

TO SUBSCRIBERS.

We do not think we are asking too much in requesting every one of our subscribers to look at the little RED LABEL on his paper, which will tell him how his account stands with us. Should you find that the time paid for has expired, renew at once, by remitting in REGISTERED LETTER, AT OUR RISK. Let no one delay because he may suppose the amount of his indebtedness to be small. Thousands of subscription accounts over the country aggregate a large amount, and it is only by the prompt payment of these small sums that the publisher is placed in a position to meet the formidable bills for paper, wages, rent, &c. During the next two months we have unusually heavy demands to meet; and we look to our friends for a cheerful response to this somewhat pressing invitation to pay up!

British American Presbyterian.

FRIDAY, OCT 16, 1874.

TOPICS OF THE WEEK.

It is estimated that a million and a half illustrated tracts, defending Hindooism, and abusing Christianity, are in circulation in Upper India.

THE King of Italy has issued a decree dissolving the Chamber of Deputies, and ordering a new election to be held on the 8th and 15th of November. Parliament will meet November 23rd.

"TYNDALL and Topsy!" exclaims the *Advocate*. They have both vaulted to the identical conclusion, and explain the universe by one comprehensive formula, "Specs it grew."

THE *Evangelical Witness*, the organ of the late new Connection Conference, being about to be merged in the *Christian Guardian*, the Rev. D. Savage, editor of the first named paper, has been attached to the editorial staff of the latter. The *Guardian* editors are now Rev. Messrs. Dewar, Savage and Withrow.

THE Belfast Presbytery have given their warm and grateful thanks to the Rev. R. Watts, "for his prompt, able, and most conclusive replies to the lectures lately delivered in this town by Professor Tyndall and Huxley, in which they propounded principles adverse to Christianity, ignoring the existence of God, and advocating pure and simple materialism."

THE *Christian at Work* says: "Mr. Beecher received an overwhelming congratulatory reception from the people of his Church on Friday last, and on Sunday preached from the text, 'Thy will be done on earth as it is in heaven.' No allusion was made in the slightest degree to the troubles of Church or pastor. As a feature to the controversy, it may be stated that on Friday Mr. Beecher appeared before the Grand Jury at its first meeting, and secured the indictment of Mr. Tilton and Mr. Moulton for slander, mendacious lying, and perjury. It must be apparent to any one that the settlement of all this matter is to be found in the Courts, and the Courts only; and the sooner the better."

IN Spain the Carlist cause weakens. Several of its leaders have abandoned it on account of differences with Don Carlos, minister of war, and it is said the Carlist army is becoming demoralized. President Serrano, at Madrid, has received Mr. Layard, the Minister of Great Britain, and M. De Chaudordy, the Minister from France. Both of these gentlemen expressed their hope and belief that the troubles from which Spain has so long suffered would soon be over. It is reported that Spain has paid Great Britain the indemnity demanded in the *Virginias* case. The claim of the American Government is still unsettled, the Spanish Government pleading the unsettled state of Spain as an excuse for the delay.

"PURITAN intolerance" is not extinct, at least so says the *Church Review*, which is High-church, and extremely dogmatic in its utterance. The illustration is Madagascar. "Puritan intolerance," it declares, "has thus far prevented Madagascar from having a Bishop (i.e., Anglican Bishop) of its own." Wicked Puritans! At their old tricks—persecuting the "Right Reverend Fathers in God" of the English Church, driving them with fire and sword to the "little Island of Mauritius," where a wearied and worn diocesan rests in peace, safe from the "Puritan intolerance" that rages in Madagascar. We assure our readers that the writer in the *view* is writing soberly, and apparently believes what he says.

THE Japanese census shows only three thousand criminals to a population of over thirty-three million souls.

POPEY AND PURITANISM.

It is a strange coincidence that gives us in the same year, the same month and the same week, two such meetings as have been held in Montreal and Quebec in the first week of this October. In Quebec, the quaint, old retrograde capital of the French race, there met, as was most appropriate, a gathering of Roman Catholics, to look backward and to glory over the victories already won, and the deeds done in times of old for the Church. In Montreal, the modern *parvulus*, pushing, advancing capital of the Anglo-Saxon race, there met, as was most becoming, the Evangelical Alliance—a gathering of Puritan Catholics—to look forward and to consult over the victories to be won and the deeds to be done in the time to come for Christ.

