

the upper sanctuary,—it is feared, will, in the event of Union, have to be diverted to a different purpose. This, to many of us, who hold it as a sacred trust given for a certain purpose would be a great sacrifice of feeling. It is one which we are prepared to make rather than let it stand in the way of Union, believing this to be a greater good; but yet we think that it is our brethren of the other Church generally understood the case more fully, and gave it more consideration, they might withdraw some of the objections whose pressure would compel us to divert it. The money has been, we may say, twice set apart for the support of the Gospel in Canada, and for that alone; in the first place by royal intention, which surely was at least well-meant; and in the second place, by the gift of the ministers, to whom it belonged by statute, just as much as the income of a minister of the Established Church of Scotland belonging to him. Had a number of ministers of the Establishment, in the old days, before the Disruption, thought fit to contribute from their incomes a certain sum for the maintenance of the Gospel in Canada, would it ever have been thought necessary to divert it? Yet the one is just as unobjectionable as the other.

The Free Church of Scotland has been wise in the matter of a Sustentation or Home Mission Fund. Every one knows how the late Dr. Candlish nourished and worked for the Sustentation Scheme, his own congregation contributing about £2,000 to it annually. I feel sure that, had he been in Canada, he would have seen in this "Home Mission Fund" the nucleus of a splendid Sustentation Fund for the United Church, and would have gladly turned it to account. And surely in Canada, with its poor and sparsely populated townships, in many of which, owing to their poverty, the Methodist local preacher is the only gospel messenger ever seen, which are thus being lost to our church—we need such a fund far more than does closely settled and comparatively wealthy Scotland. And if the Church be reunited, we want to see it as strong and as well equipped as possible.

Or, if a regular Sustentation Scheme for the supplementing of all ministerial incomes, inadequate through the poverty of the people, should be considered to great an undertaking for the United Church; then why not at least reserve this money as literally a Home Mission Fund, for supplying Gospel ministrations to places which, but for such external aid must be left absolutely destitute, the people being neither able, nor as yet, perhaps, willing to support them? There are the waste places, left without Gospel ordinances; and there is a Fund sacredly set apart for the maintenance of those ordinances. Why should the one be diverted from the purpose to which it was dedicated by its donors—and the others, in consequence, left unsettled?

A CANADIAN PRESBYTERIAN.

A Final Reply.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I do not feel called upon to contend further in defence of a view, which, in alluding to it as I did, I did not imagine that any one would call in question. Otherwise, I might have hesitated to open a discussion in regard to a matter of speculative rather than of practical interest, and one which by its nature is so far beyond the province of human reasoning. If some of your correspondents differ from me in regard to it, I must be content to leave the matter there, rather than make it the subject of further controversy. Mr. Anderson will therefore, kindly excuse me if I do not give the "exegesis" he suggests, which, to be satisfactory, would require to be longer than would be acceptable to you or your readers generally, most of whom must be tired of the discussion. I will only remark that Rom. 2-12, is to be read in connexion with its context, in both the first and second chapters; and such a reading will, I think, clearly show its meaning in regard to both Jews and Gentiles. Your correspondent will remember St. Paul's principle of Scripture interpretation, "comparing spiritual things with spiritual." Many errors,—notably certain Roman Catholic ones, have been supported on isolated passages of Scripture, taken out of their context and viewed without reference to the general teaching of Scripture on the subject.

But in regard to Prov. 28-18, I do not think it bears upon this question at all. I will quote the verse in full:—"Where there is no vision, the people perish;"—literally translated—"is made naked, destitute,"—"but he that keepeth the law, happy is he." The word "vision" evidently refers, as in Ezekiel 7-26, Lamentations 2-9, Micah 3-6, to the special manifestation of God to his people through the prophets, which, in times of national declension, was withdrawn as a judgment for Israel's sin. If your correspondent will read the prophecy of Amos, particularly the eighth chapter, he will see that it fully illustrates the meaning of this verse, and the contrast is not between the presence and the absence of light, generally, but between the consequences of a judicial deprivation and the right use of a privilege. But, even had the passage possessed any bearing on the present question, my plea supposed that the Father of our Spirits may have means which we can not take into account, of imparting light to the heart, even in the absence of definite theoretical knowledge, of which I think there have been not a few remarkable instances.

