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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 everture, 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 existonce a year ago, his overture would never have been introduced.

On motion of Mr. Mullen, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RE-COMMENDED TO THE MINISTERS AND MEMBERS OF THE C. P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT .- From Proceedings of General

# British American Bresbyterian.

TORONTO, FRIDAY, AUG. 2, 1872.

# TO CORRESPONDENTS AND OTHERS

We wish again to state most explicitly that we do not endorse everything that may be contained in the letters of our occasional correspondents. Our object is to let all sides be heard where diversity of opinion is both possible and natural. Of course we claim, and shall exercise, the right of closing our columns to any discussion when we think its farther prosecution would not be for edification. But where civil, moderate language is employed, we are in favor of great freedom of speech. In our short editorial experience we havelenraed how touchy sometimes, even good people are. "Stop my paper" has more than once been the result of the appearance of very harmless letters, We cannot help this, though we must candidly say, that such conduct shows a very foolish, nay, even childish spirit.

For instance, we did not sympathize with "One Who Knows" in his strictures on Dr. McLeod, but were we to name the writer af that letter, everyone would acknowledge that in candour, manliness, high Christian character, and fearless adherence to what he believes to be right, he does not rank second to any man in Canada. We were of the McLeods, but we could not close the only channel be had for expressing his opinion. The other side has now been even more than fully heard, and is not such as would justify further discussion, unless "One who knows" desires to say anything in addition.

had expressed great sympathy with us convocations. We fail to see the pracin our enterprize and hearty approval of i our labours, would be satisfied with nothing but the discontinuance of their John Howard even in the present day "papers" after that letter appeared? It is this childish toucilmess among religious people that makes a religious, and still more a denominational periodi- prisons or of any other kind. He was cal, such a risky undertaking. If, however, offences come, they must come. We don't expect to please every one. We don't wish to give offence. But if the fact he had ascertained. the British American Presenterian is to serve any useful purpose, it will sometimes contain statements far from palatable to some of its readers, and if they | because the practical results of many fly off at a tangent on that account we may be sorry, but we would not have it otherwise.

#### THE PRESENT ELECTIONS.

We must again raise our voice, howover feeble it may be, against the bribery which is being resorted to so unblushingly at the present time. We feel ashamed that so many from whom better things might have been expected, are so ready to look upon their votes as marketable articles to be knocked down to the highest bidder. Are any of our readers of that class? We hope not. Are any of them ready to offer bribes, which is much worse? We hope not, but we have our fears. There is no use of talking of the corrupt state of the Legislature, and the mean venal character of many members of Parlia ment These are what they are because the great mass of the people is what it is. From Township Councils upwards, there is more or less of chiselling. In their engerness to get on, very many are not careful to look at the means they employ for the purpose, and things are, therefore, done and attempted every day that will not very well stand a rigid examination. There is neither sense nor truth in ringing the changes upon the bad character of our members of Parliament, and their strong tendency to use their position for their own advancement. They are no worse than others, very likely not so bad as some of those who write editorials in their condemnation. Both in this country and the States, it is well known that the most wretched backs who are writing to order and for bread,, anything that may suit their employers, and injure better men than they either are or ever will be, assume a lofty air of integrity and virtue, declame on patriotism, and denounce bribery. The greatest parasites of literature, if they can be said to belong to literature at all, they will claim to overturn Ministeries, and reform nations, till one feels that Dickens' Entenswill Gazette has not a bit of caricature about it. "A sense of public duty" urges them on! A sense of public duty !!

If we could all be induced to sweep, every one before his own door, we should be much nearer Reform than we are, and should have much better representatives. The noble people will be nobly represented. That is certain. But what can be expected from those who will sell their votes for a dollar or a dram? Nothing, but that they should have representatives like themselves.

# PRISON CONGRESS.

There has been a great "international Prison Congress" lately held in London England, at which were read a great many papers on different phases of Prison Reform.

Perhaps good was effected, but we are somewhat sceptical of the results of these Congresses or Conventions or whatever one likes to call them where a number of people gather together to do a great deal of talking, and paper-reading, on this that and the other subject. The beneficial effects of such meetings are not very patent as a general thing. They have their "business sederunts." and their "public conferences" with any quantity of declamation, and cheerconvinced he was wrong in his estimate | ing, which are usually called an "interchange of views."

We should be very sorry to say a single word in disparagement of houest work for the advancement of any really we must therefore decline to have any deserving cause, but these are not the more on that subject. Its importance ways in which good, successful effort either for the prisoner or the down-trodden, has been put forth. It has come to be a business and a hobby with some tion as that will not be broken up and Will it be believed that persons who folks, this "running" conferences and tical results as at all commensurate with the ado that is made. We don't think could have done much as "essayst," or chief speaker for the day, or answerer of the question bag at a conference on too busy, actually doing hard, repulsive work, and then making known the result of his labours and the character of We hope other conferences begun and carried on with a great deal of fuss have not been very manifest or very encouraging.