Do not these two representative gatherings suggest a comparison of the two systems which these gatherings represent? The fact that God, in the Providence which times events, and dovetails incidents into each other, has brought these two gatherings face to face, at the same time and in the same quarter, suggests to us a comparison of the two great systems between which, in the years to come, the struggle for mastery in Christendom must mainly lie.

Popey and Puritanism agree in holding to the Divine authority of the Scriptures, the divinity of our Lord, the personality of the Holy Ghost, the resurrection of the dead, and a general judgment day of the whole world. On the ground of that agreement, many of the old Puritan writers were willing to accord to the Romish Church the standing and the rights belonging to a Church of Christ; but this was, it should be remembered, before the dogmas of the immaculate conception of the Papal infallibility became the law of the Church, by which law Rome's tendency towards anti-Christianism came to its full development.

Popey and Puritanism differ, however, on one point, a point from which diverge roads to glory or to despair. The testing question of every system of religion is, "How can a man be just with God?" The reply of the Puritan to this question is, "Believe in the Lord Jesus Christ." The reply of the Romanist is, "Submit to the Church." In the former reply *Christ* is the prominent object, while *Church* is the prominent object of the latter reply. In the former reply *faith* describes the attitude of mind demanded, while in the latter reply submission is what is wanted. Thus we see that from the one point of difference has come four; from these four, sixteen, until we reach the ninety-five theses of Luther, affixed to the door of the Castle Church in Wittenberg. It is thus Luther at another time puts the matter: "How can a man become pious?" asked Luther one day. A gray friar will reply, "By putting on a gray hood, and girding yourself with a cord." A Roman will answer, "By having mass and by fasting." But a Christian will say, "Faith in Christ alone justifies and saves."

When two rivers depart, their distance under at first may be only a few feet, but before they end their course a whole continent may lie between. It is just thus between Popey and Puritanism. The one point of difference has become many; differing on the cardinal point of how a sinner is justified; they go on differing, until now a gulf unfathomable and impassable lies between the two faiths represented at the gathering in Quebec and the gathering at Montreal. Puritanism makes the countries into which it comes free, it makes the people intelligent, it fills the land with science, art and industry. We know what Popey has done in Italy, Austria, France, Spain, and what it has done nearer our homes—that is, in the Province of Quebec—is thus told us by Jas. Court, Esq., in a paper read at the recent meeting of the Evangelical Alliance. Mr. Court showed that there are evidences that sometimes the people under Roman Catholic training degenerate into semi-paganism. The speaker told the story of a poor woman who when her husband was sick brought four sacred plaster images and ground the heads into powder, and put them in his soup, with the expectation of his recovery. At the time when the case became known she had tried three heads without success, but was in hopes that the fourth would prove more efficacious. Those who are trying to enlighten this people need our prayers. Mr. Court then showed the evil of the confessional in destroying natural family relations, illustrating this point by extracts, showing how the members of the *Institut Canadien* had been beyond measure worried and annoyed at home by their wives and mothers, under the instigation of the priests. Sometimes now persecution breaks out into crime, as in the case of M. Murairo. It is the same persecution in spirit as in the days of the Huguenots. In the country those who became Protestant are so persecuted that they are almost obliged to leave for the United States. In the cities the priests have not much power. Still manufacturers and others might do much to keep the converts from becoming discouraged.

There is not in all the State of Texas a single Universalist church edifice or church organization.

FOR OR AGAINST.

It is now some months since the *Hallifax Witness*, in a clear and convincing article, showed that the *Christian Union*, of which Henry Ward Beecher is the nominal editor, is in reality very much a Unitarian production. Some of the leading writers and contributors profess that faith, while some do not come the length of being even Unitarians.

