

British American Presbyterian.

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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the British American Presbyterian, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

On motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected, and that the above-mentioned paper be recommended to the ministers and members of the C.P. Church as worthy of their hearty support.—From Proceedings of General Assembly.

LIBERAL OFFER.

New Subscribers can have the British American Presbyterian from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching. Our old agents are requested to be ready for work, and we are prepared to engage any number of new ones. It is our wish to employ some one in every congregation to solicit new subscribers, or what is still better, to have every one of our present readers act as an agent. Our Premium List, which will be a very attractive one, will be ready in a short time. All who send us new subscribers now, will have the benefit of it.

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TORONTO, FRIDAY, NOV. 15, 1872.

TOPICS OF THE WEEK.

The disastrous fire in Boston has certainly been the occurrence of the week. The destruction of property has been immense, it is said equal to, if not greater than that caused by the Chicago conflagration, though the number of the people rendered homeless will not be nearly so great. It is to be feared that this disaster will complete the ruin of many of the hitherto solvent Fire Insurance Companies.

In Ontario nothing has taken place of any public consequence either in church or state. All has moved on in the quiet usual. Very properly, yesterday, was set apart by arrangement among the several churches, as well as by the recommendation of Lieut.-Governor as a Day of Thanksgiving for the numerous blessings which as a people, we have received during the past year. The response to this invitation will we hope be found to have been in some measure in accordance with what it ought.

NEWS ITEMS.

The Rev. Dr. Marshall, of Coupar Angus, is one of the best kind most widely known of the present race of U. P. Ministers in Scotland. He is now in feeble health, and not far from the close of a long and laborious life, we are accordingly pleased to see that his friends and admirers have made him a present of \$7500, in appreciation of his efforts in the cause of civil and religious liberty. Many in Canada will rejoice to hear this, though they will be sorry to learn that the Doctor was unable to speak his words of thanks, but had to get a brother to read them.

The Geneva paper, the *Brien Public* announces that Dr. Merle d'Aubigne has left two additional volumes of his history of the Reformation almost completed in which the narrative is carried down to the death of Luther. So far this is very gratifying. It is also to be remembered in connection with the removal of this distinguished historian, that it gives a mournful interest to the beautiful bronze medal struck in his honour a very short time before his death.

The obverse presents the well known features of the eminent historian in *allotrelievo*, with the words 'Merle d'Aubigne' surrounded by a garland. The reverse contains the following inscriptions, characteristic of the three men whose history D'Aubigne has narrated:—Luther, 'Hier stehe ich, kann nicht anders; Gott helfe mir. Amen.' Calvin, 'Un chien aboye, s'il viot qu'on assaille son ministre; je serays bien lasche si, en voyant la verite de Dieu assaille, je faisays du muet sadi sonner mot!' Knox, 'Take from us liberty, and you take from us the Gospel.'

We are given to understand that the Rev. George Gilfillan of Dundee, is to write the biography of the late Rev. Dr. William Anderson of Glasgow.

MISS YONGE is preparing an elaborate life and letters of Bishop Patterson, the celebrated Missionary.

DR. HANNA, the son-in-law, and biographer of Dr. Chalmers is about to publish *Reminiscences of Tour in Palestine*, made some years ago, in Company with the late Dr. Keith Johnston.

THE UNSCRUPULOUSNESS OF PARTY STRIFE.

We cannot but notice with strong disapprobation the manner in which the Rev. Mr. King, of Buxton, is being treated by one of the daily papers of Toronto, and that being manifestly in order to wound a political opponent, not to protect the public morals or pull the disguise from off a clerical hypocrite. Perhaps Mr. King may not have been quite prudent in some of his schemes for the benefit of the coloured people, but of his honour and integrity there has never been a doubt among those who had the best opportunities for knowing. Had it not been to subserve political purposes, we should never have heard anything of Mr. King's private concerns, and his supposed iniquities and shortcomings would not have been dwelt upon with such unction by those who are strangely oblivious of the directions given long ago to the class of people who ought not to throw stones.

At the same time, when such charges are brought forward, from whatever motives, they ought to be met to the minutest details, and their falsehood and malignity clearly established. Mere denials won't do; nor will a simple falling back upon general character. When specific statements are made, in which facts are misrepresented, and garbled narratives alleged to be given, Mr. King owes it to himself, as well as to the church of which he is a minister, not to allow one such statement to pass unnoticed and unrefuted.

