## British Ameeican Bresbyterfan.

PURTOSTED EVERY ECIDAY AT TOPONTO, CANADA.

P. (Acceptance, T.). The mask P. (Acceptance) and the Malach C. Captance and the Malach C. Captance and the Malach C. (Acceptance) and C. (A

C. BLACKET PROPINSON, P.O. Diarce "SI Publisher and Proprieter

#### THE

"Sabbath School Presbyterian," Por 1870 PUBLISHED MORTHLY,

AT 102 PAX SERDER, TORONTO.

FRANK: Smole explese ice at spery distributes per y distribute per y distribute de consequences, l'ecute per y distribute per y commence at any time, and area y distribute and except the made of the consequences.

. . . The rmaters for Merch and April are now before us, an even a total and attractive approximate, expert like to the illusion. A comparison of these two showeds end of progress, the articles in the letter behave shorter, pithler, and more read differ charteen that in the former. The paper is touch and both paints of and illustrations are well executed.—The LA, rad, eth April.

The paper is good, and supplies a great desider atom oncoughte young. It smould estably meet with a wide circulation.—Her Win. Ross, Kirkhill.

Specimen copies will be sent to any address C. BLACKETT ROBINSON. P.O. Drawer 2181, Toronto, Ont.

Britist American Bresbyterian. FRIDAY, OCTOBER 22, 1875.

#### THE STATE OF THE QUESTION

We are now having a new illustration of the old saying how great a fire a small spark may kindle. At the close of the opening services of Knex College the Rev. Mr. Macdonnell of St. Andrew's Church, Toronto, gave expression to sentiments in regard to the Confession of Faith which have been the cause of a consideable commotion within the Presbyterian Church, and beyond its pale.

It seems to be the opinion o sensible people, and we suppose by this time the opinion of the speaker himself, that it was a mistake to give utterance on a joyous occasion to sentiments that caused pain, to utter on a platform where discussion was forbidden, sentiments that forced discussion from reluctant lips.

It is questionable whether much good can result from new-papers intermeddling in such matters, beyond merely reporting have dealt with the case. The statements of Mr. Macdonnell were uttered in the presence of his own Presbytory. That Prosbytory (the Presbytery of Toronto) is composed of wise, calm, sound, and learned men. If in their opinion the statements of their brother were open to exception they ought to know how to deal with him. Mr. Macdonnell is a young man, he spoke to some extent without premeditation, and under the influence of a measure of excitement, and on a subject on which it is difficult to speak freely and at the same time safely. His Prosbyery could weigh all these things as no "newsthings they could deal with him in that spirit of love and faithfulness which the Master commands in such cases.

The press of the Province, however, has spoken without waiting for the Presbytery. cussion.

On the supposition that Mr Macdonnell Confession of Faith," which point is not yet Gospel, occupying such a position. proved, the remarks of the Giobs are quite to the point :

w" We hear many cry out against the of Fath. They tetter the intellect. They tempt to distonesty. They are marrow. They are unperfect. They are wrong. Suppose they was all that their enemits theirown voluntary enoice. They can be ment they can wask forth disenthralied and iree.

We are so ry we cannot say the sume thir - with regard to the following remarks of the Mull

· Fermi of a reflective turn of mind will be apt to think he and deeply over the question why, at a gathering of Presbyterian diviner, it should raise a storm to affirm that the Bible is a higher authority than ly. He would ask the organizations had the Westman ter Confession. In these days, when "iron-clad" croeds, framed withheld and thus dwarfed the work? In abundance, after which order was called, first place, they might be a considerable for India.

contactes, ago, are being call in question, they are likely to get the error of the bottle who key to set them above Scripture

The Meil is quite midelier if I supposed that there ever ber home anywhere to the world a anothering of Presbyterioa divines," where it could raise u eto to to un ext that the " Bolls is a higher eatherity than the Westman for Confession." The Prosbyttakor Church's always and everywhere, are except to maintain, as the Prodyterian Church in Counds, maintains mits basis of union, agreed on in Montreal In & Jupe, that,

"The Scriptures of the Old and New Testament, Long the Word of God, no the only infallible rate of faith and man ners," and that "The Westminster Conte sion of Poith shall form the 'subordin ate' standard of this church."

