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GENERAL AGENT FOR THE
BRITISH AMERICAN PRESBYTERIAN
REV. A. MILNE, M.A.
P. O. Address Drawer 966.

NOTES TO CORRESPONDENTS.

J. M.—Impossible to insert your letter this week. It will appear in next issue.

A number of communications and other matter crowded out. We shall endeavor to find room for all accepted papers next week.

British American Presbyterian.

FRIDAY, DECEMBER 5, 1873.

NEW SUBSCRIBERS

Now is the time to subscribe for the PRESBYTERIAN. We shall mail to all who now send in $2 a copy of the PRESBYTERIAN from this time to the end of 1874. Those who are getting up clubs will please notice this. A list of premiums is published on the eight page. In the meantime all who are inclined to canvass for the PRESBYTERIAN will please to communicate with this office without delay, when all particulars will be learned.

TOPICS OF THE WEEK.

The Hon. J. R. Cartwright, Finance Minister, was returned for Lennox, by a majority of 828.

The British troops have been successful in a battle with the Ansantees. The second Dutch expedition has left Batavia for Atcheen.

The telegraph cable steamer Robert Lowe was lost near St. Shotts, Newfoundland, last week. The chief officer and two boat's crews were saved, the captain's and two other boats being missing.

The N. Y. *Tablet* points out that there are in Montreal and Quebec, within a few hours' ride to New York, shrines to which pilgrimages could profitably be made by the faithful, in certain "dear and venerable sanctuaries" located in those cities. To this the *Independent* replies,—"If the pilgrimage can be made to include the Rapids, the Thousand Isles, and the White Mountains, we will all put on our linen suits and our 'sandal shoon' and go next summer."

Austria moves in the same direction as Germany whenever the relations of the Church and State are concerned. Upon the opening of the Reichsrath the Emperor promised that bills should be brought in for the purpose of completing and reforming existing legislation as to ecclesiastical affairs. The *Concordat* has been abolished and the State is now acting for itself, quite independently of the Church. In all this movement the press of the country goes with the government.

A terrible case of poisoning occurred at Montreal last week. It appears that the man Pinhesty seeing a sleigh standing on the street without a driver, stole a bottle of what its supposed to be sherry therefrom, but which proved to be wine of colchicum. This he shared with the inmates of the tenement in which he lived and some neighbours, with fatal results. Seven or eight persons have died in great agony from having partaken of the liquor, and some who have been ill have recovered.

An English High-Church paper relates, with great enjoyment, the objections made by some Scotch parishioners to their minister. The minister was put upon his trial. One of his flock "could not a-bear the silver-grey eyelashes" of the unhappy man; another complained that he was "always fichering, fichering about" with his hands, and didn't seem to know what to do with them; a third thought he was "a pure unconn sort o'body," while others asserted that his preaching was unintelligible, avowing, as proof, that he used such obsolete and preposterous phrases as "concourse of circumstances." The State-Church moral of this story is: Don't let the people have anything to do with the appointment of a minister to a parish or his continuance in it.

JOHN STUART MILL AND MARRIAGE.

