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FRIDAY, APRIL 30, 1875.

OUR HOME MISSION WORK

The present Home Mission scheme came into operation in the year 1865. At first it met with no little opposition, and many of the most active friends of Church work felt very doubtful as to the result.

Before going further, we may say that our present remarks do not refer to the scheme for supplying vacancies by probationers. That vexed subject, on which so much has appeared in our columns by way of censure, we may consider more fully at another time.

We are now looking forward to the union, and the various new arrangements which it necessitates are naturally engaging the thoughtful attention of the leading men of all the negotiating Churches.

Mission schemes for the Dominion is practicable and desirable, that opinion must have weight. To draw out even the sketch of such a scheme is premature; every reaction of the Church will need to be consulted before doing so.

BISMARCK AND POPERY.

The Prussian statesman goes proudly and uncompromisingly forward. Act after Act passes the Parliament, which bears heavily on Vaticanism. Even constitutional changes are made to prevent interference by Popery with German affairs.

ST. ANDREW'S CHURCH, HAMILTON.

We are sorry to see that affairs in this congregation have become seriously complicated. A misunderstanding between the pastor and the people as to the salary which the former was to receive after the congregation was ejected from their former church, has led to very bitter feelings and statements affecting the veracity of Christian gentlemen.

OBITUARY.

It is our painful duty to record the death of one whose removal will be deeply felt and widely lamented. George Bruce, Esq., one of the deacons of the Canada Presbyterian Church in Markham, died at Carriek, on the 31st of March last, at the age of seventy two.

In 1842, with the exception of the eldest brother and sister, who remained, they all came to Canada, and settled in Markham where they have ever since continued to reside, retaining almost unimpaired the more decided features of their national character.

were invaluable to the cause, and peculiarly so when, as in the subject of the present notice, they were found united in one who was in a position to give liberal assistance towards the support of ordination.

In character Mr. Bruce was not an ordinary man. In him elements seemingly antagonistic to one another were harmoniously blended or strikingly associated together. To many he seemed severe and cold, and those who knew only the incisive manner, the abrupt reply and the apparently stern judgment, had no true conception of the kindness of heart that was concealed beneath.

DEATH OF A CANADIAN MINISTER IN FLORIDA.

It is with deep sorrow we record the death of the Rev. P. M. McKay, of Madison, Florida. He died on the 8th, ult., after an illness of only thirty hours. Mr. McKay was born in the year 1847, and was consequently in the 28th year of his age.

In his business relations, which were varied and important, he was clear headed, shrewd, and practical; in short, a man calculated to be successful, as he was, at the same time he was a man of the most strict integrity and unblemished honour, having generosity rather than bare justice as his guide.

BOOK REVIEW.

DISCLOSURES OF CONCEALED AND INCREASING ROMANISM IN THE DOCTRINES AND PRACTICES OF THE PRESBYTERIAN, METHODIST, BAPTIST, CONGREGATIONAL, DR. CUMMINS' REFORMED EPISCOPAL, AND OTHER PROTESTANT DENOMINATIONS. By a Reformer.

This is an anonymous pamphlet, containing five lectures, three of which are said, in the preface, to have been delivered in St. Paul's Church, Mount Forest. That the author is a Church of England minister, or rather priest, as he clearly prefers to be called, is not to be doubted.

roared brothers and sisters, his many friends in Canada, and the congregations he loved and who loved him, will ever hold him in affectionate remembrance. The tidings of his death fell upon his relatives and friends like the tolling of an alarm at midnight, and many are the tears that have been shed over the sudden and early removal of this young servant of Christ.

The writer in laying this humble chaplet of eypress upon the grave of a dearly beloved and younger brother, rather than give vent to the feelings that fill his breast would allow another to speak for him. The following is from the Madison Recorder, the editor of which was an intimate acquaintance and friend of Mr. McKay's.

REV. P. M. MCKAY ON EARTH IS NO MORE.

On Sabbath morning, when all except the household of which he was an inmate were anxiously awaiting the sound of the Presbyterian Church bell, the said news, like an electric spark, flashed over our village, that Mr. McKay was dangerously ill, and his friends, eager to render any assistance they could, rushed to his bedside under the hospitable roof of Judge Vann, in whose family, for more than two years, he was a member; there they found him, struggling as it were, in the very arms of death.

BOOK REVIEW.

He came by the direction of the Presbytery to take charge of Madison and Oakland Churches, in this county, as their pastor; and most faithfully did he fulfil the trust,—being instant in season and out of season,—labouring assiduously with all his might, to promote cause of our blessed Saviour.

One thing more we desire to say—No one ever lived among us that was more highly esteemed, and had more friends than the Rev. P. M. McKay, and he died as he had lived, without even an unkind friend. But he is gone, and may I express the hope, that all his friends will meet him in heaven on the resurrection day.

With regard to "Gothic architecture," clerical titles and robes, and other usages observed by the Churches referred to by the author, he knows, or at least ought to know, that to these Churches they are mere matters of taste or convenience. I cannot for a moment think that he does not well know that ritualism is a system of religious symbolism, and that the Presbyterian, Methodist, Baptist, and the other Protestant Churches named in the pamphlet, attach no spiritual significance to the style of their churches, or garments, or the mode in which divine worship is conducted by them.