According to these express words the Bible is "supremo" and the confession "subordinate," how then could it raise a storm at the recent gathering of Presbyterian divines in Toronto, to assert the very thing asserted unanimously by the same divines et a recent gethering in Montreal? "People of a reflective turn of mind" should inform themselves as to facts before they begin "to think long and deeply" over questions of that kind

It is no doubt the congregational associations and tondencies of the Mentreal Witness that leads it to think the mistuke contained in the following words from an editorial on the subject :-

"All who think for themselves have in these days a sufficient jealousy of human definitions of truth to find little to blame in any man declining to be bound in all points by any complicated dogmatic system, 'etc.

Sympathy with mon "who decline to be bound in all points by any complicated dogmatic system," is the "congregational" view of confessions, and it might do very well to give expression to this sympathy, were Mr. Macdonnell in the position of a man who openly, and at the outset refused to become a Presbyteman, preferring rather to be something else; or were he in the position of a man who, feeling the confession a fetter, manfully walked out of the Presbytorian Church to find a church where he could enjoy greater latitude of belief. But the position of the paster of St. Andrew's Church is neither of the two. He entered the munstry of a church in which, rightfully or wrongfully, wisely or foolishly, subscription to the Westmins ter Confession is a condition not of memfacts, until such time as the proper courts bership, but of pastorship. Both in the Fetablished and Free Churches of Scotland, ministers on receiving license, on being ordained, and on being inducted, are asked the question, (which, of course, they answer in the affirmative) "Do you sincorely own and believe the whole doctrine contained in the Confession of Faith . to be founded on the Word of God, and do you acknowledge the same as the Confession of your Faith, and will you firmly and constantly adhere thereto, and to the utmost of your power, assort, maintain, and defend the same?" We do not understand how the Witness can "find little to blame" in a man solemply confessing and paper men" could; and weighing these promising polore a public congregation, and an assembled Presbytery, in terms of the above question, and yet, on the heels of that profession, confession, and promise, going on his way to find fault with the "Confession," and cast discredit thereon. Secular and religious newspapers, without | Would the Witness "find little to blame" waiting for witnesses, judge or jury, or even | in a friend who, to his face to-day professes hearing for witnesses, jurget or jury, or even hearing the accused in his own defence have pronounced their verdicts on Mr. Macdon-to-morrow, expresses something the re-Massys. Robinson, MacMechan, and Morton nell, on the Confermon of Faith, on the Pres | verse, while all the time that man is delivered addresses appropriate to the oc byterian Church, and a let of other things, enjoying his hospitality. The extent to casion. The speeches were interspered about which the writers know a good deal | which Mr. Macdonnell finds tault with the | with very agreeable music, vocal and or very little. It is, therefore, to be Confession, is a point not clearly settled instrumental, furnished by the local choir. expected that a larger variety of opinion. 30t; but should be ever, unfortunately, be The proceeds, about \$60, were presented some wise and some foolish, has been in the position of "declining to be bound", to Mr. Morton, as an expression of the goodsent abroad on a matter that was not by the "Confession of Faith," while he will of the whole community. Mr. Morton really in a ripe state for newspaper dis- chings to the status of a minister who pro- we believe takes the theological classes in there would surely be much to blame in friends wish him like success to what he has coased to believe in the "Westminster any man, especially a minister of the has famed elsewhere.

## SENSIBLE.

This is a time when Christians and Thirty-nane articles as boing a yoke of Benerclent Societies are considering fathers were asie to bear. The same means and measures for raising funds for thing regard of the Mestamaster Confession, their several enterprises, to pay for past indebtodness, and to push on new undertakings. We re glad to observe everywhere a growi ; tendency to cease from than Mr. Scott. It is well known that to they are, who all the carry? What Luman inventions in raising money, and the stranger, the sick, and the destitute, legitimate ground is there for complaint." to trust only to ways that are honourable he has always shown himself a sincere herents of the Episc polian or Presbyteri and Scriptural. Somo remarks made at an Churches are, like those of all other the recent meeting of the Young Mon's friend. We say advisedly there are few ecclosustical organizations, such simply by Caristian Association in Montreal on this indeed who know him who do not deeply their any voluntees again. subject, are worthy the attention of minmade such or as such retained simply as they may there eives please. At any most six and congregations. In discussing the best mode of raising funds for the general work of the Association, Mr. 1 Caldecott, of Montreal, opened in an able raper

"In debt meant to be in danger, and prudence and caution were necessary; each member should fully realize the Church, came in, miles distant to be pres character and importance of any undertaking, and then be ready to aid it liberal-

Care should be teleon to place before the public the needs of the according. He objected to the money being raised by be many atransferry festively des as anotheritical and western means, become from good men even not objectionable, honever, the true way to rebe money was by r direct appeal; tather and merchants sore deeply interested; every Christian had a heavy responsibility; the field was burze enough, and the que dien was how to s ach and cover it."