### READING SERMONS.

We fear that the custom of reading sermons in the pulpit is on the increase in all Presbyterian bodies. Pity, we must add, that it is so. What professedly is gained in correctness of diction and clearness of statement is far more than lost in other and very obvious ways. No doubt there have been great and effective preachers who read their discourses. But they were great not because they did this, but in spite of it. It is very wide of any possible defence for ordinary men to refer to such preachers as Jonathan Edwards, or Thomas Chalmers, or Robert Candlish.

Such a practice would never be tolerated at the bar, or in Parliament, and we have never seen any feasible reasons for having a different law for the pulpit and its work. It has nover been acceptable to any very great number of the people, and wherever it has come to be generally prevalent, has it not given intimation of something like decay in spirituality and power? No doubt the opposite plan of talking away at random, "without notes," and with scarcely any previous study, is, if possible, still worse. It is worse than offensive to hear very young ministers, and even very young students, mentioning, as if by way of boast, how they had got a text only a very short time before going into the pulpit, or even after they were there. No wonder in such cases that "the hungry sleep look up and are not fed." But it does not follow that there is no medium between those two plans. Painful verbatim committing to memory is surely not indispensable. If a minister thoroughly studies his subject, and marks out distinctly his full course of argument and illustration, ought he not to be able to speak it with as much freedom, fluency and effect as a barrister with a brief he has mastered?

It is agreat pity to notice so many of our younger ministers especially getting into this reading habit, the more especially as there does not, in the majority of cases, seem any reason for it. They are not nervously bashful, and they are not deficient in ready and correct utterance.

The supposed prejudice of hearers against "read sermons," has its root in the nature of things, though we are bound to add that the practice has this in its favour-it preserves from endless digressions, and insures that the preacher stop when he is done.

## THE EXPULSION OF THE JESUITS FROM GERMANY.

The law for the closing of all Jusuit Establishments within the limits of the German Empire, has been promulgated. Six months are allowed for winding up the different concerns. The native Jesuits are to be allowed to reside within certain limits. The foreign ones must actually leave the country.

The whole number of Jesuits amounts to 8,809. Of these 788 are in the Gerhat celebrated fraternity. These 738 Jesuits are but as the staff of officers commanding an army of lot less than eighteen thousand priests and eleven thousand other agents. Even this, it is said by those who can speak with authority, does not give the full force of the mighty machine of which the Jesuits pull the wires. Most of the students at Theological Colleges are entirely under the authority and influence of the "fathers," so that the Jesuit army is calculated at not less than fifty thousand in Germany alone. Such an organizaexpelled without serious difficulty and determined opposition.

When one of the accredited Papal organs writes as follows it may be well understood that mischief is intend-

"The Pope wishing to bring about a concilia-tion with governments by the use of benevolent means, has made to them too many concessions. Ho sees now that the hour of mercy is passed, and that it is necessary to inaugurate sooner or later an era of inexorable justice. If States cease to recognize the Church, the Church in its turn will find itself obliged not to recognize the State. The world then will be the Prison Congress will be followed by some practical result though we thus speak, and we have just hinted a fear the execution of it is not to be hindered. Prussia, in a singular manner, hurries the hour in which the measure of patience will be exhausted, and it may happen that this patience will cease precisely at the moment when the Prussian monarchy will find it to its interest to have it prolonged."

We at the same time more than doubt if the steps taken for the expulsion of the Jesuits are wise or politic or oven just. Individuals and communities are to be judged by evert acts and punished for these. It is not enough to say that they are dangerous to the well-being or existence of the State in any case. To drive men out of a country on vague general charges like these, has very much the appearance of persecution. Suspicion is not enough. Neither is arguing from the very nature of the principles held. These Jesuits are Romish missionaries. Why then should they be expelled before they can be proved to have broken a single law? This is the very thing Protestants have been objecting to Roman Catholic Governments that they expelled Protestants and Protestant missionaries who had broken no law, and aim at nothing injurious to the country. Would this not also justify Heathen governments in expelling Christian Missionaries? All right to fight the Jesuits by all legitimate means, but it is well to consider if the means employed actually are legitimate. We fear in the case of Germany they are not. In our zeal against Romanism we must take care that we do not endorse a principle that would strike a blow at all aggressive and hving Protestantism. Punish law-breakers and conspirators by process of law whenever found guilty. Farther than that is only evil and that continually.

At the same time it is only fair to acknowledge that the record of the Jesuits has been such as to make all civil governments have a wholesome dislike to them. They have been political plotters from the beginning, and they ever work stealthily and in the dark. Even good Catholic Governments have not been able to stand the presence of the redoubtable fathers, and very possibly the terrible, yet wary Chancellor has learned by experience that their presence in Germany is incompatible both with German Unity and intellectual progress.

