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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 3 year ago, his overture would never have been introduced.

On motion of Mr. McMillan, 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.

British American Presbyterian.

TORONTO, FRIDAY, O. T. 4, 1872.

TOPICS OF THE WEEK.

Lord Dufferin's visit to the West has been during the past week the great subject of talk. Toronto put on her holiday attire, and every one seemed anxious to give the representative of the Queen a cordial welcome. Everything passed off very successfully. Lord Dufferin seems determined to please and to be pleased, and we have no doubt will make a very popular ruler. Canadians would be very unreasonable if they were not satisfied with the many kind things his Lordship says of their country, and we are equally sure that he would be unreasonable if he expected a more hearty welcome from the people of Ontario than he has received.

The Governor-General, we understand, means to make himself well acquainted with the country over which he is called to preside. He has taken a house in Toronto for a few weeks, and, while making the capital his headquarters, will no doubt visit all the chief places around. It is more than likely that he will do the same thing by and by with the other provinces, so that before his term of office shall have expired, he may have visited almost every noteworthy place throughout the whole of Canada.

The Presidential contest in the States becomes more embittered as the decisive day approaches. Both sides are straining every nerve to secure success. The relative position is, however, not much changed from what it was a few weeks ago, and we are still of opinion that Grant will be the next President. No doubt it is possible to have a better one, but it is quite as possible to have one decidedly worse, as we rather think the people will find out if Horace Greeley is a man.

The scandal connected with Mrs. Fair has culminated in her being acquitted by the second jury, after a consultation of sixty hours. The sympathy with that shockingly abandoned woman, displayed by both ladies and gentlemen, is far from creditable to the public opinion of the States. If there ever were a deliberate murder, it was the one in question, and such acquittals make one feel as if after all it were true that "hanging is played out in the States," and decency is at a discount.

The Anti-Union movement among certain parties in the Free Church of Scotland is still going on. Meetings are being held in different parts of the country, and strong resolutions passed against that phase of co-operation sanctioned by last Assembly, viz: that which

makes the ministers of the different Presbyterian bodies negotiating for union eligible to be called and settled in any congregation connected with any one of those denominations. Threats are also held out that if the majority force on a disruption, as they are blamed for doing, the minority will claim all the Church property.

The declaration of Lord Napier at the Social Science meeting against the continuance of the laws of primogeniture and entail, is a very noticeable sign of the times. If the landholders in Britain are wise, they will move in the matter themselves, and not wait till others take up the question in possibly a rougher and much more thorough-going manner. The laws in question are so palpably unreasonable and unjust, that it is surprising they have not been erased from the Statute book long ago. Were it for nothing but to remove one ground of complaint against the unjust privileges of certain classes, those who may be supposed to be benefitted by these laws ought to be the first to move for their abolition.

The cable furnishes but meagre reports of the proceedings of the Congress of "Old Catholics" which commenced its session at Cologne, September 19. It was largely attended by delegates from all parts of Germany and Austria, who have promoted and sympathized with the movement, while representatives of other Christian bodies were also present giving it their countenance. Among these were bishops of the church of England, and of the Episcopal church of this country. One of the measures adopted was the appointment of a committee, upon which are Dr. Dollinger and Prof. Friedrichs, who are to endeavour to secure the union of all Christians in their movement for the reformation of the church. We shall watch with interest for the detailed report of the action of the members of this important convocation who have dared to resist the unscriptural and blasphemous pretensions of the Vatican Council, and to demand that the church should be purged of its abuses and corruptions, and restored to the simplicity of its primitive faith.

A new and hazardous style of reporting is coming into vogue. One of the New York papers, desirous of ascertaining the truth as to the internal management of one of the city lunatic asylums, persuaded one of its corps of reporters to feign insanity, and so secure admission as a patient. He took copious notes, and the records of his novel experience have been widely published. English society has also been recently agitated by the revelations of a correspondent of the "London News," who for the sake of ascertaining the treatment of steerage passengers in the voyage across the Atlantic, shipped as one, and is now exposing the abuses and sufferings to which they are subjected. His exposure of their treatment is awakening investigation, and will doubtless lead to needed reform.

Already the nine days' wonder over the marriage of Father Hyacinthe has subsided. The permanent effects of it, however, promise to be very great. Roman Catholics may sneer as they like about the marriage of priests, and may regard anything of the kind as an infamy and a degradation. The more they talk in this way, however, the more they lead people to discuss the whole question, and the more they help forward the result which they profess to regard at once with horror and disgust—the rejection of the whole system of irrevocable vows as at once the foe to free enquiry and to intellectual and spiritual progress. Many French priests have already intimated their intention of following the example set by the eloquent orator of Notre-Dame. Indeed, it appears that the only thing singular about Father Hyacinthe's marriage is its publicity. The "Paris Journal," a good Catholic authority, says that in the Diocese of Paris alone the average number of priest who marry is about twenty or thirty every year. When Father Michaud mentioned to the Archbishop that he meant to marry, the reply was, "Marry, since you must, but make noise no about it." When dignitaries of the Church themselves speak in that fashion, one can easily see what will be the result.