It is most true, as Mr. Anderson remarks, that the first question in regard to any point is not what man says about it, but what the Word of God says, and he will bear in mind that the opinions of others quoted, were given as I said, "not as arguments, for they are merely human opinions," but simply to show what some honored writers and students of God's Word have believed that Word to teach. But the question is not of Divine against human utterances, but between differing interpretations of divine utterance, differing conclusions from statements whose full bearing we cannot at present fathom. Your correspondents infer the view they hold from certain passages, from which others do not think it is to be inferred. The unsatisfactory nature of reasoning from

premises so far beyond our present comprehension is shown in the fact that your last correspondent's reasoning on this subject would apply equally to the question of infant salvation. For if, as he says, where conscious faith in Christ is not, "salvation is not," then there cannot be salvation in the case of infants, who cannot have either knowledge of Christ, or faith in Him. Yet we do believe that infants removed in infancy, are saved through His sacrifice, though never knowing Him on earth. I do not mean to assert that infants and the heathen stand on the same footing in regard to their eternal salvation, but only that your correspondent's argument applies equally to both.

It should always be borne in mind that Scriptural condemnations of those who "believe not the Son," apply only to those who have the Revelations and reject it, not to those who have it not. "This is the condemnation, that light is come into the world, and that men love darkness rather than light." But "this condemnation" cannot apply to those to whom that revealed light is not given, who may have faithfully used such light as they had, and would gladly have received more, had it been vouchsafed. Certainly, until I see much stronger reason for believing the contrary, I cannot think that Scripture justifies the assertion that these must inevitably all perish on account of that involuntary ignorance; and am content to believe, with Richard Baxter, "that God's dealing with such is much unknown to us." But I do not find that this belief in the least lessens the desire to bring the blessings of the Gospel to those who have them not. Some, holding this view, have yet proved their zeal by leaving home and friends in order to preach that Gospel in the "dark places of the earth." We know what these dark places are, and what Christianity can make them; and thus, with our Lord's command, is surely stimulus enough.

And here I must let the matter rest, only reminding your correspondents of the many passages of Scripture which declare that God will judge all men on the eternal principles of perfect righteousness. There are some points of non-essential importance, on which, owing to differently constituted minds and different ways of looking at truth, we must be content to differ in the meantime, so long as we "see through a glass darkly." But we may respect each others honest convictions, feeling that each of us can only see a little way, and waiting for the time when, in the sunshine of the Master's presence, we shall see face to face, and be admitted to a fuller knowledge of His will. In the meantime, which ever view we may feel constrained to take, we can at least be seeking in union, to the utmost of our power, to fulfil our Lord's command that "repentance and remission of sins should be preached to all nations." Cannot our people, for instance, do more for India, for which both our Presbyterian Churches are doing a little, though not yet enough, and I was glad to see in your last issue a letter advocating its claims on us for temporal aid. Let us not forget the spiritual necessities which are more urgent still! If this discussion shall be the means of bringing the claims of Christian missions more vividly before the minds of any who have been content practically to ignore them, it will not have been altogether in vain.

April 18th, 1874.

CANADENSIS.

Union.

Editor, BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I regret to see that the Union which was expected to be fully consummated by the General Assemblies at their next sitting, is in danger of being delayed to an indefinite period. Our former Union was threatened in a like manner by the introduction of the "Civil Magistrate" clause; when as a matter of fact, the Civil Magistrate had never attempted any interference in our Church matters. The same may now be said of the "Headship" clause in our present arrangement. The Sovereign, through her Government in Canada, has virtually cut herself loose from all connection with any of the Churches, hence there is no need to infer that the Sovereign can or will exercise Headship in the Church so far as we are concerned.

I suspect the question is raised to imply a wider significance, and seek an earlier date for its foundation, therefore in order that we may ascertain, whether there has ever existed in the Church at any time anything that would tend to excite even the remotest suspicion of the acknowledgment of any other Headships, save and excepting Christ.

Our enquiries may commence at the time when John Knox and his contemporaries with their trumpet blasts of Gospel truth dispelled the darkness of Papacy and banished it from the land. My reading of her history leads me to conclude, first that the Standard then raised was Christ is the true and only head of the Church in his three-fold capacity of Prophet, Priest, and King. Second, that her Ministers are all equal, none being allowed to exercise authority or superiority over each other, and so with the Members of the Church.