A respected correspondent complains in a gentle way of our having given certain extracts from the autobiography of the late Mr. Stuart Mill without accompanying them with a strong enough protest. It is too late in the day to think of ignoring such utterances as those referred to. For, however, from regarding them as so dangerous that they cannot be referred to at all, we look upon the very out-spokenness by which they are characterised as carrying with it their own antidote. And while we indicated with sufficient distinctness our own estimate of the philosopher's utterances, we did not dwell upon them, for the simple reason we have mentioned. As our correspondent says, neither Mr. Mill's principles nor practice are of all novelties. The only thing novel is his frank avowal of what naturally shocks the moral sense of the great majority of respectable people, while his utter unconsciousness of any reason why people should be shocked is also striking. We might have dwelt more on Mr. Mills' peculiarly "advanced" ideas about marriage, but we did not feel it necessary. He had, it seems, no ideas of anything wrong in travelling about with a lady who was separated from her husband, and he virtually avows that he would have had no personal scruples about living with her as her husband, without the formality of marriage, even during Mr. Taylor's lifetime, had it not been that social prejudices were too strong. On that account alone, and not to bring discredit on Mr. Taylor and Mrs. Taylor as well, the pair thought it better for appearance sake to wait till the former died. Now this sort of "advanced" talk can do very little harm. It is simply Mrs. Woodhull's opinions, dressed out with a little more regard for so called "conventional prejudices." Mr. Mill, in all this, broaches no novelty, and though it may have been all honourable with him and his "advanced" companion—though *you may* think the reverse—the history of the world shows that such principles and practices have never come down to the great mass of mankind, and been anything like generally adopted, without degrading and dishonouring women, and demoralizing and embruting men. We run no great risk at present of such things becoming popular in Ontario, though of course we have our pretentious "advanced thinkers" here as elsewhere; and there may be a few cases in which the thinking is sought to be reduced to practice. "Incompatibility"—that insolent excuse of Charles Dickens for separating from his wife, and for living not the most noble of lives thereafter, is occasionally urged in Canada likewise, and we believe that there are some would-be-rather-prominent "educators" among us who, on this plea, are either bigamists or living in concubinage—we shall not say which. The impudent presumption of those, however, will, we have no doubt, very speedily make Ontario too hot for the, and will lead them to seek a more congenial sphere amid the more "advanced thinkers" and "educators" on the other side. The infamous cant about "oneness" of spirit constituting marriage, and about the disappearance of this feeling causing, *ipso facto*, the dissolution of the marriage tie, is pretty well exploded in any society claiming to be decent, and can neither do much harm nor expect much tolerance on this north side of the lines at any rate. We have not yet got the length of rejoicing in any leader of Canadian opinion, whether in the educational or any other department, whose tastes run for more than one wife, or for something worse, and we hope we never shall, even though all the "advanced thinkers" of the age, like Mr. Mill and other *literateurs* who could be named, say that it is all as it ought to be.

The Annual Meeting of the Metaphysical and Literary Society in connection with the Presbyterian College, Montreal, took place on Tuesday evening, 18th instant. After the transaction of the ordinary routine business, the following gentlemen were elected Officers of the Society for the ensuing year,—viz:—President, W. J. Dey, B. A.; 1st Vice President, W. M. McKibbin; 2nd Vice President, C. E. Amaron; Recording Secretary, D. MacRae; Corresponding Secretary, F. Brouillet; Treasurer, M. H. Scott; Committee J. Allan, G. F. Walker, W. Russell, R. Hamilton and W. Gray. It may be stated that the Society, since its organization two years ago, has been labouring under a great disadvantage from its members having been scattered in almost every part of the city, making it difficult to secure a large attendance at its meetings. Now, however, that Students are residing in the College, that difficulty is entirely removed, so that now the Society may confidently look forward to a course of prosperity and increased usefulness. It may be also stated that the Society has given a tangible proof of the interest they feel in the work of the Society by intimating their intention of making a grant of books to the value of fifty dollars, to be divided into three equal prizes, which are to be awarded at the close of the session, to the best reader, speaker and essayist.—*Com.*

PIO NONO.

Gastelar, the eloquent and gifted Spanish statesman, thus describes the present Pope in "Old Rome and New Italy," recently published by the Harpers:

Pius IX., whose election was so unexpected, imagined himself called by God to work miracles and all sorts of wonders, and from the first day of his pontificate he was ambitious of being good. Extremely sensitive by natural temperament, epileptic by constitution, incapable of violent hatred, without strong passions, moral from habit, of very fancy, gifted with flowing language and a clear, sonorous voice, easy and eloquent in his improvisations, quiet in his gestures, sweet and benevolent in appearance, mystic even to ecstasy in his prayers and praises, *majestic* on the throne, an artist before the altar, a rigid formalist in religious ceremonies, a lover of human pomps, devoted to a historic destiny and to his exalted ministry, believing in his greatest errors and equivocations that God inspired and guided him, and that he interpreted His thought, and expressed His will on the face of the earth.