We are aware he has sent two letters to the newspapers in reply, but a somewhat greater amount of particularity than is found in these is desirable in order fully to rebut the odious and malignant charges brought against him and his proceedings. We sympathize greatly with the reverend gentleman in his present unpleasant circumstances, and have no doubt that he will be able triumphantly to refute his present maligners. The particulars in connection with the money raised in Britain for the Buxton Mission we do not know. His assailant wishes to show that Mr. King, by his own account, in a speech delivered in Glasgow, got \$15,000 at least, while the accounts of the Canada Presbyterian Church only show about \$5,000 in all. How this discrepancy has come round Mr. King has not yet shown. It is possible that the printer of the report of the speech in Glasgow may have written pounds when Mr.

King said dollars, or Mr. King may have included all he had raised in England for the unfortunate sawmill as well as for the Buxton Presbyterian Mission, but wherever the mistake may be, Mr. King, for his own sake, and for the sake of the good cause, is bound to explain without any unnecessary delay. His assailant is bitter, unscrupulous and malignant; all the more reason that he should not have even the shadow of shade of support for his offensive and reiterated charges.

EPISCOPALIAN ARROGANCE.

The *Church Times*, an ecclesiastical paper published in Britain, has the following curious notice of a mission to benighted heathens in Banffshire, Scotland:—

ST. MARGARETS, CRAIG ELLACHIE, BANFFSHIRE.—On Sunday, September 8, this Highland village was again honoured by His Grace the Most Reverend Primate visiting it. He preached in the morning, and at night administered Confirmation for the second time during this twelve months. Considering that this mission has been planted in a purely rustic country, and amid ignorant and exceedingly prejudiced Presbyterians, it is encouraging to see what progress the Church has made through mission work being carried out in the orthodox way.

Here we have "a Most Reverend Primate" and his organ mourning over the heathenish condition of "ignorant and exceedingly prejudiced Presbyterians," and giving missionary notes of what is being done in an "orthodox way" among them, in a manner that is exceedingly refreshing.

There is no reason why Episcopalianism should not seek to propagate their peculiar tenets in every legitimate way, but it is too absurd for them to ride the high horse in the style they are in the habit of doing far more frequently than in this *outré* case in a Scotch village.

ROMAN CATHOLIC SQUABBLES IN QUEBEC.

There is a fierce contest still going on among the Roman Catholic journals of Lower Canada, in reference to the extreme ultramontane views preached by a certain portion of the priests, and defended by what claims to be by way of excellence the Catholic press. The occasion of the golden wedding of the Bishop of Montreal has given additional fierceness to the controversy. All our readers may not be aware that this is the name for the Bishop's jubilee as a priest. He has been fifty years, we suppose, married to the church. The occasion of this controversial outburst has been the sermon preached in Notre Dame Cathedral, Montreal, by Father Braiin, a prominent member of the Society of Jesus. The offensive manner in which the priest proclaimed the supremacy of the church over the state, was looked upon as a direct insult to the majority of the Bishops and especially to the Metropolitan, who is moderate in his views, and has been resented with much vehemence by the great majority of French newspapers.

Father Braiin's way of putting things may be very disagreeable to moderate men who do not wish to give Protestants any occasion for pointing out the unchanging arrogance and intolerance of their church, but after all it cannot but be acknowledged to be most consistent, and most in accordance with the teachings of the infallible successor of Peter.

As a specimen of the bitterness, and independence with which some of the so called Catholic journals write, we give the following extract from the *Quebec Journal*, the organ of M. Cauchon:—

"Among the numerous addresses, not very doctrinal, whatever *Le Nouveau Monde* may say, we notice that of three zouaves, who declare to His Lordship of Montreal, that it is not "good for man to be alone"—*Non est bonum hominem esse solum*, and that it is on this account that they three came together! Did they speak in that fashion because they were coming to a marriage? And

had they, at the time, a faint remembrance of a discourse delivered by Father Hyacinthe in New York about three years ago as if in anticipation of his own recent marriage? They had evidently not beside them, when they wrote this, the "censor" of *Neo-nundan* infallibility to guide in the application of texts of Scripture!

It is impossible to be little the issue of this manifestation; it will have a loud echo in many souls, for it is the solemn attestation of a destructive discord in the very bosom of authority itself, and what guide is left to troubled or even suspicious consciences, when they are told that you and your bishop have doctrinal reasons for opposing the majority of the churches leaders? This they repeat in their conversations on railways and in public places. 'Why should we not be divided? Are not our bishops divided as well?'

A good deal more of similar strong writing might be quoted. We have given sufficient to show that matters are carried to a great length in that church, which boasts of the unity and brotherly kindness prevailing among all its members.

Let us just quote another passage in which the account of the sermon given by *Le Nouveau Monde* is quoted and commented on.

That every one may see how far insolence and forgetfulness of the most elementary rules of social life can go, let us quote the following from *Le Nouveau Monde*.