Subsequently, when the King attempted to introduce Prelacy into our Church, the people resented his authority in such matters, for they looked on Prelacy as having only a paper partition between it and papacy. They maintained and asserted their right to worship God according to the dictates of their own conscience and then anon they raised the standard, declaring Christ as the head of the Church and would not nor did not, acknowledge any other Headship, the persistency of the King in attempting to enforce his scheme, led ultimately to the bloodiest and most prolonged persecution ever recorded in the annals of History. It lasted during a period while young men had grown grey, and middle aged had gone to rest. The Rookes were driven from their nests, that the Kings Ravens might take their place. The Ministers and people were forced to take refuge in the glens and mountains, their property was confiscated and despoiled, their homes were

burnt, and every species of torture and punishment that the wicked hearts could devise were used to force the people to submit to the false Headship, but all in vain, the people were steadfast and true to their principles, they signed the ever memorable Covenant, many with their own blood, declaring their allegiance to none other than Christ. The persecution ended, the Ravens were withdrawn, and the people returned to their homes. The Church of Scotland was fully established and has since remained. I would here remark that it was not Seceders, neither dissenters but the Church of Scotland herself that endured the fiery trial of persecution, for the sake of Christ the Headship.

At a later period of her history viz, the disruption of the Church, it was the baneful exercise of patronage and interference in other matters belonging to the Church, and not the infidelity of the Church to the Headship of Christ, that caused that noble band of four hundred of the Ministers and elders to leave the Church, many of them from comfortable and happy homes, and trust in God, and the steadfastness, and and generosity of the people, the position of the Church, now shows that their confidence has not been misplaced.

I would ask did the people who left the Auld Kirk then, as well as those who do so even now, ever dream that they were absorbing themselves from one Headship and acknowledging another. I think not, for myself I will say that until such a question was morbid and desired to be inserted as an article in the present Basis of Union; I did not even think such a question could or would be raised; such questions are likely to give rise to erroneous impressions both in the present and future, I was seriously asked by a Canadian born member of the Church, if it was so that the Auld Kirk did acknowledge the Sovereign, as the head of the Church, I answered that he might travel through Scotland, England and Ireland, and I did not believe that he would find a well informed member of any of the Presbyterian Churches, who did not acknowledge others, than Christ as the Head! I would also ask what does the Headship imply, when invested in man? In the Roman Catholic and Greek Churches, the Headship receives a deified adoration, from the members of those Churches; akin to that of God himself, but by no species of reasoning however far fetched, or hairsplitting could such an idea be entertained as respects the members of the Church of Scotland, even admitting the Sovereign as the acknowledged head; if he or she betrayed to the Church in any way, it could only be as members, and nothing more.

The idea of Union has been promoted by the fact that many districts in Canada, two ministers are now doing the work, which could be as well done by one; that there is ample field for all, "the harvest truly is plenteous" and ever increasing. I would ask the Members of the Assembly, to pause and consider before they respect the terms of Union, let them not turn a deaf ear to the cries for help, from parents in the Church, who have no means of attending the Sanctuary where souls are yearning for a preached Gospel for themselves and their children, let them also consider that the Government is inviting emigration, that the new railway system is rapidly opening new fields of labour, which will cause demands on both Churches greater than they can hope to supply.

Yours truly,

A MEMBER.

Presbytery of Montreal.

