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The numbers to Marc, and April as, now before as, and wear a next and attractive of persance, especially the April 5-suc. A comparison of these two shows decaded persents, the at teles in the latter being shorter, pitting and more readably for children than in the forms. The paper is toned and both printing and discussives are well executively. and both printing and div-ted -The Liberal, 6th April

Specimen copies will be sent to any addres-

C BLACKETT ROBINSON. P.O | Titewer 2484, Teronto, Ont British American Bresbyterian.

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 establish ment, we need scarcely say, is in thorough working order, and opens its thirty-fourth session on the first Wednesday of October, 1875, when the introductory address will be delivered by Professor Mowat. For the eastern part of the Province especially, we have no doubt that Queen's College will, in the altered circumstances brought round by the Union, be largely taken advantage of by students who would otherwise have either come to Toronto or gone to Montreal. There is room for all the different seats of learning we have, and in the healthy and harmonious rivalry of these, we are confident that the best interests of the church | Montreal, to preach the Gospel. and Dominion will be greatly advanced.

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 :-
- A 1. Mathematics and Natural Philosophy.
 2. Chemistry and Natural Science.
- 1. Logic, Metaphysics, and Ethics.
 2. Classics—Latin and Greek
- 3. 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 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 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 condion 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 SECTAR-JANISM.

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 sugagement. The Bishop did this, not from any illiberal feeling, but because he believed the proceeding illegal. It turns out, according to the opinion of two of the greatest church lawyers of the day, that in this conviction he was right. In every service at which a clergyman of the Church of England takes part, the church service must, it seems, be used, and no bishop can give permission to do what is in itself illegal. It follows from this that the Church of England is the straitest of all strait sects. Not one of its ministers can hold ministerial fellowship with any one not connected with his church, though he believe him all the while to be a brother beloved, and a saint of the | tendom."

hohest description. This restraint, it has ther appears, is contined to England and Wales, out of these countries, clergymen and bishops have the widest liberty of controversy which any could desire. The arrogant exclusivemes, of comp in the Aeghesia TERMS: \$2 a year, is advanced Post action of the Colonical comes out often in a Post act by mail, we set feet year a gracie at the Colonical colonical comes out often in a

THE CONDITION OF SPAIN.

It would be difficult to thouk of a country in ro; thoroughly wretched if an Spainis at this moment. Sho is in the dutches, with brothren from whom we had been so of Citramertensia, pure and simple, and ponetral for over that, years. It was truly tras fact explains all. Never, even for a moment, can the Church or Rome tolerate heresy, who never she has even the some biance of power. The peer young king the history of the distracted country has ! been like a scroll written within and with;) to love each other as brothieu. out with weeping, lamentation, and woe. Behold how good a thing it is, and how becoming the fate of our country when the Romish Church becomes triumphant, he has but to look to Spain to get his answer.

BOOK NOTICE.

BLA KWOOD FOR JUNE is an exceeding ly interesting number, and will well repay a careful perusal.

Ministers and Chucches.

At a meeting of the Presbytery of Peterindicated his acceptance of the call to counsel of Abitophel. Chalmer's Church, Montreal. Mr. l'otheringham also, accepted the call to Norwood and Hastings. Ordination at Norwood on July 21st.

MR. W. M. McKibbin 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

On Wednesday, the 30th ult., a very in-The following regulations will come into teresting entertainment was given by the force in Session 1875-6. lagies 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 numafter noon, refreshments were served to the entire satisfaction of all. The meeting was favored with the presence of the Rev. Mr. Pyke, of West Farnham, and the Rev. Mr. Johnson, of Rockburn, After the bazaar was closed, suitable addresses were delivered, and vocal and instrumental music added greatly to the entertainment. Although the morning was unfavorable, an-1 cleaning the church.