It is an outrage upon human nature and human liberty to insist upon vows of any kind, made at a time when the judgment was immature and religious excitement great, should be held as irrevocable, whatever change of feeling may in the mean time have taken place. As far as the marriage of Roman Catholic priests is concerned, the matter has narrowed down to this point, "Don't make a fuss about it." It is thought neither sinful nor shameful for a priest to contract an illegal marriage, if he only does it secretly; but when men like Hyacinthe and Michaud do it openly, in the face of day, and publicly renounce vows they don't mean any longer to keep, then they are denounced as infidels and excommunicated as reprobates. The time or such denunciations has, however, gone past. The cry for liberty, and honesty, and truth, goes forth even in the stagnant cloisters of the professedly unchanging Church, and it will not go forth in vain.

OPENING OF KNOX COLLEGE
AND INSTALLATION OF PROFESSOR GREGG.

A very interesting meeting was held on Wednesday evening last in Knox's Church, Toronto, when the Rev. Professor Gregg, M. A. was formally installed as Professor of Apologetics in Knox College.

A large number of clergymen were present; among whom we noticed Drs. Topp and Jennings. Professors Caven and Young, and Messrs. Wardrope of Guelph, Campbell, Reid, King, and Wallace of Toronto; Fraser of Bondhead, Dick of Richmond Hill, and many others. The ordinary formalities were then gone through, the questions usually put on such occasions were satisfactorily answered, and the installation took place by the moderator engaging in prayer, and thereafter giving the professor the right hand of fellowship.

Dr. Jennings then in name of the Presbytery welcomed the newly installed Professor in a very kindly and appropriate manner. After which Mr. Gregg proceeded to deliver the inaugural lecture on "Apologetics" which we trust to be able to give in full next week. At the close of the lecture the Professor made several intimations for the guidance of the students and the meeting broke up with singing a few verses of the 87th Psalm and the benediction. We were glad to see so large and interested an attendance. The lower part of the church was all but full and there were a good many also upstairs. This attendance shows how altogether inadequate the hall at Knox College is for the public meetings connected with the institution. If the church were doing the right thing it would sell Knox College and erect another building in every way more suitable for the wants of the Institution. The establishment as it stands at present is not in any way worthy of the Canada Presbyterian Church. If they liked, a few of the wealthy men of the church could easily do the whole thing and not find themselves any poorer but the reverse.

OPENING OF QUEEN'S COLLEGE
KINGSTON.

The winter session of Queen's College was opened on Wednesday when a lecture was delivered by Professor Dupuis on the "Progress of the World." We are glad to understand that the number of students in attendance upon Queen's College is markedly on the increase.

THE RIGHTS OF MAJORITIES.

A circular has been addressed to clergymen of the Free Church of Scotland bearing the signatures of the following leaders of that church:—Robert S. Candlish, Robert Elder, Robert Buchanan, Robert Raiyn, Alexander Duff, James Lumsden, Patrick Fairbairn, John Adam, William Wilson, and Thomas McLaughlin. The circular is designed to warn those who received it against the movement of the anti-union party. It points out that the question now before the church as to the mutual eligibility of ministers may or at least ought to be discussed without threats of disruption or separation and it concludes thus:—

"If, through consent or connivance, those who attempt to control the actions

of the church by threats of disruption, and of appealing to the courts of law, are encouraged to persevere, the result will very certainly be disruption in the end; for whatever deference may be due to scruples based on fair reason or argument, no church will submit, or ought to submit, to have its course of procedure, and its final decision on great questions of public religious duty, overborne by such modes of opposition as those against which we have felt ourselves constrained to make this solemn appeal."

There can be no doubt that this is the correct view to take of such matters. A noisy and presumptuous minority in a church, claiming under threat of disruption or secession to control all the movements of the majority can never be tolerated or yielded to unless the great mass of such a church are willing to sink into absolute noneties. Earnest men don't threaten much, and especially don't seek to control in this way the action of church courts which they cannot influence by argument (and cannot rule by numbers. They do their duty quietly and with all their might. They use all legitimate means to prevent what they believe to be wrong, and to secure what they regard to be best; and if it comes to pass that they cannot submit to the decisions of the majority without in their own judgements committing sin, they will leave the church after exhausting all legitimate means to prevent such a result. But they will not like childish braggarts be continually using threatenings instead of argument, or making the fear of disruption a means of coercing those who certainly have quite a good right to hold what they believe to be correct views as their neighbors have, and to follow out their conscientious convictions to their legitimate conclusions. What is the use of people crying out when left in a minority "Take care, take care, if you don't withdraw from that position we'll secede." The only answer to talk of that kind which is at all consistent with self respect is "Well brethren we are sorry that it should be so, but we have as well as you convictions which we regard as important, and if we cannot hold and defend, and practically embody these without being told that you won't submit to such freedom, then (in all sadness but with all decisiveness we say you must go." We speak much of the tyranny of the weak over the strong. Many a sickly wife and child tyrannises over all that come near them, and many petulant fussy people, often with strong pretensions to piety, do the same thing with those who in many qualities both of head and heart are infinitely their superiors. The Free Church leaders have come to the conclusion that this sort of tyranny has gone far enough, and that there is a point in the history of churches as between individuals, when yielding for peace even, ceases to be a virtue, and becomes at once a sign of cowardice, and the harbinger at any rate of positive sin. We think we have heard similar foolish threats in Canada. To a good honest man, the upbreak of the church with which he may have been long identified will be a matter of profound sorrow. He may have to do what will issue in that but he will never turn the possibility into either a boast or a threat. He will always be far too much of a man and a Christian to seek refuge under such a shelter. The conscientious convictions of the minority ought to be treated very tenderly, but leave the conscientious convictions of the majority to be entirely ignored and outraged?

