities."

Editor BRITISH AMERICAN PRESBYTERIAN

Sir,—In looking over the "register" of the newly constructed Presbytery of Toronto, I observed an item of business, which, on the Presbytery's account, had better been omitted. It is as follows:

"A memorial was presented by Mr. A. Skelton, Representative Elder of Beth Church, Orangeville, complaining of certain irregularities in the administration of Rev. Mr. McKay.

"On motion, it was ordered that the memorial be held in retentis, and that Mr. McKay be apprized of its receipt and a copy sent him for answer."

Now, sir, I shall with your leave, take liberty first of all of answering this, or rather of throwing a little light on this precious piece of information, kindly and gratuitously given to the church and the public by the clerk of the Toronto Presbytery.

1. The Presbytery of Toronto was guilty of an "irregularity" in listening to the reading of a document by an individual who was not then, and who is not ever likely to be, the Representative Elder of any church; at last, the document handed into that court was unauthorized and unauthenticated by any church ever, and should not have been read for ever received.

Mr. Skelton appeared with this document in his hands before the Presbytery. In that very document he complains of an irregularity on the part of my session in the election and ordination of a Representative Elder for the present year—one of the very things to be tried and one of the "irregularities of my administrations" complained of; and, in the face of this, receives Mr. Skelton and treats him as a Representative Elder also.

Was not this a rash and unwarranted action of the Toronto Presbytery? A tacit prejudging of the case.

Here, the Presbytery had a case to deal with—a complaint of irregularity in the form of process for electing and ordaining elders.

Was it not actually prejudging the case to receive Mr. Skelton as a Representative Elder from the Kirk Session of Orangeville over the back of a difficulty which it believed it to solve at the very outset.

The Presbytery of Toronto will find reconstruction according to the laws of the church.

2. I was not, and am not, and may never be, a member of the Toronto Presbytery. One thing I am certain of, and that is, I shall never be a member of a church court that could thus deal at the very outset with a matter involving the reputation to some extent of a minister of the church. I await an explanation.

3. The very phraseology made use of by the clerk of Presbytery is calculated to mislead. "Irregularities of administration" covers very broad grounds and opens up a boundless field for discussion, for suspicion and fault-finding.

I shall go down on the 8th inst., and if the Presbytery give me permission, prove to its satisfaction that the irregularities complained of could only originate in the brain of a lunatic. Yours truly,

W. E. McKAY. Orangeville, July 8, 1875.

The Emperor of Germany has just the bill withdrawing state grants from the Catholic Church.