THE first meeting of the Whitby Presheld in that town on Tuesday the 6th inst ... the attendance of ministers and elders was Toronto, in favour of the Rev. Joh. Bowmanville, was taken up. Delegates from both churches, also, Professor Gregg and McLaren, and Rev. J. G. Robb, repre-Rev. J. B. Edmoudson, the Whitby Presbytery were all heard, pro tem, after which Mr. Smith, in a few well chosen remarks, signified his willingness to accept the call. On motion duly made and seconded, the Presbytery agreed to his resolution. We sympathize with the Bowmanville people at losing such a valuable and zealous pastor; but we also congratulate our friends in Bay-street in obtaining one so emminent in all the Christian virtues, who we feel sure will build up and make prosperous one of the oldest churches in the city. He will get a warm reception not only from his own people but from many of our citizens outside of that particular Church who know and appreciate his worth.

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."

Tus 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 Chris-

Correspondence.

Memories of the Past

Editor Buriton America's Present enteres

Cam sure that all who wish well to the Postage by man, by cut purpose present and the colonies, comes out often in the colonies of religion in this land, must have a factor and last or President of the much racic by those who were present and took pair in it. I, for one, was fruly glad, that I had hved to see the day when we could meet again on the same platform Moderators scated on one platform, and signing one after another the basis and resolutions agreed upon that it was still more was scarcely in his capital when liberty of | so, when at the con-amination of the Umon, worship was abolished, and since that time; the ministers and cluere took each other by the hand, promising in the sight of God

well.

Together such as bretheen we in unity to awall

We regret that such of the disruptionmen 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 boto, at Millbrock, the Rev. Mr. Mitchell and machinations will be defeated like the

The proceedings at Montreal have called up a host of recollections from the day that ve set our feet in Canada, in August, 1834, to the present time. From Mr. Clayston of Quebec, and Messrs. Mathieson and Esson at Montreal, we received every attention, as other missionaries had done before and after us. Through the good providence of God, our steps were directed to Cobourg, the Presbyterian congregation of which had been derived of the faithful services of Rev. M. Miller, who in the spring of that year was drowned in the bay of Quinte, when crossing on the ice, and whose remains were interred under the pulpit of the church at Cobourg, while it was being finished.

We have not forgotten the long journeys often performed, the dangers to which we were exposed by land and by water, the deliverences experienced, the happy times we had in travelling to and from meetings of Presbyteries at Belleville, Kingston, or ber of useful and handsome articles. Shortly 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. Neither have we forgotten the efforts put forth, and the money and labor expended, in the erection of churches and manses, all intended to strengthen and consolidate the

cause of Presbyterianism in the land.

To the Colonial Committee of the Church of Scotland this country is greatly indebt-Although the morning was untavorable, ed for the missionaries sent out by them at the sum of \$121 was realized, which will different times, some of whom are still clear the debt lately incurred in re-shingling 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 bytery, under the new arrangements, was from time to time came across the Atlantic in Canada, but also to the deputies, who to cheer and comfort us in our work. We shall not soon forget the interesting visits very large. The Rev. Mr. Kennedy, of and stirring addresses of such men as Dr. Dumbarton, was chosen Moderator, and the Burns and Wellis; of Messrs. Stevenson, Dumbarton, was chosen Moderator, and the Harper, McNaughton, Alexander of Kirkaldy; Somerville, of Glasgow; Wm. ercises, the call from Bay-street Church, Chalmers, of London; Mr. Burns, and though last not least. Rev lately deceased. Well do we remember the happy meeting of Synod which took place at Cobourg, when we had for upwards of a eek under our roof Dr. and Mrs. Burns, senting the Toronto Presbytery, and the Mr. and Mrs. Arnot, and Mr. John Bonar, It was the richest treat ever enjoyed by us in Canada. These worthy men have now gone to their rest and reward, but their works do follow them. By the blessing of God on the labors of these worthy men, as well as on those of our own missionaries trained in our own colleges, the cause of religion and Presbyterianism have made great progress in this land, compelling us " What hath God wrought:

Many, no doubt, who labored in the field with us, such as Gale, Esson, Starke, Rintoul, and Rayne, 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 bounc aries of our Zion, and carry the Gospel to every corner of the land where Presby-terians are settled. All therefore, should exert themselves now to the very utmost to advance the cause of Christ. Let us be up and doing. In this neighborhood I find plenty to do, and have been enabled for time past to preach three times every Sabbath, and ride twelve or fourteen miles Let us not only labor faithfully, but let us also pray earnestly for God's blessing, without which all will be in vain. Paul may 1 ant, Apollos may water, but it is God that giveth the increase. Let us plead with God to open the windows of heaven, and send down showers of blessings till there be not room enough to receive them. Then would this country become like a well-watered garden, and the wilderness as a fruitful field. May God hasten it in his oron time.

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

The Burial Service

At the late meeting of the Montreal Diocesar: Synod of the Church of England, a motion was brought forward to the effect that the burnal service shall not be read in | the diocese over the body of any one whose death has been caused by intoxicating liquors, in the asual sense of the expression, allowing the minister, however, to read any portion of Scriptine, and use any prayors at the funeral, except those contain ed in the burnal service. It need hardly be said that the motion gave rise to a lively life said that the motion gave rise to a lively mighty God, with whom no live the spirit debate. The Metropolitan, at length, of the orthat depart honce in the Lord, and ruled it out of order. He said that the whole subject was one traught with great they are delivered from the burden of the difficulty, arising, in the first place, from a flesh, are in joy and felicity, we give the with brothren from whom we had been so difficulty, arising, in the first place, from a mean, are many and renerly, we give the paratial for over that, years. It was truly singling out of the effects. By adapting themselves thanks, for that it high please a gound and ghadsome sight to see the four the resolution, they would make themselves. There to deliver this, our brother, out of the miseries of this sinfal world. The fourth to make the miseries of this sinfal world. sudges of then fellow men. He thought puckly beseech thee, O Father. . . that it would be bester to reject the motion, that when we shall depart this life, we may but, at the same time, should any of the rest in Him (Christ) as our hope is that but, at the same time, should any of the rest in Him (Christ) as our hope is that but, at the same time, should any of the rest in Him (Christ) as our hope is that it is not to be wonder. read the service, whatever course they took, al of his sister, that it was so refreshing to they would have the sympathy of the him to hear the burial service read at it, for Bishop.