This Presbytery held a quarterly meeting at Montreal, on the first and second days of April, 1874; the Reverend Dr. Burns presided as Moderator, and there were present with him sixteen ministers and seven Elders. It appears that the Reverend Malcolm McKenzie had been inducted into the Pastoral charge of the Congregation of Inverness on the twelfth day of March last. Mr. Thornton and on the table a call from Chalmers Church, Quebec, to the Rev. Peter Wright of Ingersoll, which was sustained and transmitted. The salary promised by Chalmers Church, Quebec, is \$2,000 per annum. Mr. John McKay reported that he had on the twelfth day of February last erected a Congregation at Lake Megantic. The Rev. John McLeod, a minister of the Presbyterian Church in Australia, applied to be admitted into the Canada Presbyterian Church, and the Presbytery agreed to ask leave from the General Assembly to receive him. The Presbytery agreed to translate the Rev. A. F. McQueen from Vengon, on the eleventh day of May next, for induction by the Presbytery of Bruce, into the Congregation of Huron, and appointed the Rev. Wm. Rays, to preach at Vengon, on the seventeenth day of said month, and declare the Church vacant. The Rev. Professor Murray, Mr. McNish, Mr. Robert Campbell, Mr. Wills, Mr. Pitcher, and Mr. J. J. E. of Berlin being present, were asked to sit as correspondents. The Presbytery made the following appointments, viz:—That the Rev. Kenneth MacDonald, Wm. A. Johnston, Professor John Campbell, A.M., William Grant, Robert M. Thornton, M.A., John McFarlane, John McAlister, B.A., Wm. Taylor, D.D., Robert F. Burns, D.D., Jas. McConesky, John Scrimger, A.M., Alexander Young and Principal D. H. Macvicar, L.L.D., Ministers, and Messrs James Coult, John Brodie, Christopher MacRae, Philip Peobles, George Rogers, John McLeod, Alexander C. Clark, James R. McKenzie, James Brodie, John Stirling, Warden King, Peter McLeod, and Adam Stevenson, Elders,—be Commissioners to the General Assembly, that the Rev. Thos. MacPherson, of Stratford, should be next Moderator of the General Assembly; that Professor Campbell and Warden King sit in the General Assembly's Committee on Bills and Overtures; That the Rev. James Whyte, of Osogood should be next Moderator of the Synod of Montreal, and that the Rev. John Scrimger and John Campbell, Elders, sit in the said Synod Committee on Bills and Overtures. Presbytery examined and attested the Session Records of Lancaster and Vengon; agreed to apply to the General Assembly for leave to take five students upon a public probation-

ary trials for License; and adopted an Overture to the General Assembly respecting remuneration to students in Divinity when employed as Missionaries. The Presbytery took into consideration a call from the second Presbyterian Church, in the city of Chicago, accompanied with a promise of \$5,000 per annum for salary, sustained by the Presbytery of Chicago, of the Presbyterian Church in the United States of America, prosecuted by Mr. John S. Gould, and addressed to the Rev. John M. Gibson, A.M., Junior minister of Erskine Church, Montreal. The Rev. Dr. Taylor, Mr. T. C. Becket, Mr. David Brown, Dr. Dawson of McGill University, and Mr. Andrew Robertson represented the congregation of Erskine Church, Montreal. Papers were read and parties heard, whereupon the Presbytery agreed to translate Mr. Gibson on the sixth of April current, and appointed Principal MacVicar to preach in Erskine Church, Montreal, on Sabbath the twelfth April current, and declare vacant the office of Junior minister in the collegiate charge. Suitable testimonials were granted both to Mr. Gibson and to Mr. McQueen. The quarterly Home Mission Report was disposed of. A report on the state of religion was adopted, and a committee consisting of Messrs. John McKay, Alexander Young, and John Scrimger was appointed to mature a motion respecting payment of stipends. Some pecuniary difficulties in Langwick congregation were reported as effectually settled. Steps were taken to loose Mr. John McLean from part of his charge. Assessors were granted to Mr. McKendrick of Inverness, and the Presbytery resolved to meet again at Montreal in Presbyterian College on the second Wednesday of July next at ten o'clock forenoon.—JAMES WATSON, Clerk.

The Presbytery of Hamilton

This Presbytery met in Central Church Hamilton on the 14th and 15th of April last. There were twenty Ministers and twelve elders present. Rev. John G. Murray, Moderator, *pro tem*, but at last secedent Mr. Thomas Wilson, who had been by previous appointment at the Guelph Presbytery, took the chair as Moderator, six committees were appointed to examine many Session records, which subsequently were reported to have been correctly kept, and were attested accordingly.

The Presbytery, by request of the Home Mission Committee made arrangements to ordain Mr. Caswell whom they had appointed as a Missionary to Silver Islet, Lake Superior. The ordination is to take place in Central Church on the evening of May 7th. Mr. Rensselaer to preach, Mr. Hortons to address the Minister and Mr. Laing the congregation.

