

assembly, who receive him standing. He takes his place by the Moderator's chair, bowing first to the Lord High Commissioner, and thereafter he turns round and bows to the Assembly. He then puts the question to the Court, "Is it the pleasure of the General Assembly that Her Majesty's commission to the Lord High Commissioner be now read?" with all due honour and respect. And what if it were not? But these devout sons of the Church breathe no such disruptive atmosphere, and they cordially bow assent. The clerk then reads the lengthy document in euphoniously rolling Latin, and afterwards the Queen's letter signed by the Earl of Derby, conferring upon "our right trusty, and well-beloved cousin" of Galloway the status of Her Majesty's representative. The Lord High Commissioner next addresses the Moderator, and in closing, makes mention of the Royal bounty of £2,000 for the dissemination of religion in the Highlands and island. To this address the Moderator, in name of the Assembly, makes a graceful and grateful reply. Thus the preliminaries are gone through, the pageant is ended, and the business for which they are met is now entered upon. But where within the whole range of Gospel truth, or of church organization and order, do the followers of the meek and lowly One find either origin or sanction for such preposterous parade? And if they are neither appointed nor even hinted at by Him who is Head over all things, to the Church, well may the Church inquire, who hath required these things at your hands? There is an important question recorded, which it would be well for the Church to answer, "Who hath required these things at your hands?"

Ministers and Churches.

[We urgently solicit from Presbytery Clerks and our readers generally, items for this department of our paper, so as to make it a general epitome of all local church news.]

On the eve of Rev. A. O. Stewart's departure for another field of labor, the congregations of North Gower and Wellington presented him with a purse containing \$60. This was accompanied by an address expressing their sorrow at parting with their pastor and friend, and their wishes for his future welfare and success. Mr. Stewart made a suitable reply.

The Rev. Alex. Bell was unable to leave England so early as he had expected, and therefore his induction into the charge of St. Andrew's Church, Peterboro', which was to have taken place to-day, has been deferred until the last Thursday of this month, when Mr. White will preach, Mr. Ewing deliver the charge to the minister, and Mr. Torrance address the people.

Rev. GEORGE SMELLIE, Melville Church, Fergus, was waited upon by the managers of his congregation on Wednesday the 4th inst., when Mr. Dow, on behalf of the congregation, presented him with a purse of \$150 as a slight token of the esteem in which he is held, and at the same time conveyed to him their wishes for his safety and comfort during his visit to his native land.

The following is a list of Donations to Knox Church, Harrierton, received per Mr. A. Stewart: From Live Brook, near Liverpool, England:—Alex. Stuart, \$25; Mrs. A. Stuart, \$5; Geo. Chadwick, \$5; J. Bonnell, \$1.25; J. R. Tilston, \$1.25; Pickford Bros., \$5; F. A. Latham & Co., \$5; A. T. B. G., \$5; M. M. T. \$5; T. Conbrough, \$5; Alfred Quilliam, \$5; John Hedley, \$5; Mr. Shaw, \$5; R. Snodgrass, \$5; Mr. R. Underwood, \$1.25; R. Pritchard, \$1.25; W. Smalley, \$2.50; R. J. Wonall, \$2.50; G. Muir, \$2.50; G. P. Zetleron, \$2.50; Mr. and Mrs. Ekersley, \$5; James Fletcher, \$2.50; Mr. Fishwick, \$2.50. From Kirkgunzeon, Kirkcubrightshire, Scotland:—Mrs. J. Copland & Son, \$2.88; Rev. Mr. Gillespie, \$1.25; Robt. Shannon, 60c; Mr. Thompson, Brantlrigg, 25c. Total amount received, \$109.98.

Presbytery of Hamilton.

This court met in Hamilton on the 5th June. The resignation by Mr. Fisher of the Waterdown Section of his charge was accepted. The two congregations and sessions in Waterdown were united in one charge: Burlington was made a distinct charge; and Nelson and Kilbride were united as one charge. Merriton was separated from Thorold and they were made distinct charges. Mr. Smith accepted the call to St. Andrew's Church, Guelph. The congregation of St. Paul's Church, Hamilton, expressed their regret that owing to their present difficulties in connection with the sale of the church, they did not feel justified in opposing the translation, but left it with Mr. Smith. The removal of Mr. Smith is felt to be a great loss by the Presbytery, as well as by the congregation and city. A committee was appointed to prepare a minute expressive of the feeling entertained by the brethren. Mr. Murray, Grimby, was appointed commissioner to the General Assembly in place of Mr. Fisher, and Mr. W. Grim in place of Mr. H. Young, elder. A collection to defray the expenses of the commissioners was appointed for the 24th inst.—JOHN LANG, Clerk.