Owing to certain expressions in the burial service of the Church of England, which I that in it the language of hope is used at shall afterwards quote, it ought not to be the burial alike of believers and black read over the body of one who has died guards; the devout and drunkards; the right 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 "e. If then, it be wrong to single out it, as wrong is it to single out them. According to the Bishop, "e. If then, it be and some who spoke against the motion, the minister who refuses to read the burnel service over the corps of a drunkard, pronounces, by so doing, an opinion on his eternal state. A few years ago, the Archbushop of York expressed bimself 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 con struction on refusing to read the burnal service at the funeral of a drunkard. If I say that I cannot speak hopefully of the eternal state of a fellow being-and this is all that refusing to read the burial service means—I do not, thereby, necessarily say that he is in hell. If retusing to read the burnal service over the corpse of a victim of drunkenness, is, in effect, saying that he is in hell, I challenge any one to it is not the same in the case of those mentioned in the prayer book, at whose burial it is forbidden to be read. Take the first of these instances-an unbaptized person. It may be a child. Not having been baptized, it was, of course, not its fault. It may not have been owing to carelesaness on the part of the parents, or it may. In the latter case, the innocent child is, so to speak, punished for the sins of its parents. the Church of England is extremely uberal in the matter of baptism—as much so as the Church of Rome. She will unhesitat. ingly baptize the children of the grossly immoral, infidels, or heathens, on the principle that the innocent child must not be punished for the sins of its parents. if a child die unbaptized through the fault of its parents, the burial service must not be read over its corpse. But as we have already seen, it is the same when it was not the fault of the parents that their child was not baptized. Therefore, according to the reasoning of those aheady referred to, the Church of England pronounces all children lost which lie nn ters not for what reason. Take next the case of a grown up person dying unbaptized. He may not have been baptized in early life, because his parents were careless, or did not believe in the scripturalness of infant baptism, or of water baptism at all He may have given the best of proof that he was a converted person. He may have been receiving from his minister matruction regarding the nature and design of baptism, so as to enable him to observe the ordinance the more melligently. Yet, beca: se he died unbaptized, he is declared to be lost. Let us now take the second instance in which the burial service must not be read-that of one dying excommunicated. He is thereby declared to be damned. Yet, he may have been a truly Godly person, who was most unjustly ex communicated. Shutting one out of the visible church, does not, of itself, shut him out of heaven. Let us notice the third and last instance—that of one who has willfully taken away his own life. He may have lived some time after doing the rash act, during which he has given good proof of having truly repented. Yet, according to the strict interpretation of the prayer-book, the office for the dead must not be read at his burial. He is, therefore, declared to be lost. Admitting, however, that he died immediately, he may not have been an ac-countable agent at the time when he killed himself. He may have been deprived of reason by no sinful act on his part. The mere fact that a person has taken bis own life is no proof that he lost. Look at the case of the distinguished Hugh Miller. 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 Another dies pouring forth the most awful blasphemy from his

Another dies in the very act of Sabbath breaking. One of the members of Synod who spoke against the motion refer d to, was imuself nearly drowned two or three years ago, while boating for amore ment on the Lord's day. Yef, Lecuse they were potther unbaptized, and 6200m municated, nor committed suicide, the Church of England uses the following lag guage at their burial:

"Forasmic has if hath pleased Amaghiy God of His steat mercy to take unto fine self the soul of our dear brother have de parted, we therefore, commit his body to the ground . In sure and certain hope of a giornous resurrection to ciercal through Jesus Christ om Lord." Al with whom the souls of the faithful, after

ed at, that a man once said after the funer she was such a bad liver.

The most serious objection to the burns service—and a most serious one it 12-15 cous and wretches; saints and scoundiels. It is very proper to have devotional services at a funeral, no matter of what per son it is -not for the benefit of the dead or for mers decency, but for the benefit of the hoing who are present. If then a form must be used, let it be one appropriate in any case. It would be better, however to hove none, but to leave the person con ducting the service to use his own prudence.

"Irregularities."

Editor BRITE II AMERICAN PRESSYTERIAN

Sin,-In looking over the "register" of the newly constructed Presbytery of Torouto, I observed an item of business, which, on the Presbytery's account, had better been omitted. It is as fellows:

"A memorial was presented by Mr. A. Skelton, Representative Elder of Bethei 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 appr zed 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 gra tutiously 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 'ast, the document handed into that court was unauthorized and un authenticated by any church court, and should not have been readlor 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 "ir regularities of my administrations" com plained of; and, in the face of this, received Mr. Skelton and treats him as a Represen eyes of the church and of the public, if on Thursday next I succeed in providing that the elder of our choice is Mr. Brown, and not Mr. Skelton? Will it not stultify the Presbytery if it so happens, that it has had session, one being the choice of the Presby tery, and the other that of the session of Orangeville.

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

Here, the Presbytery had a case to des with-a complaint of irregularity in the form of process for electing and ordaining

Was it not actually prejudging the case to receive Mr. Skelton as a Representative Ekler from the Kirk Session of Orangeville over the back of a difficulty which it be hoved 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 Presbyter. 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 in some extent of a minister of the church. await an explanation.

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

I shall go down on the 6th inst., and i 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. MoRAY.

Orangeville, July 8, 1875.

THE ELIPSTOP OF Germany has the bill withdrawing state grants with Catholic Church.