Mr. Laing reported that parties in the congregation of Saltfleet and Binbrook have respectively subscribed \$28 50 and \$44 00 to be continued annually, as returning allowance to Mr. Cheyne their late Pastor. The Presbytery in connection with this case, adopted a resolution of which the following is the substance. They record their satisfaction with the disposition of the Saltfleet congregation, and with that portion of the Binbrook congregation, who desire to secure for their Pastor a fair allowance from the congregation, and their regret that the rest of the congregation decline, what seems to the Presbytery, the dictates of kindly feeling and justice; at the same time except the terms proposed, and inform the subscribers that they will expect annually that at least the sum mentioned above will be paid on the 1st January in each year also that the resignation of Mr. Cheyne be accepted, and that the aged and infirm Ministers and Committee be informed of the action of this Presbytery, and after the 1st of May next they will expect Mr. Cheyne will receive the allowance granted from their resources.

The following changes were made in that portion of the field. The congregation of Saltfleet and Binbrook to form one pastoral charge, and the nearly erected congregation of Black-heath, with the congregations of Eastern Seneca and Caister, to form another charge. The following are the commissioners to the coming Assembly, namely by rotation, Messrs Fraser Chrysal, and Fenton, by ballot, Messrs Fletcher McKean McColl and McLeod. The elders elected are Messrs Hugh Young, Wm. Henderson, J. Scott, Robt. Lammie, Wm. Brown, Wm. Muir and Dr. Comfort. The Presbytery having sustained as highly satisfactory the trials of ordination of W. H. Rensselaer, proceeded by his continuation in the evening in Knox Church, Mr. Murray presided, Mr. Dawson, preached, Mr. Black addressed the Minister and Mr. McLeod the congregation. The services were deeply impressive, the Church was filled with an attentive audience, and Mr. Rensselaer may be congratulated as entering upon his ministerial life as pastor of Knox Church Hamilton under the most favourable auspices.

Mr. McGuire late of Glenallan and Rollin in the Presbytery of Guelph having accepted a call to Jarvis and Walpole, the Presbytery appointed his introduction to take place in Jarvis on the 12th of May at 11.30 a.m. Mr. Wilson to preside, Mr. Rensselaer to preach, Mr. Fletcher to address the Minister, and Mr. McColl the congregation.

Mr. Chrysal of Silverhill and Lynedoch having received a call from the congregation of east Oxford in the Presbytery of Paris, his congregations were to be cited to appear for their interests at the Jarvis meeting.—Cox.

Says the Churchman.—"If the fashion of female preachers ever gets fairly established in any denomination, the others will have to yield to it. Some leading man will take it up for the sake of popularity, and the rest will have to fall in."

A public controversy was recently in progress between a Buddhist and a Christian missionary. Over four thousand persons were present. The Buddhist priests have also taken the field as lecturers.

Smoking is greatly on the increase, as appears from an official paper recently issued. In the last seven months the declared value of unmanufactured tobacco imported was \$1,068,201, against \$628,588 in the corresponding period of the previous year.

Presbytery of Kingston.