DR. CARPENTER AND THE SCIENTISTS.

Dr. Carpenter's opening address at the late meeting of the British Association, has caused a greater sensation in certain quarters than even the speeches and repartees of the discoverer of Livingstone. It has become fashionable with certain really scientific men and with more who falsely claim to be such to ignore every thing but matter and immutable laws. With them no God is needed, nay God they think is rather an impertinence than otherwise. Matter and law they think is sufficient to account for all we know or can know in this material system. Dr. Carpenter, however, took the ground that the notion of force as above law is elementary and necessary to the mind, and that laws without force, have no power, and that the source of force is mind control.

ling by law the sequences of matter. Thus the conception of force implies a God, and to reject and absorb all things in matter and laws he affirmed to be "as arrogant as it is unphilosophical." He closed his address, to which dabblers in science, falsely so called may turn with advantage in the following terms: "Whilst the deep-seated instincts of humanity and profoundest researches of philosophy alike point to mind as the one and only source of power, it is the high prerogative of science to demonstrate the unity of the power which is operating through the countless extent and variety of the universe, and to trace its continuity through the vast series of ages that have been occupied in its evolution."

UNIVERSITY LOCAL EXAMINATION.

Several years ago, the University of Edinburgh, following the example of the Universities of Cambridge and Oxford, instituted annual examinations in the higher branches of study. That is, the authorities in the University agreed to hold certain extra-academical examinations, to which all who chose might come, to have their attainments fully and fairly tested, and receive certificates to that effect. These examinations were to be held at any place in Scotland where at least six young persons should come forward as candidates. They have not as yet been taken advantage of to the extent they ought. This year, however, Aberdeen has availed itself of the offer, and, better still, the examination has been in a ladies' boarding school. Six young ladies of a Miss Warrack's institution were brought forward. Three received first class certificates, all passed successfully, and one gained the highest number of marks in Scotland. Could the Toronto University authorities not inaugurate such local examinations? It would do much to raise the standard of requirements all over the Province.

REV. WILLIAM FLETCHER,
MANITOBA.

We are sorry to learn that the Rev. Wm. Fletcher, of Portage La Prairie, has been constrained from failing health to withdraw from the Presbyterian Mission in Manitoba, and return, for a time at least, to Ontario. We sincerely trust that this sickness will only be temporary and that Mr. Fletcher will be able to resume his labours in that young and rising Province, to which so many Presbyterians are removing and will remove. We are quite sure that the Presbyterian element is destined to be a very strong one in Manitoba and all the surrounding region, provided the Presbyterians in the older Provinces and the different Presbyterian Churches do their duty in the premises. We had hopes that Mr. Fletcher would have long borne with credit the burden and heat of the day in the North-West, but the Great Dispenser of all knows best.

BRITISH ECCLESIASTICAL NOTES.

Rev. Dr. Bisset, of Bourtie, a leading man in the Church of Scotland, died a few weeks ago, in the 46th year of his ministry.

Rev. Dr. Runciman, of Glasgow, died last month, in the 68th year of his age and 48th of his ministry. Dr. R. was originally settled in Edinburgh, but has been minister of St. Andrew's parish, Glasgow, since 1844.

Dr. William Anderson, for the last fifty-one years a prominent minister in Glasgow, died on the 15th September, in the 74th year of his age. Dr. Anderson has written a good many works on theological and controversial subjects, and in them he has displayed great vigor and originality. His congregation made him a present of \$6,000 on the occasion of his jubilee in 1871. He devoted the whole to founding scholarships in connection with the U. P. Church. Dr. A. always read his sermons, and was among the first in the U. P. Church that strongly advocated the use of instrumental music in public worship.

To comprehend a man's life it is necessary to know not merely what he does, but also what he purposely leaves undone. There is a limit to the work that can be got out of a human body or a human brain, and he is a wise man who wastes no energy on the suits for which he is not fitted, and he is still wiser who, from among the things that he can do well, chooses and resolutely follows the best.—Gladstone.