He does not enrich his own relations, nor hoard up treasures, nor measure out charity, nor does he refuse to give an audience, no matter how inopportune and troublesome. He puts no lock on his ever-open heart, never bites his lips, which are always slightly apart, and often gives the impression that his thoughts are far distant. He has no very profound knowledge of human nature, understands more of outward formalities than of secret motives; of his power, more of the pomps than of the prestige; of his authority, more the display than the strength; and accustomed to live surrounded by those who treat him as a god, he feels pleasure in being exalted every day, "holy, holy, holy," in breathing the *smoke* of such incense. But in this exalted position, when he promulgates dogmas of faith, when he assembles Ecumenical Councils, when the entire church declares him superior to human errors, when to others his thoughts seem divine as those of the Word, and his lips sacred as oracles, at such times a passing cloud, the electricity of the air, the rapid and frequent changes of the Roman climate, affect his nerves, which are extremely susceptible to atmospheric influences; his nerves act upon his temper, and force him to bursts of ill-humor and impatience which contradict his natural amiability, and prove how this demigod, this great and supernatural being, is subject, like all other mortals, to the sins and infirmities which arise from the imperfection of our nature and the laws which govern the whole universe. And under the dominion of this Pope, who aspired to evangelize the world, to Christianize the democracy, the pontifical authority has been converted to an absolutism which was impossible under the empire of the most absolute monarchs.

KNOX COLLEGE SUBSCRIPTIONS.

(For the BRITISH AMERICAN PRESBYTERIAN.)

Sums collected on behalf of Knox College Students' Missionary Society up to date.

1. From the Society's own Fields:—

By H R McPherson, from Silver Islet		$453 15
" P. Kissel from Sombra		200 11
" A. Carmichael, from Carlow, N. Hastings		36 00
" D. McNeil, from North Hastings		49 00
" W. Frizzell from West Anaheim	$ 00 35	
" from Port Severn	0 0 53	
" from Sturgeon Bay	20 00	170 00
" J. B Stewart, from Penetanguishene	125 00	
" from Flos + Sunnidale	74 00	
" from Midland	27 50	
" from Muskoseh Mills	18 00	304 10
" Stuart Acheson, from Toy and Medonte		101 97
" F. H. Beatty, Manitoulin Island		123 50
" P. G. Jacobs, from Byerson and Port Carling	49 15	
" from Friendly	22 30	70 85
" from Bear Creek	21 45	
" J. J. Hoar, from South Indian	16 64	38 07
" H. McKay, from Perry Sound District		80 16
" A McArthur, from Weybridge, and Moffat's Settlement		72 77

2. Voluntary contributions from friends in various parts of the Province:—

By A Beattie from Mountain & Dell	$ 17 66	
" from Everton and Montrose	7 82	25 50
" A F Tully, Hamilton		25 00
" J McCov, Hamilton,		13 70
" M. McKellar, from Bear Creek Ch. Moore	30 00	
" from Burns Ch., Moore	20 00	
" from Friends in Sarnia	10 00	112 00
" Dr Fraser, from Friend		47 47
" Rev. A. Gilray, from Knox Church Congregation, Toronto	107 75	
" from a Friend	1 50	
" from a Friend	1 50	114 75
" J. A'Dixon, from Acton and Norval		12 75
" A M McLellan from Warsaw		11 00
" D. L. Mackechnie from Mono Mill	9 25	
" from Caledon Mount	7 00	
" from Sand Hill	11 00	27 25
" J. R. Ratcliffe from Rev Mr Moore's Congregation, Ottawa		23 00
" D. B MacRae, from Pinkerton	3 65	
" from Hamiltonian	4 70	
" from Riversdale	3 35	
" from Centre Street	7 84	18 99
" D. McKay-acker, from Prince Arthurs Landing & Fort William		23 25
" W. Gottingher, from East Templeton		6 25
" R. Scott, from Woodville	11 00	
" from Cambray	3 00	
" from Islay	6 00	
" from Palestine	4 00	
" from Mara	2 25	
" from Ontario Presby Mission Field	24 00	61 25
" D. McKay, from Friends in West Zorra		3 00
" W. J. Smith, from Bethany		7 00
" Rev. A. T. Hartley, Burns Church East Zorra	12 15	
" McKay's East Zorra	9 12	21 27

PETER NIVEN,
Treasurer.