It is right enough, we suppose, that Unitarians, latitudinarians and nothingarians should, if they can make it pay, publish a newspaper, but it is hardly fair to publish it as in the interest of Evangelical Christianity, and it is hardly consistent with Presbyterian principles to encourage such papers, or consistent with Presbyterian intelligence to be gulled into taking them by the pretty French pictures given to subscribers. These rationalistic papers do very well as long as people look to them for nice stories, sentimental poetry, good editorials on questions of general interest, and graphically written descriptions of persons and things; but they fail utterly and miserably as Christian newspapers when any attack is made on the essentials of our religion.

Since the days of the Sadducees, who believed neither in a God nor in a soul, who believed neither in a resurrection nor in a judgment to come, there has not been a bolder and more sweeping attack made upon Christianity than that address of Professor Tyndall's at Belfast, which has roused the political and secular press to expose his sophisms, and provoked even Punch to defend, after his comical fashion, the faith he holds dearer than some papers that wear a longer face. In this crisis what does the *Christian Union* say. It wonders that Professor Tyndall should be deemed "by anybody to have seriously assailed the foundations of religion or Christianity." Indeed! It would be just as reasonable to say that the man who asserts that a certain merchant never sold the articles entered in his books, and never received the payments entered there, did not seriously assail that merchant's character, as to say that a philosophy that asserts that a miracle is impossible, does not seriously assail Christianity, which is founded upon the assertion that miracles are as possible, probable, and certain as Professor Tyndall's experiments on heat and light.

The Princes of the Philistines of old were more wide-awake as to their interests than we are to ours, unless we stand shy of papers that can talk in that fashion, and say with regard to them as the princess did with regard to an intruder in their camp: "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to the battle, lest in the battle he be an adversary to us."

We are glad that one of our leading religious papers, which quoted more from the *Christian Union* than from any other paper, has of late ceased that business. The *Philadelphia Presbyterian* speaks plainly after this fashion:—

"We call attention just now to the *Independent*, the *Christian Union*, and the *Golden Age*. These three sheets have had an extensive circulation among Christian families, in many cases supplanting their own denominational paper, and they have had even greater popularity, perhaps, as being committed to no particular sect or creed. Claiming to be religious, in their general tone and aim, they have introduced loose sentiments touching gospel truth and personal duty, and on great questions of the faith, the atonement, the nature, offices and work of Christ, they have often dealt severe blows at the received doctrine of Scripture, and have often fostered at any well-defined system of doctrine as bigoted and illiberal."

At this juncture, is it not very remarkable that these three papers, the *Independent*, the *Christian Union*, and the *Golden Age*, are represented by Mr. Bowen, Mr. Beecher, and Mr. Tilton—the head centres in a most corrupt complication—and all of whom have been connected with the founding and working of these agencies in the Church? It has been boldly asserted by some of our own leaders, who have patronized the *Independent*, and have written for it, that its circulation among Presbyterian ministers far exceeds that of any of our newspapers, and that, therefore, it seemed to be the best organ for reaching our own ministry, on certain topics of the Church. Now, look at the history of the *Independent*, as founded and carried on by Tilton, Bowen and Beecher. The men who are the leading figures in "The Great Scandal," and all of whom are plainly proved to be unreliable as teachers in our families, or as exemplars of personal conduct, are the men who have established the *Independent* as a religious (!) organ, and have put forth its claims to a place in our household instructions only next to that of the pastor and the parent."

The time is now on us that conflict for the truth must be with dust and sweat, and not with rose-water. The foundations of religion and virtue are being attacked under the cloak of science and literature. There must be plain speaking and decided action. Our lot is not cast in circumstances in which it might be said, 'he that is not against us is with us,' but in circumstances and times when it may be said, 'He that is not for me is against me.'

A serious split is reported in the party of Italy, in consequence of the Pope's order prohibiting the clergy from taking part in elections.

TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for FOURTEEN MONTHS at the regular yearly subscription price of \$2, payable in advance. May we ask our friends to aid us in this connection! There is not a reader of the *BRITISH AMERICAN PRESBYTERIAN* but could place the paper in the hands of a neighbour. Indeed, many could secure several new subscribers, if they but made the effort. But even supposing each of our subscribers forwarded ONLY ONE NEW NAME, our list would at once be doubled, and THE *PRESBYTERIAN*, for a long time struggling for a mere existence, at one bound would take a proud position among the journals of the Dominion.

