

British American Presbyterian.

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TORONTO, FRIDAY, JUNE 14, 1872.

We very much regret our inability to furnish the report of proceedings of the General Assembly at Hamilton in this issue, as the manuscript only reached us to-day (Thursday) as we go to press. It will appear next week, when all the proceedings to the close will be given.

TOPICS OF THE WEEK.

The past week has been one of ecclesiastical assemblies. Presbyterians, Congregationalists, Methodists, and Episcopalians have all been holding their yearly Conferences—all taking account of the proceedings of the year past and all arranging for pushing on their particular work for the year to come. Among the Presbyterians the great matter has been the proposed Union, and though no very decisive steps have as yet been taken, upon the whole the tendency of what has been done has been favourable to the formation of a great British American Presbyterian Church, at no distant day. The details of the proposal made by Dr. Snodgrass, and unanimously adopted by the Kirk Synod in reference to Queen's College, we give in another column, but must reserve comments till next week.

The Union tendency is also taking more definite shape among the Methodists. In the absence of a wider Union, there seems every likelihood of the Wesleyans and the New Connection body becoming one, very speedily.

The Free and Established Scotch Assemblies met on the 28d of last month. Their moderators are respectively, Rev. Dr. C. J. Brown, of Edinburgh, and Dr. Robert Jamieson of Glasgow. The report of the exciting discussions expected at these meetings has not yet come to hand. They were to commence on the 29th of May.

The one question agitating the States is the election of President. Grant has been nominated by the Republicans, and it is expected that Greeley will be adopted as their candidate by the Democrats at Baltimore.

The Washington Treaty is apparently in extremis, and in all likelihood will be dead before our issue reaches our readers. It is a pity that the attempt at arbitration should have failed, but perhaps it is better that things should have turned out as they have done.

The Synod of the Church of Scotland in England met in London early in May. Bitter and strong complaints were made of the neglect with which the Church of Scotland treated her English branch—Dr. Norman Macleod and Dr. Caird coming in for a share of blame. Dr. Cumming defended the Scottish brethren.

Prince Bismarck is to withdraw temporarily from all political duties on account of ill health. In the present contest of the civil powers in Germany with Rome, it is not easy to see what will be the result of this withdrawal.

The gratifying fact is announced that in consequence of the rigid temperance law enacted by the last legislature of Illinois one fourth of the saloon keepers in that state have already closed their business, and another fourth will close before July 1st, when the law goes into execution.

THE BRITISH AMERICAN PRESBYTERIAN.

We have wished all along that the BRITISH AMERICAN PRESBYTERIAN should answer for itself and be supported only if it gave promise of performing a useful and much needed work. We were aware of the risk incurred in starting such a paper, and the obstacles that in various ways might be opposed to its progress. To make it what we felt it ought to be, we knew would require great labour, considerable experience, and much pecuniary outlay. No reasonable person could expect that it would start so thoroughly equipped as its friends and well-wishers would like that it should. But we thought if it had life, it might be expected to grow and gather strength provided it received fair and timely encouragement. The vital pre-requisite, we submit, that it possesses. It is with us as yet but the day of "small things," but that is not to be despised. Words of kind encouragement we have received from many quarters, and these, in a good many cases, have been backed by practical and most hearty effort for our material advancement. Some of the best men in both branches of the Presbyterian Church of the Upper Provinces of our Dominion, have lent us most cordially and practically a helping hand, and we are pleased to think that for the future we can reckon upon their hearty cooperation and ready sympathy. To all such we tender our unfeigned thanks. Others perhaps might have done more, but we do not complain, and are not going to find fault.

The BRITISH AMERICAN PRESBYTERIAN is not the "organ" of any Church in the ordinary sense of the term. No church controls its columns and no committee dictates what it shall or shall not publish. But it claims to speak generally the mind of a very large number of Presbyterians, and it aims at being a medium through which all Presbyterians can hold intercourse with each other, and in whose columns questions of importance, both of a civil and sacred character, can be discussed in a becoming Christian manner, in all their different aspects and bearings. We don't profess to endorse all the opinions expressed by our correspondents. We simply wish to give them a fair opportunity of setting forth their views so long as they do this in a moderate, gentlemanly and Christian spirit.

With such an avowed programme, we are pleased to refer our readers to the decision of the Assembly of the Canada Presbyterian Church, in reference to the overture of the Rev. Dr. Proudfoot, on the establishment of a "denominational organ." The Doctor, it will be observed, said that he thought a weekly newspaper would greatly advance many interests of the Church, and that while he could not withdraw his overture, he suggested that the Assembly should vote it down, and at the same time would extend its hearty support to the BRITISH AMERICAN PRESBYTERIAN published by private enterprise. To this the Assembly responded by resolving to reject the overture and to "RECOMMEND THE ABOVE MENTIONED PAPER TO THE MINISTERS AND MEMBERS OF THE C. P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT."