Nov. 26th, 1873.

Ministers and Churches.

The Rev. W. M. Rogers has returned to Canada, after a long absence in Europe. He is now at Petrolea.

The Rev. A. B. Simpson of Hamilton, has been called to Quebec and Louisville, Ky. In the latter case $5,000 salary is offered.

A few friends of the Rev. J. W. Smith, of Colborne, recently called at the Manse, and after spending the evening pleasantly with their pastor and his lady, presented him with a handsome purse, containing $50.

The Rev. A. Y. Hastly was settled over the Dungannon congregation on Wednesday. Mr. Leask presided, Mr. Young addressed the minister, and Mr. Stevenson the people. The stipend promised is $600 with a manse.

The Rev M. W. McLean, M.A., late of Port Hope, has been inducted into the charge of St. Andrew's Church, Belleville. Rev. Principal Snodgrass presided; Rev. Prof. Mowat addressed the minister, and Rev. P. S. Livingstone, B.A., the people. Mr. McLean has received a very cordial welcome from his own congregation.

A very successful social was held at Doon on Friday evening, 21st ult., in the Canada Presbyterian Church, in connection with the Sabbath-school. Shortly after 6 o'clock, about seventy scholars sat down to a table loaded with such delicacies as the ladies of Doon and its neighborhood only can provide. After the children and visitors partook of the refreshments, speeches were delivered by the Rev. Mr. Inglis, of Ayr, Mr. McDougall, of Berlin, and Mr. Weir, of Galt. The children sang several appropriate hymns. A very pleasing feature of the entertainment was the presentation of about seventy volumes of prizes to the children.

Contributors and Correspondents

Basis of Union in Australia.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Below I send you, for the information of Mr. Stark and others interested, a copy of the basis of the Presbyterian Union in Australia, as reported to the General Assembly of the Church of Scotland in 1861. I may add that I was present when the subject of that union was discussed in both the Established and Free Assemblies of that year, and I can testify to the cordiality with which it was endorsed by the leading men of the two churches. It was refreshing to see the however much the two churches disagreed at home, they could unite in commending the policy of union among their adherents and sympathizers abroad. I may further state that one or two dissentients from the Union, who appealed to the Free Assembly to obtain recognition, as still representing the Free Church of Scotland in the Colony, received no countenance from the Assembly, but were advised to cast in their lots with those who had entered the United Church.

Yours very truly,
ROBERT CAMPBELL.

Montreal, Dec. 1, 1873.

"The Basis of Union and the Formula" of "the Presbyterian Church of Victoria."

"I. That the 'Westminster Confession of Faith,' the Larger and Shorter Catechisms,' the 'Form of Presbyterian Church Government,' the 'Directory for Public Worship,' and the 'Second Book of Discipline,' be the Standards and Formularies of this Church.

"II. That inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these Standards and Formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views as to the power and duty of the civil magistrate, inconsistent with the liberty of personal conscience, or the right of private judgment.

"III. That the Synod asserts for itself a separate and independent character and position as a church, possessing supreme jurisdiction over its subordinate judicatories, congregations, and people, and will require all ministers and preachers from other Presbyterian churches, applying for admission, on an equal footing, who shall thereupon become subject to its authority alone.

"*Formula.*—I do hereby declare that I do sincerely approve and accept the Standards and Formularies enumerated in the foregoing Articles as the Confession of my Faith, with the declarations and provisions contained in the second Article; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same; that I shall follow no divisive courses, but, in my station, and to the utmost of my power, shall assert, maintain and defend the doctrines, worship, discipline, and government of this church, as therein defined, renouncing all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the same."

These documents were adopted, and solemnly recognised as the distinctive symbolical basis of the "Synod," subsequently "The General Assembly" of the Presbyterian Church of Victoria," at Melbourne, on the 7th day of April, 1859.