The President reterred to bazans and should be a wey to rais money. One be we held in Coronto lead the blessing of tiod upon it, he lediesed; it was a success, and proved a send of union among Christians. It was not carried on in a worldly spirit, and they sould with lonest hearts give God the clary of it. However, the traightforway i app of for the Lord's sale was undoubtedly the best.

Mr Ritchie took exception to bazaure as a rule; men ough to give freely nem ; not because it was drawn form them, but because they were bought with price, and it became them to derify God. When it was necessary to get up an excitement to guther finds, there asseme thing wrong. It should be counted a privilege to give. He must cond-me because totally; what was more common than to

Mr. O borne, of Moutreal, said if the members were truly in love with the work surely they would look at this important question, and should come to fiel it a privilege to bear the great burden of finance. In regard to the Montreal Association he, as Financial Secretary, said he had come in contact with all classes of givers and mean men. A number of membees were, he was sorry to say, not putting their shoulders to the wheel; their own cred t was staked on their taking this

burden of finance upon them.

H. Thanc Miller said they wanted to love wisely and court judiciously. (Laughter.) In Cincinnati, the committee made an estimate of the entire expenses for the year, they submitted this to a finance committee of eight wealthy men, who discussed it, and agreed to raise the necessary amount the association had no further trouble beyond giving. The committee agreed to raise so much, and then consulted a directory, got lists of their acquaintances, called on them and reported frequently, in two or three weeks they had the necessary amount subscribed. The financial secre tary then went out when it was due and got it. The plan worked admirably.

These remarks, coming from men who have a practical knowledge of the world, and from the non denominational character of their society, who might be excused for resorting to exceptional modes for raising money are entitled to all the more weight. The straight line is the shortest distance between two points, in morals as well as in mathematics, every body admits that. In raising funds, however, it would seem as if the churches were in danger of thinking that the shortest distance was by the crookedest path, but men are discovering that in this matter also, the straight, direct path, is the best.

# Ministers and Churches.

On the 27th ult., the congregation of Mosa presented the Rev. A. Stewart with a very fine phoeton, valued at \$185, accompanied with a very flattering address. Mr. Stewart replied in very feeling and appropriate terms.

On Thursday the 7th instant, the Town Hall of Hillier, County of Prince Edward, was crowded with a respectable assembly of Methodists, Epiecopalians and Presbyterians, to do honour to Mr. A. C. Morton a student missionary who has laboured for the last three summers in that Township. An excellent tea with the usual accompaniments was disponsed with a liberal hand to the guests. Thereafter Dr. Thornton of feeces that he is bound by the Confession, Knox College this session, where his

Arren seventeen years of residence and ear. st Christian labors in Napanco, our wor ay and excellent friend, Rev. John Scort, has resigned his charge as paster of the Presbyterian congregation here, and is . bout to leave as a missionary to Sou a Africa. Fow Christian ministers have been more universally respected and beloved by the prople as a whole, I fore leaving it was resolved to outertain him with a complimentary supper, which was done at the Presbyterian Church on Tuesday evening. The body of the Church was crowded with people, representing every denotation and class in Napance, , and numbers not connected with his own ent. The ladies had made ample pro vision for refreshing all who came with

and Mr. Melles called to the chair. Suitable tposches were saids by Roys. B. Bluckstool, J. Levch, (Centroville,) P. Une, and A. Schooler, after which an addiess in behalf of the triends of Mr. Beott, was told by Mr. Russoll, and a purse of Som presented by Mr. MoLood The Received gentlemon made on attentionate and sair storoply, taking his farowell of these among whom he has so long lived and labored. Many frees of oven strong men siero moist with tears of affection during the delivery of his address. Mr. Scott leaves Napanoo with the best wishes of the people and the earnest prayers of the devoted men of all Churches here. Ho goes to South Africa as a missionary.