Those who know anything of the expense connected with the establishment and maintenance of a first class weekly paper must be aware that such a resolution to be of any use must take a very practical shape. To expect bricks without straw is unreasonable. Every one of the New York religious weeklies has from three to six editors constantly; and can afford to expend sums which we could never dream of. We do not propose to go "beyond our measure." We ask no pecuniary subsidy either from Churches or individuals. We plead not for support in forma pauperis. We only ask our friends to be reasonable, and not to expect that we should start at once into the size and vigour of those that have been a quarter of a century at the work, and are now backed by all but unlimited means and widely ramified patronage.

Merchants, however, can give us advertisements. That would be for their advantage as well as ours. Subscribers can recommend our paper to others and promptly "renew" themselves. Printing, if we do it as well and as cheaply as others, may surely with all propriety, be their in our way; while those who

handle the "pen of a ready writer" can most efficiently help by sending us in the fewest possible words interesting news items, and short spirited articles on current events, duties or shortcomings. We shall not always please every one of our readers in every particular. If we did, we are afraid we should be insipid enough and foolishly non-committal. Only in such cases let our friends be considerate and not immediately fly off at a tangent and cry "stop my paper!" We shall do our best to deserve success, and the recommendation of the Assembly will stimulate us, if possible, to greater effort in order to show that we are not insensible of its kindness, but are determined to prove ourselves worthy of its confidence and praise.

DR. ORMISTON BROUGHT TO BOOK.

Nearly a month ago there was a meeting in Brooklyn, N. Y. of the Congregational Union at which there were a good many distinguished Doctors of Divinity, of different denominations, all of whom, as we noticed at the time, were specially full of fun and nonsense, and kept their hearers in "roars of laughter." Among the rest was Dr. Ormiston who was as hilarious as the rest, and spoke with quite as strong a faculty for making others as merry as himself. It was a meeting, in short, at which all were in the very best of humour; all determined to please and to be pleased, with the simple drawback, at which we gently hinted, that it was just possible that that sort of thing might be carried too far.

As was to be expected at such a meeting, where speakers and hearers were animated by feelings of so buoyant, if not boyish jubilancy, a considerable amount of goodnatured talk was indulged in at the expense of each other's denominational peculiarities; and as the others had been dealing in that sort of thing, Dr. Ormiston followed suit, in all good humour, and in mere playful abandon. It was an encounter of wit and fun, and all enjoyed the hits that were going on every side. Nobody was hurt, nobody was offended, and the matter might have gone to rest, had not a painfully dull and intensely matter of fact man in Canada rushed into print with any quantity of charges against Dr. Ormiston as rude, untruthful, vulgar, and nobody knows what. That was of very little consequence either for the poor man in question has been struggling for the last twenty years to gain a little notoriety by attacking persons of prominence, or exposing popular tendencies thought to be of a questionable character, and yet has never managed to get any one to attach so much importance to what he says, as even to contradict him, but the *Guardian* of this city is so foolish as to have taken up the cudgels likewise, and belaboured the Doctor for his uncharitableness and "untruthfulness."

We are not Dr. Ormiston's apologists or defenders and in this case he needs none. But we must express our surprise at the Editor of the *Guardian* being able to read all the speeches delivered at the meeting in question and then to get angry at that of "our old friend Ormiston." Was Dr. Ormiston the only sinner? Does it require a surgical operation to get a joke into the *Guardian's* head as into that of the worthy Hamiltonian? And why so thin skinned? The Methodists are never weary of denouncing the horrible "dogmas of Calvinism," though nineteen twentieths of their ministers even, we are bound to think, from the way they talk, never read a line of Calvin's writings in their lives. Even in this very complaint the Editor of the *Guardian* must speak of Presbyterian peculiarities as "dishonouring to God," as "a yoke of bondage" from which men are delivered "by a knowledge of the truth," so that "logically" he says, that every Calvinist is "in bondage" and "knows not the truth." And these are gentle words compared with what many a foolish declaimer is continually hurling against what the Presbyterians holds as most precious and most vital. But if a Presbyterian in the best of tempers and among friends who are battling as hard as they well know how, though with blunted lances, should joke at a Methodist's keen eye to the "main chance" or hint at the way some folks in former days used to speak of Congregationalists, then he is profane, or vulgar, or un-

brotherly, or "untruthful." Why all this excitement? Be perfectly cool, brethren, and keep your powder dry. You may need it for more important and more serious work than to denounce "our old friend Ormiston's" "reprehensible" jokes. It was naughty, no doubt of the burly Scotchman, though his clerical friends who heard it did not see it in that light. After all, however, there is not so much difference between the Doctor and his censors as one would think; for he can say to them, as the great Baptist, Robert Hall, said to a dull man who reproved him for joking—"What does it matter? The only difference between us, I keep my nonsense exclusively for the fireside and the platform, you take yours invariably to the pulpit."