"The subject agreed admirably with the occasion, and no less with the audience. Father Braiin had under his eye the chiefs of the Canadian churchmen, who, above all others, are bound to watch over points of doctrine, and for the maintenance of the rights of the church. Among his auditors were all the clergy of the diocese of Montreal—Members of Parliament—men exercising great influence and enjoying well merited reputation in their various localities. Was it not imperative to make some of these know their rights—others their duties—all the truth.

The place was not less fitly chosen, for if there is a pulpit from which Catholic doctrine ought to be preached, assuredly it is the pulpit of Notre Dame."

So it seems it is no longer the Episcopate that rules in the Church of Canada, but Father Braiin alone—sharing in the infallibility of *Le Nouveau Monde*—can worthily and authoritatively speak. 'He had under his eye the chiefs of the Canadian Church, the men who of all others are bound to watch over doctrinal purity and the preservation of the rights of the Church.' Accordingly, he was bound, it seems, to give them lessons in doctrine and duty, and to instruct them in what they could never have known without his intervention! 'TRUTH! Yes, and it was the church of Notre Dame, which, above all places, had to be chosen in order to outrage those who had so cordially offered it, in order to give the *fete* more room and more solemnity! How long shall we stand this scandal? Don't forget that those who sow the wind reap the whirlwind, and rest assured, gentlemen, that one day your scandalous proceedings will receive their appropriate recompense.'

It is a very pretty quarrel as it stands. We hope it may grow and gather ever-increasing force, for we have more hope of the French Canadians being delivered from their spiritual bondage by an uprising from within them by any number of assaults from without however vigorous and well planned, these may be. By all means let Father Braiin proclaim the supremacy of the church over the state, and its right to have jurisdiction over every department of social life, which it pleases to claim as being under its case. Let the Reverend Fathers of all colours and clans sit on the safety valve; while assiduously letting on the stream, and we may hope to see a very interesting *tableau* by and bye. The French Canadians are a quiet, meek, ignorant race, but their quietness and ignorance may be too art presumed upon, and lively con-

troversies as we have referred to among their religious guides, may help to quicken their faculties, and lead them by and by to think and act for themselves.

The influence of these religious discussions or the present condition of political parties in Quebec province is very manifest and very great. Ultramontainists and Sallicans are fighting fiercely with each other and at the same time a good many of the most extreme sons of the church are siding with the *rouges* in their opposition to Cartier's regime.

UNION AMONG ENGLISH PRESBYTERIANS.

On this subject the *London (Eng.) Weekly Review*, of a recent date, has the following:—

The English Synod of the United Presbyterian Church which has just been held was occupied principally in discussing the subject of Union with the English Presbyterian Church. It was a noticeable fact that during the whole discussion not one word was uttered against the proposal that the two Churches should unite—the only difference of opinion being as to the form the Union should take. One party maintained that a Union which involved a separation from the mother Church in Scotland would thus be purchased at too dear a price, as thereby the moral and material support rendered them would be withdrawn; and that it would produce a separation amongst the Churches in England, as some would not break off the connection with Scotland until the Church there wished them to do so. On the other hand, it was shown that there was really no moral support given to the English section by the Church in Scotland, and that they gave back to Scotland nearly as much as they received. It was ultimately agreed to appoint a committee to ascertain on what terms the English Presbyterian Church would unite with them, and to hang up the matter for another year. After all, it will depend upon the decisions come to by the sessions and congregations, to whom the subject will ultimately be submitted, whether the Union will take place at all. The decision come to in view of all the circumstances may be best, and however disheartening this decision must be felt by the earnest men in both Churches who desire immediate Union, we trust that their deferred hopes will not prevent them continuing their good work, so that "they all may be one."

"God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their sincerity, how spiritual they are."—*Old Writer*.

The good effects of associated action have never been better illustrated than in the establishment of cheese factories in the United States. The improvements that have been introduced into the manufacture of this important article of diet have through this agency been so great that the American product now competes with the best English in the London markets, whereas it was almost unsalable twenty years ago.

A French infidel, a man of some learning, was crossing a desert in Africa, called the "Great Sahara," in company with an Arab guide. He noticed, with a sneer, that at certain times the guide, whatever obstacle might arise, raised his eyes to heaven, and, kneeling on the burning sands, called on his God. Day after day passed and still the Arab never failed to do this; one evening, when he arose from his knees, the would-be philosopher asked him with a contemptuous smile: "How do you know there is a God?" The guide fixed his eyes on the scoffer a moment in wonder, and then said solemnly: "How do I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his feet in the sand? Even so," said he, pointing to the sun, whose last rays were flashing over the lonely desert, "that footprint is not of man."