### A STATE OF THE STA gegrespondence.

## First Anti-Union Shot!

Lairer Branch Ambre S Licenstrates.

Sin,-A deputation from the Presbytery of Glengerry, in connection with the Church of Scotland, consisting of Rev. Thomas McPnerson of Laucaster, and Brodie of Lochiol, visited this Town-hip last week.

Their arrival was headed by a flourish of trumpets, and a fair and mixed audienco assembled in Sink's Hall to listen to their inflammatory speeches.

It was stated Mr. Lang-their leaderwould be present as well as Mr. Davidson, but they did not put in an appearance—the former being still in Scotland, and the latter, it is stated, being about to accept the situation.
Mr. McPherson did not say much

although the little he did say was most offensive to the late Canada Presbyterian, people, and the whole United Church.

We are informed by this gentleman that the United Church has no creed the Confession of Faith having been altered, as he said, to suit the Irish Presby. terians!!

Mr. Brodie was more abusive, in his own way, than his colleague. It we can believe him, the whole of the ministers from the Kirk, who entered the Union committed perjury! Strange doctrine this, but the people hereabouts would expect no better from this gentleman-knowing somowhat of his extraordinary tactics since coming to this Preshytery, twe!ve months ago. It is well known he introduced an overture the first time he had a seat in this Presbytory, which, if acted on, would damage our whole constitution, and overturn the work of the Church in this country-during seventy years.

The deputation accomplished nothing. But I am mistaken, they did; for they removed the Rev. Dr. Lamout's name from the roll of their Presbytory, and declared St. Luke's vacant !! And they are to do the same thing at Martintown at an early

There were a few sympathisers in this Township before their arrival; but Dr. Lumont mot their objections singlehanded, and without gloves, and it is said the remnant regret having invited them to Finch.

I may add that the little opposition in Finch does not arise from hostility to union per se, but by reason of old and long standing prejudices on both sides.

It is a pity to find such mon as Messrs. McPhorson and Brodie sowing the seeds of discord in Glengarry, and leading some of our staunch Highlanders to believe that an influx of Church of Scotland ministers may be expected on an early day to fill all the pulpits of union ministers.

To counteract any influence they possess -the Presbytery must better itself and thus show the Presbyterians of Glengarry who are their real friends. Yours,

RUAIRIDH. Finch, Oct., 9th, 1875.

### Congregational Union.

Editor British American Presbyterian.

DEAR SIR,-The late union of the various sections of the Presbyterian Church have been attended with such satisfactory results, that the brothren in rural districts have been following suit in the matter of congregational union. No , where this is | cars, for the last sound she withed to hear practical it is greatly to be desired, in some localities where two cong gations have been struggling for existence, and scarcely engaged in earnest wailing at the threat able to keep the ministers even in respectable poverty, it is beyond all question for the interests of all parties to unite, providing that this can be done amicably. But should the proposed union be the means of alienating any considerable number of members of a congregation which already has not one member to spare, then I say partice should hesitate before concluding to such a union. Then, on the other hand, the uniting of two or more congregations may interfore with the rights and comforts of settled pasters, who have "borne the burden and heat of the day," and who, by some undermining process, or unset u pressure, may be obliged to leave a field of great ascfulness, and seek a "charge" elsewhere. "Union" under such cheumstacces cannot be a duty. The bond that unites minister and people is very sacred, and should not be readily broken.

At present I have before my mind a case in point. In a village, not fifty miles from Toronto, there are two congregations, one of the congregations has been vacant for some months, the other has a settled pastor, who is much esteemed by his peole, and who, for talents and ge stal uce. full cas, is considerably over the average. Nor tis said that the congregation without a minister is anxious to unite with the other, on the condinous that the respected pastor (who was the unanimous choice of the people) will resign. This is asking quite too much, and suppose it was grant-

then vacent before they would have a hearing of a man whom they would like. Secondly, when the time for choosing a nuccessor would came, come then they might not be amorheous, in test, their mgat het be impunisses, it is, their views might be further spart then they now, so that all though cooldierd, the yearst connegation referred to, would study their interests, temporally and splithocity, by cinking my little districtes which now exist, and in a spirit of brother the base and in itself forber again that ly love and matual forlamence, cot to thele lot with these brother v, who, wah wo no doubt, vall receive there in a like spirit, and in doing to will " strengthen the disks of one beloved Zion."