### THE COMPARATIVE MORALITY OF PROTESTANT AND ROMAN CATH-OLIC COUNTRIES.

" A Protestant of the Protestants writes us a long indignant letter, protesting against the attempts sometimes made to show that there is a higher degree of morality among Protestants than among Roman Catholics. He urges that it is not fair to take different countries for comparison and contrast, but that the Protestants and Roman Catholics living in the same countries should be taken in such comparison. If this were done, then, he argues, that as far as illegitimacy is concerned, the comparison would be in favor of the Roman Untholic. We believe that as far as the Roman Catholic Irish are concerned, this is the fact, if comparison be made between them and the Scotch or the English. But it does not hold good as man Empire. This however gives a between the Roman Catholics and Provery faint idea of the power or extent of testants of the same race, in the same country. The French or Irish Protestants are not more immoral than their Roman Catholic fellow countrymen, nay, not so much, nor the Italians, nor the Spaniards. The contrast in the matter of illegitimacy between Scotch Presbyttrians and Irish Roman Catholics has often been remarked, and is not to be denied, yet, on the other hand. what a preponderating number of the city waifs are both Irish and Catholic; while, as far as crime is concerned, the prison statistics of every country where Roman Catholic Irish are found, show the bad pre-eminence they have attained in violence and lawlessness.

> The provalence of illegitimacy is sadly to be deplored, and it is a matter of just regret that it is becoming much greater in all parts of Canada than it was twenty or twenty-five years ago. We have heard ministers who have been long settled in this country say that more recently they have had more cases of discipline from this cause in one year, than they used to have in ten. Condemnatory public opinion on the subject is not so strong as it was. Is that not in other words saying that the tone of morals level, instead of trying to talk down to is gradually becoming lower, and that their level. As to language, I doubt the "girls of the period" are not so whether a minister ought ever to use a pure and virtuous as their mothers were ? word in any of his ser. nons which an Apparently 10, and yet we should be understand. The great Teacher never very loth to believe that this is the fact. used a big word .- Theodore Cuyler.

## PRESBYTERIAL TYRANNY,

A supposed case of this kind in Scot. land is at present rejoicing the hearts of all haters of Presbyterians and all who affect such broad churchism that it is disticult to say what they believe, or when her or not they believe anything, We rer'erred to the ease last week. A Free Ch urch Minister of Dundee re. cently provehed to a Uunitarian con gregation in London, and was called to account by his Presbytery for doing so, The consequence was a howl of indig. nation against the Presbytery by those who claimed to be "liberal" in their views, headed of course by the Edinburgh Scotsman. It was senudalous. It was unpardomable. The Scotman waxed indiguant, funny and sarcastic by turns, Why, it said, if Unitarians were such heathens, they the more reeded to be preached to. All this rant | easily metby the simple statement that the gentleman in question did not preach as a missionary, but as a friend of the minister of the congregation, and consequently would naturally withhold both in preaching and prayer any reference to the Divinity of Christ and kindred important truths, as that would have been offensive to his audience- It was so far homologating the opinions characteristic of the congregation and consequently we cannot see that the Presbytery could well do anything else, if it was to be faithful at all, but call upon the minister in question for explanations and a promise not to follow such a course in future, This everlasting "liberal 'talk has got tiresome, and is the poorest of all possible cants.

#### SELF-SACRIFICE IN THE CHURCH.

We call attention to the letter of P. Q. which states somewhat unpleasant, but we are afraid, incontrovertible facts. We may all, both ministers and people, ask ourselves what sacrifices we are making for a cause which we say is above all other causes, and which we professedly desire to advance by every means in our power. Every means in our power? Surely that is something very much like a joke. What means of any kind are many of us employing? It would be difficult to say. Now and then at church, and a penny to the collection. That is about all. A good many are honestly and conscientiously at work, no doubt. But have they on anything like every pound of steam? Are they working with anything like the same enthusiasm with which they plan and speculate for the extension and consolidation of their worldly business? But we don't mean to hang an editorial on our correspondent s letter. Perhaps some of his words are a little strong, though really we cannot say they are too strong.

# READING IN THE CARS.

A distinguished oculist says, in reference to the habit of reading in the cars, the constant motion and oscillations of the car render it impossible to hold the book in one position-its distance from the eye is constantly varying, and no matter how slight this vairation may be. it is instantly compensated for by the eye, thus keeping the organ constantly employed accommodating itself to distance. This becomes fatiguing, the eyes have a sort of weary, heavy feeling, and if the reading is persisted in soon, become "bloodshot" and painful. We have often observed young misses, intently engaged in the persual of some romance while upon a rapidly moving railway train, who have only been able to finish their story with perceptible discomfort. We have noticed them rubbing their eyes, shifting their positions and holding their books at various distances from the eye, making the greatest effort to see with eyes that have already been fatigued beyond endurance. Such practices lead to serious mary to the eyes, and it is not unfrequently the case that the oculist is called upon to prescribe for a patient who has paralysis of the visual power of the eyes, produced by reading in railway cars.

the life of a Christian is an habitual course of calling upon God. To live with out prayer is the surest mark of a Christless soul.

T. secret of addressing children well is to help them to think up toward your average lad of twelve years cannot