Book Reviews.

THE WONDERS OF PRAYER. By Henry T. Williams. New York: Henry T. Williams, Publisher. 1877.

The incidents related in this volume—nearly a thousand in number—are all more or less strikingly illustrative of the fact that God answers prayer. With no pretension to literary merit, with no rhetorical flourish, and with very little comment of any kind, the narratives are presented in that simple and unadorned language which is generally regarded as an evidence of truthfulness.

SPURIOUS CATHOLICITY; OR SCOTINIANISM UNMASKED. By a Methodist minister. Toronto: Methodist Book-room. 1877. Price twenty cents.

This is a pamphlet of sixty-two pages, and purports to be a review of the Rev. James Roy's recent pamphlet. The author undertakes to establish that Mr. Roy denies the supreme authority of the Scriptures; that his teaching is identical with Unitarianism; that he gives a partial and incorrect representation of the facts of Church History; that he misrepresents Wesley's doctrinal views; and that the cry of persecution is a false issue.

CALENDAR OF QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON, CANADA. Session 1877-78.

Besides full information regarding the working arrangements, list of students in attendance, lists of pass, honour, and prize men, complete list of graduates, etc., the calendar contains the Examination Papers used last session. It is well got up, and can be had by applying to the Registrar, Rev. Prof. Mowat. Queen's College has University powers secured by Royal Charter. As regards its Arts Faculty it is non-denominational. It exacts no tests. Students from all the leading denominations in Canada have occupied its benches, and many of them are to be found in the professions of the Ministry, Law, Medicine, Engineering, Teaching, etc., in this and other countries.

HOURS WITH MEN AND BOOKS. By William Matthews, LL.D. Toronto: Belford Brothers. 1877.

The volume opens with a spirited sketch of Thomas De Quincey; and if it is proper that a man should be judged by his peers, there is in this case not much ground for complaint, for Dr. Matthews approaches very near that most famous of opium-eaters in the exquisite finish of his style, and perhaps excels him as a practical thinker. The author next makes us acquainted with Robert South. Well does he appreciate, and pleasantly does he lay before us, the shrewdness, the caustic wit, and the fiery energy of the old Tory divine. Our admiration is increased when we find that he is equally at home with Charles H. Spurgeon. It is a book of many and various subjects, all worthy of attention and all ably handled:—"Strength and Health," "The Morality of Good Living," "The Illusions of History," "Literary Triflers," "Too Much Speaking," etc., etc. The author is evidently a man of much culture and some leisure—one who can rationally and cheerfully follow out a train of thought and communicate it to his fellow men in a pleasing manner. There are not many living writers with whom we would sooner spend our hour of mental relaxation.

THE MILLENNIAL RIGH, THE REIGN OF HEAVEN UPON EARTH. By Rev. Andrew Brown, Hollymount, Ireland. James Bain & Son, Booksellers, 48 King St., Toronto. Price fifty cents, post paid.

Almost any book on this subject will be eagerly read at the present time, owing to the agitation, by Plymouth Brethren and others, of the questions which it involves; but Mr. Brown's book is possessed of attractions independent of that agitation, and will probably be regarded as a valuable contribution to the interpretation of Scripture long after Plymouthism and premillennarianism shall have had their day. Our author believes in a millennium, but he believes in it as forming a part of the present dispensation, and as being the result of the triumph of principles, causes, and means already in operation in the world. He finds that the Bible speaks of a first resurrection, and admits that this implies a second; but he gives a very satisfactory explanation of all the passages referring to the matter on the assumption that the first resurrection is a spiritual one, otherwise called regeneration or conversion, and that it is going on now, and will probably take place on a much more extensive scale immediately before the millennium; while the second is a physical one, in which "all that are in their graves," "small and great," "just and unjust," shall participate simultaneously or nearly so. The style is scholarly, the language is temperate, and the thought is logical and scriptural. We heartily commend the book to the attention of our readers.

AUSTRALIA contains two Lutheran Synods, and three German Lutheran church papers are published there.

Gov. DAW says that chronic kleptomania is Florida's great drawback. The people have it so badly that they live by stealing from one another.

Contributors and Correspondents

For the Presbyterion.

AN OLD ENGLISH BIBLE.