Union and its Basis.

EDITOR BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—Allow me again to direct the attention of the members of the C. P. Church to the end towards which we are being driven. Our General Assembly of 1872 ordered our Union Committee "to endeavor to get a deliverance" which would remove the objections which some of us felt to the proposed basis of Union; and the Committee, in June, 1873, gave in a report, in which they name certain documents pertaining to "the Presbyterian Church of Canada in connection with the Church of Scotland," two of which they quote. They were sent "to endeavor to get *a deliverance*," and they produced old documents, to which everyone had, or might have, recourse; and these the Assembly accepted, and thanked the Committee for, as if they had done something very praiseworthy. One of those documents is called "The Act of Independence." To this Act I wish to direct attention. According to Dr. Bayne's pamphlet, entitled, "Was the Recent Disruption of the Synod of Canada, in Connection with the Church of Scotland, called for?" (a document well worthy of being studied), this Act is a tissue of misstatements. The leaders of the Canadian Moderates, fearing the effect of the protest of the Free Church on the Presbyterians of this province, endeavored to counteract that by drawing up this Act, in which they made unbounded assertions of independence, but at the same time declared themselves in "ministerial and church communion with the Church of Scotland." Its importance, as one of, if not the most distinctive document of the Church which passed it, appears from the circumstances in which it was drawn up, the object it was manifestly intended to serve, and in that, as our Committee states, "It was framed for the purpose of being assented to by ministers at their ordination;" and it must be regarded, alike from its origin, its history, and its language, as antagonistic to the protest of the Free Church (at which it was specially aimed), and to the principles held by the fathers of the United Presbyterian Church. This protest and these principles the C. P. Church inherited, and have hitherto professed; and yet this antagonistic document, this document which teaches that the position of the Church of Scotland, against which we are witnesses, is quite consistent with the most extreme statements that can be made regarding Church independence or the Headship of the Lord Jesus. That the Church of Scotland, as it now exists, has, since May, 1843, held, and that it alone held, correct views on that subject, and alone walked in accordance with the mind of God in this matter, and that all our contendings with it thereanent have been a delusion and a wrong—a crime, in fact—has been accepted by our own General Assembly, and laid down to us as "a clear and decided statement of the practical bearing of the doctrine of the Headship of Christ over His Church," and what ought to remove all objections to the basis of Union. Faulty as the basis was, formerly, it is now perfectly intolerable. Explained *as it must be* in the light of the Act of Independence, the Church, if united on it, (whatever it may say), cannot but be regarded as occupying the ground presently held by the Church in connection with the Church of Scotland, and, consequently, that occupied by the Church of Scotland itself, on and since May, 1843. One of my reviewers asks me not to hint at separation from brethren who are sound in the faith. I certainly do not wish to bring any charge against their orthodoxy, but, with the deepest regret, I say they have put themselves in a false position; they have virtually abandoned our position and taken that of the Church of Scotland. May I hope that, on consideration, they will rectify the mistake? I was not without intense suffering I resolved on a course which I felt likely to land me in separation. I am, however, satisfied no other was left me as a witness for my Lord; and now I declare that I repudiate, and by God's grace will never accept the present terms of Union. My colours are nailed to the mast, and it is my desire to husband my energies, in order, if God so wills it, to bear my part in the impending disruption. I warn my associates to get ready, for, when I consider the treatment we have hitherto experienced at the hands of the Union Committee, and of several meetings of Assembly, I see little grounds to hope that wiser counsels shall prevail; and I call on all who care for the honor of the Lord, and the liberties of his people, to bestir themselves, for, unless they do so God of his mercy interpose, I see nothing before us, in June, but Erastianism and ruin.

Yours truly,
JOHN MCEWEN.

In our report of the Ontario Presbytery a couple of weeks ago, it was stated that a Mr. Brenton had received a call from Wicklow and Greenbank. It should have read Mr. Panton, who is also called to Lindsay, where he will shortly be inducted.