If the author is the *quondam* Presbyterian minister of Baltimore, he must certainly know that his statements are not correct. It appears that his now professed zeal has driven him to this misrepresentation of his fellow-Christians. Did we say "fellow-Christians?" Well, let it stand, though the lecturer denies their Christianity, and asserts that their claims to the name is a lie.

"Common lies," says he, "among the Protestant denominations are that the promises of grace and salvation recorded in the Bible are made to people who have left the Church; and that we can be quite sure of the pardon of our sins, and of heaven hereafter, although we remain outside of the historic Church of Christ."

"Now, the New Testament teaches us that the Church of Christ is a unity. Every term, title, or name by which it is mentioned in the Scriptures, shows it to be one thing, and not several unconnected and antagonistic things, such as the sects are. The sects, be it observed, he does not consider Churches, but things. I must, however, quote more of his statements on this point. "The Church," he says, "is the family of God, the kingdom of God, the one fold of Christ, and that body so thoroughly organized that every member has its own office, and all the members are members of one another. It is organized by having rulers and ruled—all under Christ. The apostolic ministry and apostolic faith are essentials of the true Church; if one or other be wanting, it cannot be the Church of Christ. The apostolic ministry, especially the apostles or bishops, have been during these eighteen hundred years past, the visible centres of the Church's unity. It is the duty of the private members to obey those who are set over them; and it is only those who continue in fellowship with the chief rulers of the Church that continue in the Church's unity. . . . The members of the Church, and they only are the heirs of promise. Therefore such people as do not belong to the Church, have no right to a single promise of Scripture."

The reader will understand that by "Church" the author means the Prelatic Church, which alone has "the apostolic ministry" of "apostles or bishops." By these terms he means the same office-bearers. A little further on he tells us that "God instituted the Church for the very purpose of gathering all into one loving brotherhood, for the purpose of training them together for unity in heaven. But we reject this heavenly institution, and take up with some rival institution, some human invention, or sect, or society, instead of Christ's Church, then we can have no assurance of salvation, or of pardon of our sins, or of heaven hereafter." Many Prelatic and even Romish authors are more merciful than this man, for they admit that some who are outside their Church, if very good men, may be saved through the "un-covenanted mercy" of God. But he is altogether silent on that matter. He makes no concession in his favour, but excludes them from any "assurance of salvation, or of pardon of their sins, or of heaven hereafter." If he had the keys of heaven's door, no sectary would have the slightest chance of ever getting in.

He states that, "to say that the Holy Ghost teaches or inclines people to leave the Historic Church (that is, the Prelatic Church), of Christ, seems exceedingly like the awful sin against the Holy Ghost."

These are a few specimens from these lectures, and the reader can find in them bigotry enough to season an octavo volume. It is quite unnecessary to refute such assertions—it is sufficient to place them before intelligent men. The author seems to have overlooked that, on his own principles, the Romanist is entitled to maintain that the lecturer and every other priest and member of his Church can have "no right to a single promise of Scripture," because they also are outside of "the Historic Church of Christ." The Romish Church has a much older history than that of the author's, which dates only from the reign of Henry VIII., when it became a schismatic communion, or "thing" by its separation from "the historic Church." By excluding others from any "assurance of salvation, or of the pardon of their sins, or of heaven hereafter," he excludes himself and all his brother schismatics. He had better hasten on to Rome, lest death may overtake him out of "the historic Church."

When he accuses the Presbyterian, Methodist, Baptist, and other Churches, of Popish practices and doctrines, by an *ad captandam vulgus*, he endeavors to lead people to believe that it is un-Scriptural and un-Protestant to practice or teach any customs or tenets used or held by the Romish Church. Does he hold it a Romish error to teach that there are three persons in the Godhead, and that the Son of God came in the flesh to save sinners; that He died, and rose again on the third day; that He ascended into heaven, and that He sat on the right hand of God the Father? All these and many other truths the Romish Church holds and teaches, and surely it is not Popish in Protestants to hold the same. Burglars use dark lanterns for their nefarious purposes; but we are not entitled to regard as such every other person who may possess one—for night-watches and other honest men find dark lanterns convenient, and for that reason use them. The author makes a dexterous attempt to "draw the wool over people's eyes," and he may have possibly succeeded in blinding a few who, like "those that are unlearned and unstable," are already disposed to be deluded and perverted.

The author styles the British Covenanters as "bloodthirsty tyrants" and their enemies he calls "Christ's oppressed members." This is surely a new version of Scotch history.—C.

The curriculum of Queen's College, Kingston, has been thoroughly revised, and many changes introduced.

Births, Marriages, and Deaths.

MARRIAGES. At the residence of Mr. Alex. Cunningham, on the 20th inst., by the Rev. G. Smellie, Mr. John Murray, to Miss Maggie Robertson, all of Ferns.

Official Announcements.

OTTAWA.—At Ottawa, on the 1st Monday of May, at 3 o'clock p.m. STRATFORD.—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNEXION WITH CHURCH OF SCOTLAND.

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