One of our townsmen has, I will not say the oldest, but more modestly, one of the oldest copies of the Bible in English. The venerable book is in excellent preservation and of a date anterior to that of the authorized version. From the word "breches" being used instead of "aprons" in Genesis iii. 7, some think it is a veritable copy of the celebrated "Breches Bible," which is excessively rare. I am of opinion however, that it is a copy of "The Bishop's Bible," published in the reign of Elizabeth of England, for on the frontispiece the name of Parker appears as that of the publisher, who was Archbishop of Canterbury in the reign of that monarch. So rare in our days is the "Breches Bible," published at Geneva that the hand-somely bound copy of \$7,250 was paid in London, England, a few years ago, for a copy of it. This old book, which I have on my desk before me, is an object of curiosity. When it was printed, all North America except the small Dutch colony of New Amsterdam, subsequently named New York when captured by the British in 1664, a small English colony in Newfoundland, and a similar one in South Carolina, with a very few scattered French along the shores of the St. Lawrence, was a savage wilderness. As yet the "Pilgrim Fathers" had not landed on "Plymouth Rock" from the Mayflower, nor was Pennsylvania yet granted to William Penn, nor New Jersey purchased by a company of Quakers. As I look on the clearly printed page I think of those who may have long ago pored over it. It might have been read by the First James of England, or by Cardinal Richelieu who controlled the destinies of France under Louis XIII. When it was a new book, Spain and the Netherlands were engaged in a bloody war, and Denmark and Sweden had commenced their thirty years struggle. Rudolph II. ruled Germany, Phillip II. Spain, and Sigismund II. Poland; and two imposters, a monk and a schoolmaster, were fighting their way to the throne of Russia after the demise of Ivan IV., surnamed "The Terrible." But to come down to humbler and more familiar personages, perchance Philip Doddridge's grand-father and great-grand-father may have perused these pages. Perchance the grandfathers of Shakespeare, Milton and Baxter, may have gazed at them. If Dr. Samuel Johnson read the volume it would in his time be over two hundred and seventy years old. It was over one hundred and forty years old when Watts sang, and one hundred and eighty-six years old when Witherspoon attended the first congress of the neighboring Republic. When Philip Embury formed the first Methodist Society in America, it was one hundred and fifty-eight years old, and one hundred and ninety-six when the Presbytery of Philadelphia, the first in America was constituted. Since these pages were printed the following renowned men of letters have "lived life's fitful day" and disappeared.—Shakespeare, Bacon, Napier, Sir Walter Raleigh, Beza, Baxter, Edwards, Adam Clark, Gibbon, Sir Matthew Hale, Hume, Henry, Johnson, Goldsmith, Newton, and Milton. These have been born and died, and yet the good old book enjoys a green old age and bids fair to treble or quadruple its present existence without many further signs of decay. In penning these words I have been reminded of what another once wrote when he confessed,

"Thy statutes Lord are wonderful, my soul keeps with care,
The entrance of thy words gives light, makes wise who simple are.
My mouth I have wide opened and parted earnestly,
While after thy commandments I longed exceedingly."

BARRIENSIS.

The Apostles' Creed.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—This document, notwithstanding the name which it commonly bears, is not so old as the time of the Apostles. By multitudes of professing Christians it is held in the highest veneration. The Rev. Mr. Roy of Montreal, and his followers, who lately withdrew from the Methodist Church and formed themselves into what they call "The Wesley Congregational Church," use it as "the general expression of their religious belief." They do so because they believe that "the essential truths of Christianity are summarized in it." According to the *Witness*, Mr. Roy considers that it embodies all essential truths. Well, to me it appears that the Apostles' Creed is by those referred to, very greatly overvalued. It is all Scriptural, but it leaves out some of the most important doctrines of Scripture. These I cannot think the Apostles would have left out if they had drawn up a formal creed. The Apostles' creed is—like Cain's offering—defective not in what it has, but in what it wants. It allows great freedom, for under its banner, persons whose views on the points referred to, are "wide as the poles asunder," can walk together. But it is as true of creeds, as it is of arguments. What does too much, is worth

nothing." Let us now examine the several clauses of this creed.

"I believe in God the Father Almighty, Maker of heaven and earth." On this I make no comment.

"And in Jesus Christ His only Son, Our Lord." These are all scriptural expressions, yet all persons do not use them in the same sense. Some believe that Christ is the same in substance with, and equal in power and glory to the Father—others that He is only the highest of created beings—and others that He is in no essential respect different from any of Adam's descendants, yet they all call Him "God's only Son, Our Lord." Now, if all essential truth regarding Christ's person is contained in the clause under consideration, then the only essential thing which we have to believe is simply that Jesus Christ is the Father's only Son, our Lord, but whether He is God, the highest of creatures, or only a man, is a matter of no consequence. But Priestly spoke the truth when he said to one who believed in the divinity of Christ, "If He be not God, you are idolaters: if He be God, we are not Christians." The sacred writers teach the doctrine of Christ's divinity. They would not, therefore, have failed to state it in the same manner if they had drawn up a creed. If the doctrine of the supreme divinity of the Lord Jesus is not an essential doctrine, the Bible gives too much prominence to it.

"Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried." The scriptures speak of the death of Christ as an event of the greatest importance. But the Apostles' Creed says nothing about it, beyond the fact that it took place. If it contains all that is essential on this point, then it is a matter of no consequence whatever, whether one believes that Christ died for one or other of the following reasons. (1) "Simply to soften the heart, and to encourage the confidence of the sinner in God, and so dispose him to repentance, by that eminent exhibition of Divine love." (2) To make a moral impression on the universe, by the emphatic display of God's determination to punish sin, and thus to make the forgiveness of sinful men consistent with the good government of the moral universe as a whole." (3) "To satisfy Divine justice and reconcile us to God." It is enough, if one believe simply that Christ died.

"He descended into hell; the third day He arose again from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." No mention is here made of Christ's interesting work. Paul gives it great prominence in Romans viii. 34, "Who is he that condemneth?" &c.

"I believe in the Holy Ghost." One can say this, and yet hold one or the other of the following doctrines. (1) "The Holy Ghost is the first and greatest creature of the Son." (2) He is merely "God's energy exercised in a particular way." (3) He is as truly God as the Father Himself.

"The Holy Catholic Church." This may mean the Roman Church, or the Church composed of all who have been born again.

"The communion of saints; the forgiveness of sins."—Two persons can agree in holding the doctrine of the forgiveness of sins, yet one may believe that God pardons sin merely of His good pleasure, the other that He does so because Christ has by his death satisfied the justice of His Father. Nothing is said about the source of actual sin. One can therefore assent to this part of the Creed, whether he believes that we are naturally inclined to evil, or naturally inclined to good.

"The resurrection of the body and the life everlasting." The expression "life everlasting," in its strict signification, means simply "endless being." In scripture, however, it means, "endless being in glory and joy inconceivable." Nothing is said in the Creed about "death everlasting." Therefore, there may be the following differences of opinion among those who hold the last two clauses. (1) There is an eternal hell of "conscious suffering." (2) In course of time, perfect holiness and happiness shall be the state of the universe. (3) All go to heaven when they die.

Thus, persons can hold the Apostles' Creed whose views are utterly opposed to each other on the following points, besides others which might be mentioned.—The person of Christ—the end of Christ's death—the Holy Ghost—the ground of forgiveness of sins—the source of actual sin—and the state of the wicked hereafter. These points are, in Scripture, treated as of anything but secondary importance. T. F.

Induction at Palmerston.

On June 6th the Presbytery of Saugeen met at Knox Church, Palmerston, to induct the Rev. Daniel N. Cameron into the pastoral charge of that congregation. The edict issued by the Presbytery at its sitting in Mount Forest on the 22nd ult. having been called for was returned certified as duly served, and proclamation made to the assembled congregation that if any of them had anything to object to in the life or doctrine of Mr. Cameron he should at once appear before the Presbytery, then in session, and substantiate the same. No objections having been presented, the Rev. Mr. McIntyre, who presided, preached a very instructive sermon from 1 Cor. i. 17-18. The usual questions were then put to the minister-elect and congregation, and satisfactory answers returned. A brief narrative of the steps in the call was given, and the new pastor was then addressed by Rev. Mr. Baikie, of Harrierton, and the congregation by the Rev. Mr. Stewart, of Arthur. After receiving the right hand of fellowship, Mr. Cameron signed the formula, his name was put upon the roll, and he took his seat as a member of the Saugeen Presbytery, and the first resident pastor having sole charge of the Presbyterian Church in Palmerston.

It should be mentioned as honorable to the young congregation, that immediately after the induction there was presented to the pastor, by the Board of Management for the congregation, an order on the Treasurer for the sum of \$341.25, accompanied by a very kind address, stating that \$200 was payment in advance for quarter ending

Sept. 6th, \$121.25 for services on eight Sabbaths as probationer, and \$20 to defray the expense of moving his family to Palmerston, and as a slight acknowledgment of the unanimous appreciation of his ministerial talent. Mr. Cameron then thanked the members for their kindness and the congregation dispersed. As the very large congregation passed out of the church, old and young endeavored to give the pastor a hearty shake of the hand, accompanied by good wishes for his future happiness.