The present is not the time for songress onel | arings and misuaderstandings, Of) } denonmations are putting 1 orth increased energy in behalf of their systems and will Prosbyterious injure their can a by tellor. ing those things which do not make for

Our Clouch has a glorious history, her "cocle astical polity" approaches nearest to the pattern lail down in the Scriptures, her worship is simple but sab-time, within her walls beloved triends now in henven, learned the way of salsa. tion. Let us unito as one man, and to however unvilling, will be compelled to acknowledge that ours is the more excellent way.'

I am, yours, An Unworthy Member, Torouto, 11th Oct., 1876.

### IN MEMORIAM. At Lucknow, Ont., on the 26th Sept.,

1875, died of diptheria, Hattie Kirkpatrick,

oldest daughter of the Rev. Www. Johnson,

M.A., late highly esteemed minister of St. Andrew's Church, Lindsay. The decease of this romarkably interesting young lady calls for more than a passing notice. Sho was born in the manse of Sultfleet, June 21st, 1854, and had lived with her parents continually till the time of her death. In addition to a sound English education, received under the careful hometuition of her loving father and mother, she was quite proficient in the Latin and French languages, and had read a little mathematics. In polite literature she was well versed, having read some of the choice works of most of our distinguished authors. But it was as a loving memoer of the family, as well as a diligent worker in the Sabbath School, that she was mostly distinguished. Towards her brothers and sisters she was ever affectionate and kind. Sho was much sought for to assist at religious conventions and other assemblies hold for religious purposes, where her refine I taste, her dignified manner, and her charming voice won all hearts. She paved ana; in the full triumphs of the Christian's faith. As to kerself she had not a fear-all was bright before her. Her Jesus had died for her. She had cast hersolf and her all on Jesus. She was going to Jesus. These was the expressions of her happy soul in her last hours. In the full possession of her faculties she gave directions to her parents about many matters on her mind, and bade them meet her in heaven. Each of her little brothers and sisters she called to her bed-side, and with her whole soul in her eyes, made them promise to meet her in glory. To each she gave her last words of solemu adviceto each her last parting kiss—and farewell. While all around her was covered with griof, she remained calm and tearless, and oft enquired, "O why do you weep," "I am happy," "I am going to be with Jesus." With her father, who attended assiduously night and day on her, she held many long conversations on spiritual subjects, audgare him the greatest satisfaction as to heretern al prosperity. As death drow near she became more earnest. "My dear darling fa-ther, my dear darling mother, good-bye; my dear loving brothers and sisters, good-bye; 0 meet me, all of you, in beaven." When told that she would soon rejoin dear departed friends, and particularly a little sister gone to heaven whom she had greatly loved here she would say, "O yes, I will see K die and Neillie and others. But I will see Jesur!" As slie became weaker, also ceased not her previous conversation, and requested that when she chould become speechless the name of Jesus should be spoken in her on earth was the name of Jesus. This was literally dono—and a blessed sight if was to witness this Christian family all of grace for her spirit, and whispering the name of Josus in her care till she had consect to broaths. "Blossed are the deal that die in the Lord."

The community was astonished when they heard that this young lady, who was a tavourite with all classes, was really deal. Strong men wept-and even many who dil not know her personally were greatly more at the sudden news. The resident ministers mentioned her name the Sabbath on which the died to astoned ad congregations, and dwelt affectionately on her memory. The funeral was attended to all the most attended to a stone the stone the most attended to a stone the most attended to a stone the most attended to a stone the stone t on her memory. The funeral was attended by all the munisters, who took part in the proceedings, when they committed her process dust to the grave in the old South Kell as Ci urebyard, and the following Sab-bath the occasion was improved to growled congregations. The Rev. D. Cameron spoke earnestly and anoctionately of her beautiful info and triamphant death, and in the evening the Roy. Mr. Caswell addressed a crowded congregation on the same aubject—noticeably in the congregation were several of her late Sunday scholars who wept and sobbed for her, they should see here no more. The evening text was these words at And the second seems to the second words, "And they that were ready went into the marriage supper and the door was shut," and nobly did the good minister dis-

course from these words. It was indeed a solemn thing—a Bochim—a time of weeping. Agod and young bowed to-gether and wept, yet glorified God for all the way in which he had led his young saint.

Tim Prince of Wales has left London