This Presbytery met at Belleville on the 14th and 15th days of April. Professor Gregg being present was associated. Mr. R. W. Leitch made application to be taken on trials for license and his request was complied with. The Committee appointed to visit Mr. Brown & Co. in relation to supplement reported that they had attended to the duty entrusted to them, and as the result had secured conformity to the regulations there enacted. The committee that were to visit Anaherst Island for a singular purpose reported that owing to special circumstances they had been unable to carry their instructions into effect. They were continued, and requested to attend to the matter as soon as convenient. Mr. D'Agart, a member of the Belleville congregation, who had made application previously to be received as a Student compared, and tabled certificates from the Professors of Albert College, Belleville. After examination he was taken under the superintendence of the Presbytery, and recommended to prosecute his studies with a view to the ministry. The Treasurer's accounts were examined by Auditors, and certified to be correct. Mr. Gallaher intimated that for certain reasons he had ceased to officiate at Wilton. There was read a petition from parties in that village, asking to be joined with Mill Haven for the purposes of supply. It was agreed to receive the petition, and comply with the request as far as practicable. The following were appointed commissioners to the General Assembly, namely of Ministers, Messrs. Turnbull and Burton by rotation, and Messrs. Chambers Watt, and Wilson by election, and of Elders: Dr. Holden, Dr. Dickson, Messrs. Shibley, McAlister and Fraser. Messrs. Watt and McAlister were appointed members of the Assembly's Committee on Bills &c., and Messrs. Gray and Gaw members of a similar committee for the Montreal Synod. The Rev. Thomas McPherson was nominated Moderator of the General Assembly, and the Rev. David Wishart Moderator of the Montreal Synod. A number of so-called circular letters on postal cards from the Presbyteries of Montreal and Chatham were read. The Presbytery decided to express disapproval of the practice of sending official correspondence of this nature by means of postal cards. There was presented a call from the congregation of St. Columba, and St. Paul, Madoc, in favour of the Rev. David Beattie. The call was sustained, and the clerk was instructed to forward it to him. There were read returns on the matter of Union from a number of the sessions and congregations, verbal statements were also made respecting the decisions come to by others, that had failed to forward their reports. From these sources of information it appeared that with one slight exception all were desirous of having the Union consummated on the terms proposed. The Presbytery expressed cordial approval of the remit on Union. Returns on the state of religion, as furnished by a few of the Sessions, were read. An interesting conference on this matter was thereafter held. It was decided to make a conference on the state of religion a part of the business at each future meeting. Mr. Alexander Thomson, who had at his own request become disconnected from the Presbytery was received again as a catechist. Sessions were instructed to produce their records at the next meeting for examination. The next meeting was appointed to be held at Picton on the second Tuesday of July ensuing at ten o'clock, a.m.—THOMAS S. CHAMBERS, Presbytery Clerk.

BIRTH.

On the 13th inst., at West Winchester, the wife of Rev. A. Rowat, of a son. Both doing well.

At Beaverton, on the 19th inst., the wife of Geo. F. Bruce of a son.

Official Announcements.

MEETINGS OF SYNODS.

MONTREAL.—Within Knox Church, Montreal on first Tuesday of May, at 7.30 p.m.

LONDON.—At London, on first Tuesday of May, at 7.30 p.m.

SYNOD OF HAMILTON meets in First Presbyterian Church, Guelph, on the first Tuesday of May, at 7.30 p.m.

MEETINGS OF PRESBYTERIES.

SILVER HILL.—A special meeting of the Presbytery of Silver Hill will be held at Barrie on Tuesday, May 26th, at 11 a.m.

MONTREAL.—At Montreal, in Presbyterian College, on the 26th day of July next.

LONDON.—At London, by adjournment, in 1st Presbyterian Church, on 1st Tuesday in May, at 11 a.m. Next ordinary meeting in Sarina, on 2nd Tuesday in July, at 7.30 p.m.

BARRIE.—At Barrie, when Synod assembled on the 4th Monday of May, at 2.30 p.m.

TORONTO.—At Toronto, on 1st Tuesday of May, at 11 a.m.

ONTARIO.—At Port Perry, on 18th of May, at 11 a.m.

HEBON.—At Hebden, on the 1st Tuesday of July at 11 a.m.

QUEBEC.—Next ordinary meeting at Guelph, in Chalmers Church, on 2nd Tuesday of April, at 11 a.m.

MANITOBA.—At Killarney, on 13th of May, at 10 a.m.

STRATFORD.—At Stratford, on 1st Tuesday in July, at 11 a.m.

OWEN SOUND.—At Owen Sound, on Monday after 2nd Sabbath in May, at 10 a.m., by adjournment; next ordinary meeting at same place, on 2nd Tuesday of July, at 10 a.m.

BRUCE.—At Bruce, the last Tuesday of June, at 2 p.m.

DERHAM.—At Durham, on 1st Tuesday of July at 11 a.m.

SILVER HILL.—At Barrie, on Tuesday 7th of July, at 11 a.m.

PARIS.—In Dunfermline street Church, Paris, on Monday 14th April, at 11 a.m.

HAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of April, at 11 a.m.

HAMILTON.—The next meeting in ordinary of the Hamilton Central Church, Hamilton, on the 2nd Tuesday of July, at 11 a.m. The meeting to ordain Mr. Caswell, in Central Church, Hamilton, on the 7th of May, at 7.30 p.m. The meeting to induct Mr. McGuire into the pastoral charge of Jarvis and Walpole, in Jarvis, on the 12th of May, at 11.30 a.m.