In the evening the congregation and friends of the church assembled in large numbers to welcome the new pastor and family. Tables had been placed in the basement of the church, and well covered with a tempting display of delicious pastry and other edibles, such as ladies like to make when guests are invited whom they desire to honor. From 6 till 8 o'clock the waiters were kept busy supplying the wants of the visitors, and as dish after dish were emptied, fresh viands appeared, and the supply seemed inexhaustible. At 8 o'clock the friends assembled in the church, and Mr. John Yates having been appointed chairman, a very pleasant time was spent in listening to addresses by Rev. Mr. Baikie, Harrierton; Rev. Mr. Hawthorne, Mr. Yates, Rev. Mr. Moran, and others; also a reading by Mr. Laeay, editor of the *Palmerston Telegraph*. Between the addresses the choir of the church, under the leadership of Mr. Wm. Chisholm, assisted by Miss Alexander and by Miss Lee, whose services at the organ added greatly to the enjoyment of the music, rendered some exceedingly choice music with precision and skill. The amount realized from the entertainment was \$102.75. On the next evening an entertainment was furnished by the ladies of the congregation to the Sunday School.

Palmerston is a growing town of 2,000 inhabitants, and the Presbyterian Church seems destined, at no distant day, to take a leading position in the town. Since the ministrations of the pastor commenced (two months ago) the congregation has increased in numbers to such an extent as to warrant the expectation that ere long the church will have to be enlarged.

On the occasion of his induction many expressions of good will were tendered to the Rev. Mr. Cameron by this zealous, enthusiastic, warm-hearted and very united congregation. Mr. Cameron is the man of their choice, and in the whole matter of his call and settlement there is not one dissenting voice, and it is hoped that the connection thus auspiciously commenced may be long continued. G.

Presbytery of Quebec.

A special meeting of the Presbytery of Quebec was held in Morrin College, Quebec, on the 16th of May last, for the purposes of electing representative elders to the General Assembly to be held in the city of Halifax in June next and of considering the state of matters in the Lingwick congregation. The following parties were then duly elected as representative elders to the General Assembly:—Messrs. John O. Thomson of St. Andrew's Church, Quebec; John L. Gibb of Chalmers Church, Quebec; Colin McIver of Melbourne, and James McMaster of Scotstown. Rev. W. B. Clark, stated that he was not sure of being able to attend the meeting of the General Assembly, and adopting his suggestion, Rev. J. McOaul was appointed as his alternate. The Lingwick case was then taken up. After the hearing of parties in the case and the reading of papers, which all set forth that the committee sent there by Presbytery on the 21st March last, failed in carrying out the instructions of the Presbytery, the following resolution was agreed to:—"That the report of the delegation having been heard and all the papers in the case having been read, the Presbytery while appreciating the difficulties in the way of the commissioners, and sympathizing with them in the responsible duty assigned them to discharge, yet regret that they did not investigate the charges brought against Mr. McLeod as instructed by the Presbytery, with a view to his ordination and induction in case these charges were unjust and frivolous; and that a deputation consisting of Messrs. McKenzie (of Inverness) Lindsay and Edmondson (Ministers, and Mr. McMaster, elder, be appointed to investigate said charges at an early date, and report to an adjourned meeting of the Presbytery to be held in Morrin College, Quebec, on the 30th inst."

The Presbytery again met in Morrin College, Quebec on the 30th of May in accordance with terms of adjournment. The report of the deputation appointed to visit Lingwick and investigate the charges brought against Mr. M. McLeod and certain of the elders and managers having been read, the following motion was agreed to:—"The Presbytery having heard the report of the delegation appointed to investigate the charges against Mr. M. McLeod, preacher of the Gospel, now under call to Lingwick, hereby tender their thanks to such members of the delegation as took part in its work, and especially to Rev. Mr. Mackenzie for his diligence and wisely directed zeal in the matter, and glad to be assured that said charges were in the judgment of the deputation, not only frivolous but utterly groundless, now resolve that the settlement of Mr. McLeod over the Lingwick congregation be effected with all convenient speed, in accordance with the resolution of Presbytery at a previous meeting, and Rev. Messrs. Mackenzie (of Inverness), Mackenzie of Hampden, and McDonald of Scotstown are appointed to carry the same into effect, Mr. Mackenzie of Inverness to preach and preside." On the representation of Rev. P. Wright that Metis stood in need of a visit, it was agreed to ask Rev. Dr. Cochrane to pay it a visit along with Mr. Wright on their way down to the meeting of the General Assembly. Mr. Oatmanoh, student of theology, appeared for examination prior to asking the Assembly's leave to take him on trial for license. His nomination was cordially sustained, and subjects were prescribed as trials for license. A call was presented from Richmond and Windsor Mills in favor of Mr. Mackenzie of Inverness, when it was agreed to cite all parties interested in the case to appear at the next regular meeting of Presbytery to be held at Three Rivers on the 4th of July next. The meeting was then closed with the benediction.