UNITED PRESBYTERIAN.

Rev. J. S. Taylor has addressed a letter of withdrawal to John Cairns, D. D., moderator of the United Presbyterian Synod of Scotland, dated Edinburgh, May 18, 1872. We clip it from the Scotsman:

REVEREND AND DEAR SIR.—I beg of you to inform the synod that I feel myself to be under the painful necessity of leaving the United Presbyterian Church. What has laid me under this necessity is the decision on the organ question to which your supreme Court came on Friday last. It appears to me that, at meetings of saints in New Testament times, the praise of God by the human voice alone is the only authorized worship, and that this can be gathered from the language of our Lord himself and of his inspired servants, and from the practice of Christian assemblies in the days of the apostles. When men long after introduced the change which you have agreed to tolerate, they had no warrant from the Divine Head of the church for the innovation; and not only so, but they in no small degree mistook the genius of the gospel economy, and tarnished its beauty, and enfeebled its strength. Holding these views, I am obliged to regard the United Presbyterian Church as having, on a point of vital moment, ceased to be a witness for truth in the land. I am, reverend and dear sir, yours truly.

J. S. TAYLOR.

The telegram announces that the Pope has appeared in a carriage in the streets of Rome—a matter of small importance except as it indicates an abandonment of the futile policy of imprisoning himself in the Vatican for the purpose of appealing to the sympathies of Roman Catholic world.

It is said that there is now no doubt about Dr. Livingstone being safe and likely soon to reach Zanzibar.

INDUCTIONS.

The Rev. William Matheson was inducted as pastor into the Gaelic congregation of Arthur, on the twenty second ult. The Rev. William Blain, of Carriek, preached and presided. The Rev. J. Macmillan, of Mount Forest, addressed the pastor, and the Rev. S. Morrison, of Proton, the people. The congregation, till about a year ago was in connection with Mount Forest, and known as the Gaelic station of the Mount Forest congregation, under the pastoral care of Rev. J. Macmillan. A few years ago the whole charge was considered a weak one. It was with difficulty and special efforts it could sustain a minister. And it is an illustration of the increase and progress of the Church, that the congregation has grown so soon into two separate charges, which have now two set led pastors. The new congregation is not very large, but it is compact and vigorous. It has about sixty members on the communion roll. The Gaelic element largely prevails in the neighbourhood. Fallow ground may yet be broken up and added to what is comparatively cultivated; and a wide field of usefulness lies open before Mr. Matheson, in which it is hoped his labours shall be abundantly blessed.—Com.

The Rev. P. Goodfellow, who for a number of years past has occupied the position of Pastor of the Presbyterian congregation at Widder, having felt it necessary from ill health and other causes, to resign his charge, left Widder a few days ago for the Province of Nova Scotia, where he has accepted a charge, and where it is hoped the change of air will prove beneficial to his health. In view of Mr. Goodfellow's departure, the congregation gave a call to Rev. John McAlpine, whose induction to the charge took place last week; several of the neighbouring ministers taking part in the services. The introductory sermon was preached by Rev. John Lees, of Lucan; the address to the newly installed pastor by the Rev. Robert Scott, of Cambric; and the address to the congregation by Rev. J. B. Duncan, of Forest. The call to Mr. McAlpine was unanimous, and he consequently commences his labours among his congregation under the most favorable circumstances, enjoying the esteem and good will of his flock, which we hope will long continue.

Ecclesiastical.

(Continued from third page.)

CHURCHES—SECOND DAY.

The Synod met at 12 o'clock, noon. Devotional exercises conducted by the Rev. J. B. Mullon, of Ferris.

It was suggested and agreed that the name of the Rev. Mr. Duncan, delegate of Charlotte town, P.E.I., be added to the committee on bills and overtures, and that of the Rev. Mr. Wilson, delegate from New Brunswick, to the committee on complaints and appeals.

Certificates were handed in in reference to the appointment of Messrs. R. Toye and Morris as representative elders from Matilda and Middleville respectively.

Extracts from the Presbytery records of Quebec, Kingston and Perth were then read, in reference to Messrs. Robert Laine, R.A., John Fraser, B.A., Joseph Gaudier and Albert Whiting, students in Divinity, who have applied to be taken on trial for licensure. It was agreed to refer their application to the Examining Committee.

The Examining Committee of last year was re-appointed.

