

British American Presbyterian. PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

TERMS: \$2 a year, in advance. POSTAGE, by mail, 20 cents per year, payable at the office of delivery. Active canvassers and Local Agents wanted...

PROSPECTUS

"British American Presbyterian"

The want of a journal devoted to the interests of the Canadian Presbyterian Church... The "British American Presbyterian" will contain full reports of the proceedings of Church Courts...

Prefering to be judged by what we may be able to accomplish rather than professions...

The "BRITISH AMERICAN PRESBYTERIAN" will contain full reports of the proceedings of Church Courts; a complete digest of Ecclesiastical Intelligence...

The movement for Presbyterian Union, already so auspiciously inaugurated, shall be warmly and persistently supported...

In a word we shall spare no effort to produce a paper which will be useful for the variety, purity and comprehensiveness of its contents...

The "BRITISH AMERICAN PRESBYTERIAN" will be an Eight-page Paper, published every Thursday, at \$2 00 per annum...

C. BLACKETT ROBINSON, Publisher and Proprietor.

TO CONTRIBUTORS AND CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted.

Articles not accepted will be returned, if at the time they are sent, a request is made to the Editor that sufficient postage stamps are enclosed.

We invite the active co-operation of friends in every section of the Dominion, in order to secure a large circulation for the BRITISH AMERICAN PRESBYTERIAN.

British American Presbyterian.

TORONTO, FRIDAY, FEBRUARY 23, 1872.

DIVERSITY IN ORDER OF WORSHIP.

We cannot expect uniformity in practice to exist among worshippers who have been brought up in different lands and very different associations. Every man clings, with a tenacity proportioned to the strength of his religious nature...

blasphemies of the Turks; for the blessing of God upon the reformed Churches, especially upon the Churches and kingdoms of Scotland, England and Ireland...

But if we are to depart from this Directory, what guide are we to follow? How shall such a divergence and difference be promoted as may prove offensive to none of our people.

A little reflection on the varying practices which obtain among us may help to clear the way for such an undertaking.

For example, we find some congregations begin with a short prayer of invocation, some with singing; some stand in singing and in prayer, others sit in singing and stand in prayer...

Again, some lay vows on the parents in baptism and bind them to the confession of faith, while others satisfy themselves with a few exhortations of a general kind before administering the ordinance.

At funerals again, prayer is generally offered at the grave, although the Westminster Directory expressly says that "praying, reading, and singing, both in going to and at the grave..."

We might numerate other things which call for regulation but the above will suggest many respects in which we may seek more order and uniformity.

We are of opinion that this matter can be dealt with only by the Supreme Court. So long as no authoritative guide exists, every man will seek to improve for himself, and with the best intentions we shall have practices introduced among us which are far from commendable.

Nor can we heed the timid cry of those who fear to tamper with our standards. Did not the men of 1648 boldly relinquish their own confession, liturgy, and discipline for those which the Westminster divines had prepared?

been served and the advance of the Church requires that new steps be taken and new forms adopted. Have we no faith in our Head? Was the Holy Spirit present with those holy men at Westminster, according to his promise...

FRIENDLY TALKS WITH PRESBYTERIANS.

We like to be on the most friendly and confidential footing with our readers; to tell them what we think and how we feel on almost every subject, and to have them doing the same thing with us in return.

These readers of ours are not yet so numerous as we should like them to be, nor as we expect very soon to see them. Still they are increasing as rapidly as in reason we could expect...

In the matter of newspapers, as in many other things, the children of this world are wiser and more practical than the children of light. Recognizing the need of some means for disseminating their principles and defending their practice...

A good many enterprizes that looked feeble and weakly at first have in this way been nursed into strength, and have far more than repaid all the expenditure of time and means bestowed upon them.

Now isn't it too often the case that Christian people act a very different part in their treatment of what is called the religious press? There is nothing, for instance, which is more generally acknowledged among the Presbyterians of Canada, and has been for years past...

If success could only have been achieved, many would before this been very glad, but little in the way of assistance, let us frankly say, has been done to make that success a certainty for those who have tried the work before us.

The weekly or the daily paper from the city comes as a matter of course, and must be taken however much it may ignore or even outrage all the religious side of a man's sympathies and interests.

Then the local paper must be taken also as a matter of course. It gives the local gossip, and tells what the neighbours are doing in the way of advertising.

After these is there room for anything more? Scarcely. The religious or denominational newspaper is looked upon as a superfluity, perhaps even an impertinence...

Cautiously men wait till they see whether or not it is going to live, and their caution very effectually helps it to die.

We quite grant that it is only a newspaper that is worth supporting that will in the long run be supported, or ought to be, but the misery is that the "religious newspaper" very often does not get a chance for its life.

It is not such a terrible thing, even though one does risk a couple of dollars as a subscription for such an enterprise with the possibility of not getting pennyworths for one's money.

People say, "We shall wait and see," when prompt action and hearty co-operation would give the very strength and stability the absence of which may be complained of, and be urged as a reason for hesitation.

Now is such a kind of procedure right? Is it manly? Is it business-like? Individually we have no reason to complain; and we are not complaining. But how many who ought to be hearty kind friends, and willing and energetic co-operators, are shaking their heads in doubt about us...

We don't ask for charity. We feel in no need of pitying forbearance. We ask no man's pardon for the misfortune of being in existence. But, risking a good deal in order to supply a generally felt want, we think we have a right to look for a kind word and a little friendly assistance.

We have not come with the sound of trumpets, nor have we indulged in boastful promises. We leave our work to be judged of as it is; but we whisper, at the same time, that what our paper is now can give but a very faint idea of what it may speedily become, if subscribers are numerous and prompt...

We have already secured many kind friends; the number of subscribers received is encouraging; friendly words and friendly acts have not been wanting.

Credit we can't risk. It is the high road to ruin, so that subscriptions must all be in advance. It is an easy thing for us to make the paper larger when adequate means are supplied. We pledge ourselves to do this whenever our subscription list will warrant it.

Grace, through a beautiful child, is but a child that must be upheld by the father's arms.

Dr. Holland, in "Bitter Sweet," sings: "Life overborne is fed by death In earth and sea and sky, And that a rose may breathe its breath, Something must die."

The doctrine finds exemplification in the history of his magazine, Scribner's Monthly. It has now swallowed up its fourth magazine. Hours at Home, Putnam's Magazine, and the Riverside, gave up the ghost in its fourth year; and a Southern periodical, the Mosaic, published at Nashville, Tenn., has followed in the path of its greater "absorbed sisters."

THE POWER OF TRUE GODLINESS.

S was the son of a very worthy Christian man of humble life in Scotland. When a grown lad he went south to push his way in life. Soon he found himself among the busy scenes of a manufacturing city in England, where religious influence was unfelt, and profanity and infidelity were life.

A little sin may at once bar the door of heaven, and open the door of hell.

A man has not risen very high who expends his energy only in scorning and contempt for the evil. The ox will not grow very fat and strong which spends its hours in the pasture field homing and scraping up the thistles, to the neglect of filling his stomach with sweet and nutritious grass.