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of THE *PRESBYTERIAN* in every congregation throughout the country. Don't put off the work. Begin as soon as possible, and continue until every family has been approached.

OPENING LECTURE, KNOX COLLEGE.

A large audience assembled in Knox Church on Wednesday evening of last week, to listen to a lecture from Rev. Prof. Gregg, in connection with the opening of Knox College. Rev. Principal Cavan presided, and on the platform were the Rev. Messrs. McTavish, Reid, Robb, Prof. McLaren and Dr. Topp; a number of ministers occupied seats in the body of the church. Rev. John McTavish led in prayer.

In noticing the cheering prospects of Knox College for the coming year, Principal Cavan adverted to the satisfactory progress being made in the erection of the new building on Spadina Avenue. The position of the building fund was also a matter for congratulation. Already \$98,000 were subscribed, and fully one hundred congregations yet to hear from. The valuable services of the Rev. R. H. Warden, of Bothwell, had been secured to complete the canvass, and there was no doubt the full amount required—about \$120,000—would be forthcoming. Principal Cavan then introduced Rev. Prof. Gregg, who read a clear, concise and interesting paper, proving the supernatural inspiration of the Old Testament prophets, from the fulfilment of their predictions of the life and work of the Lord Jesus Christ. The lecturer followed a line of close argument on the side of the authenticity of the sacred records, and glanced as well at the objections of infidel writers, on the ground that the existence of miracles could not be proved. The lecturer took the position that no uninspired mind could have foretold the events in the life of the Redeemer which were found with such particularity in the Old Testament prophecies.

On the second page of the issue we give the first instalment of a paper entitled *The Paulicians*, by Rev. T. T. Johnston, formerly a student of Knox College in this city, but now of Columbia, S. C. The remainder of the article will appear next week. It is but right to state that we copy from the *Southern Presbyterian Review*, an able quarterly conducted by an association of Presbyterian (South) ministers.

We are glad to be able to state that the Rev. R. H. Warden, of Bothwell, has been induced to undertake the canvass for the balance of the amount required for the erection of Knox College building. A better selection could not have been made; and we bespeak for the rev. gentleman a cordial welcome wherever he may go in the discharge of his duty as representative of the Church in this connection. We learn, since the announcement made by Principal Cavan, at the opening of Knox College, that the amount now subscribed is somewhat larger than was then stated—viz., \$98,370.

THE Rev. John Black, D. D., minister of the High (Free) Church, Inverness, Scotland, delegate to the Dominion Evangelical Alliance, which met last week at Montreal, spent a few days in this city. On Sabbath morning he preached in Knox Church, and in the evening in Cooke's. On both occasions he preached earnest and eloquent discourses to crowded congregations. On Monday afternoon he met with the Toronto branch of the Evangelical Alliance in Shaftesbury Hall, and in the evening he preached again in Cooke's Church. The rev. gentleman looks almost as youthful and quite as vigorous as he did fourteen years ago, when we heard him preach in Dr. Cooke's May Street Presbyterian Church, Belfast; and trust that he may long be spared to labor for the salvation of souls.

THE finest church in Cincinnati, the Second Presbyterian, now in process of erection, will make a new departure in the location of the pulpit, which will be at the side instead of the end.

WHILE the clergy of the United States cost \$12,000,000, intoxicating drinks cost, it is said, \$1,487,000,000; and there are 400,000 more persons engaged in the liquor business than in preaching the Gospel and teaching school.

Ministers and Churches.

THE congregations of Knox Church, Cranbrook, and Ethel Church, and the united session of these Churches, have unanimously adopted the Assembly's Remit on Union.

THE *Vindicator* says: "The Rev. R. M. Thornton, Knox Church, Montreal, delivered two earnest and impressive sermons in his father's church, Oshawa, on Sunday last. Such preaching cannot fail to effect good in any place."