The Very Rev. Principal Cook gave a verbal report on behalf of the Governors of Morrin College. Last session there were four students in Divinity. A large addition was made to the library last session, the late Judge Aylwin having bequeathed to them nearly the whole of his large and rare collection of books. They are mostly law works, but there are also complete editions of the ancient Fathers, and also complete editions of the Latin and Greek classics. It is expected that next Session £300 or £400 will be received from the Provincial Government. The revenue from marriage licenses being contributed solely by Protestants, is to be divided between the Protestant Colleges, one-half to McGill, and the remainder to be divided between Morrin and Lennoxville. There is thus the prospect of having an additional professor next Session. He deplored the lack of taste in Quebec for a higher education. He closed by suggesting that the congregations in the Province of Quebec be directed to send their bursary contributions to Morrin College.

The report was adopted, and at the request of the Synod, Dr. Cook agreed to hand in the report he had just given, in a written form.

The Revs. J. Bennett and C. A. Tanner were re-elected Governors of Morrin College.

The Rev. W. Simpson, Messrs. W. Darling and John Grant were re-elected managers of the Ministers', Widows' and Orphans' Fund.

The Rev. Dr. Jenkins was re-elected Chairman, and the Revs. K. McClenahan and D. J. Macdonnell members of the Sustentation Board.

REPORTS OF TEMPORALITIES' AND SUSTENTATION BOARDS.

These were read by Mr. James Croil, Secretary-Treasurer. The revenue of the Temporalities' Board last year amounted to \$90,071.25. Out of this 37 non-privileged ministers were paid in June, and 42 in December. In June next the Board expect to pay 43 non-privileged ministers, leaving 41 to be provided for by the General Sustentation Fund. The whole amount received from congregations, private contributions, interest on back account, together with the balance remaining from last year, is \$970,300. Out of this were paid, in June and December, two half-yearly equal dividends, at the rate of \$100 to each minister having a claim on the Fund. The Board recommended that the sum to be raised be the same as last year, viz: \$10,050.

REPORT OF THE MANAGERS OF THE WIDOWS' AND ORPHANS' FUND.

The report was read by Rev. R. Campbell, Montreal.

This is the twenty-fifth annual report. The funded capital of the Board amounts to \$67,500, yielding a revenue of upwards of \$4,000. The total revenue, including congregational collections, is \$7861.06, inclusive of a legacy of \$50, against \$7826.48 last year. An addition of about ten per cent. will be made to the allowance to widows for the current year. A bill was passed in Parliament, and awaits the assent of the Governor-General, amending the Act of Incorporation, and granting an extension of the limit of revenue from \$6,000 to \$20,000.

AFTERNOON SESSION.

Professor Murray and Rev. P. Gray being present, were invited to sit and deliberate with the Synod.

A telegram was received from Rev. Dr. Burns, of the C. P. Assembly, asking if the Synod was prepared to adopt Thursday, 14th November, as the annual Thanksgiving Day. After some discussion, during which the first Thursday of October was proposed, and also the 25th of December, it was finally agreed by a large majority that the day proposed in the telegram be adopted.

REPORT OF THE COMMITTEE ON UNION.

The report of this committee was handed in by the Very Rev. Principal Snodgrass.

This committee met in Kingston on the 31st January of the present year, when the minutes of the meeting of the joint committee were presented.

It was decided then not to call a special meeting of Synod as was intended, as it was evident nothing could be done in the matter of union that might not as well be left over till the regular meeting in June. The report then referred to the changes that had been made in the resolutions of the joint committee by the C. P. Assembly at their meeting at Toronto in November last. Changes were made in the resolutions referring (1) to the modes of worship, (2) to the name of the United Church, (3) to the rights of property, and (4) to the College question.

The Principal then explained at length the position of the C. P. Assembly in regard to the College question, and stated that to bring our endowment up to the amount they require would be very difficult, and if supplied out of the general endowment fund would involve the sacrifice of a great deal of money. The Principal then explained that the second resolution on the College question at the meeting of the joint committee, so different from the first, was adopted near the close of the meeting, and after some of the members had left, and that he had dissented from it. He closed by moving that the report be received, and that the committee be re-appointed with instructions.

Rev. Dr. Cook said that he heartily approved of the sentiments expressed in the report. He urged that the committee should be instructed on no account to allow this subject of the Headship of Christ to be introduced into the discussion, not because we are unwilling to acknowledge this, but because he believed that it was a sham and deceit attempted to be practised upon the people. Any intelligent person knows that we admit the sovereign authority of Christ. The point of controversy is not the authority but the will of Christ. A strong effort should be made to bring about agreement on the great practical questions. He was very anxious for union, and believed that there was agreement on essential matters, and that especially there