THE lecture in Cooke's Church last Thursday evening, on "British Liberty," by the Rev. J. G. Robb, B.A., was a great treat. Great expectations had been indulged in, for the lecturer well won fame in the old land had preceded him to his new home, but we venture to say that no one was disappointed. For more than an hour and a half the speaker retained the unflagging attention of his large audience, while he disclaimed in glowing terms on the growth of our social, political and religious liberty. At the close a vote of thanks was cordially tendered Mr. Robb for his eloquent address. Rev. Prof. Gregg, M.A., occupied the chair. The Church was crowded.

ON Friday evening last, 25th ult., the Rev. A. Currie, on behalf of the subscribers, invited a few friends to meet Mr. Jas. Gibson, when, in the course of a suitable speech, he presented Mr. Gibson with a purse of money, as a slight token of the congregation's appreciation of his services as leader of the singing in the Presbyterian Church, Ridgeway. Mr. Gibson made a neat and feeling reply, thanking Mr. Currie, (on behalf of the subscribers) for the very substantial manner in which they have shown their appreciation of his services, and would beg to assure them, it was altogether unexpected on his part, that he had always endeavored to do whatever he considered to be his duty; and for the future as in the past, he would continue to devote his energies for the improvement of the Psalmody in the Church. Messrs. McLaren, McGregor, and Wilson, also expressed themselves as highly pleased with the manner in which Mr. Gibson has done his duty.—Cont.

At the regular quarterly meeting of the Presbytery of Brockville, in connection with the Canada Presbyterian Church, held in the Presbyterian Church at Prescott, a call was submitted by the congregation of Dunbar, to the Rev. J. Hastie, and by order of the Presbytery, the Rev. Mr. Traver, of Brockville, preached in the Presbyterian Church, Prescott, on Sabbath the 16th Sept., ult., and then cited the congregation to send delegates to attend to the interests of the congregation before a special meeting of the Presbytery to be held in the Church here on Tuesday, the 16th October inst. The session have appointed Messrs. Thomas Thompson, and J. Steed, Elders, and at a meeting of the congregation held in the Church on the 4th inst., Mr. William Brown, elder, was chairman, and Mr. Matthew Dowsley, Secretary. Messrs. Boyd and Blyth were appointed Delegates on behalf of the Congregation. On motion of elder Steed, seconded by elder J. Ferguson, those who were in favour of retaining Mr. Hastie's services were asked to rise, when it was found that the Congregation was unanimous in retaining Mr. Hastie's services, there being no dissenters. It was then moved by Mr. J. N. McLean, seconded by Mr. Mundle, that this congregation do request the Commissioners, Messrs. J. Blyth and Boyd, to resist by every means in their power, the removal of our pastor, for whom this congregation desires to express decidedly their respect and warm attachment.—Carried unanimously.—Cont.

ON the 10th of May a Sabbath School was organized at Cranbrook, and during the past quarter the average attendance has been over 100 pupils, with a superintendent and 9 teachers. On Thursday, the 17th Sept., this Sabbath School held a picnic in the woods near the Church. Addresses were delivered by Rev. Messrs. Bodle and Jones, of Brussels, by Mr. Day, the student in charge of Cranbrook and Ethel stations, and by Mr. Whitfield of Gray. Several pieces of music were rendered by the choir, and recitations were given by masters John Slemmon and Wm. Knight. Before dispersing, prizes were awarded for the best collections of plants made during the day. The boys' prize being awarded to Wm. Knight, who collected 184 species, and the girls' prize to Isabella Pasterson, who collected 50 species. On the next evening a *conversazione* was held in the Church, when the building was filled to its utmost capacity. This evening was spent in conversation, choruses and solos by the singing class, and addresses by Rev. Wm. Ferguson, of Brussels, and Mr. Day. Before returning to College, Mr. Day was the recipient of the following presentations: *Smith's Dictionary of the Bible* in 4 vols., and an address, presented by Mr. A. McNair, on behalf of the young men of Cranbrook congregation. A gold chain and an address, presented by Miss Leckie, on behalf of the ladies of the singing class and Sabbath School of Knox Church, Cranbrook. A *Family Bible*, beautifully bound and profusely illustrated, and *The Life and Epistles of St. Paul*, presented by Laura Laird, on behalf of the pupils of Ethel Public School.