

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.

On motion of Mr. Mullen, 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.

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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.

For instance, we did not sympathize with "One Who Knows" in his strictures on Dr. McLeod, but were we to name the writer of 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.

Will it be believed that persons who had expressed great sympathy with us in our enterprise and hearty approval of our labours, would be satisfied with nothing but the discontinuance of their "papers" after that letter appeared?

THE PRESENT ELECTIONS.

We must again raise our voice, however 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.

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.

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.

We should be very sorry to say a single word in disparagement of honest work for the advancement of any really deserving cause, but these are not the 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 folks, this "running" conferences and convocations.

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.

Such a practice would never be tolerated at the bar, or in Parliament, and we have never seen any feasible reason for having a different law for the pulpit and its work. It has never 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?

It is a great 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.

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 thus 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 Jesuit Establishments within the limits of the German Empire, has been promulgated. Six months are allowed for winding up the different concerns.

The whole number of Jesuits amounts to 8,809. Of these 798 are in the German Empire. This however gives a very faint idea of the power or extent of that celebrated fraternity. These 798 Jesuits are but as the staff of officers commanding an army of not less than eighteen thousand priests and eleven thousand other agents.

When one of the accredited Papal organs writes as follows it may be well understood that mischief is intended:—

"The Pope wishing to bring about a conciliation with governments by the use of benevolent means, has made to them too many concessions. He sees now that the hour of mercy is passed, and that it is necessary to inaugurate sooner or later an era of inexorable justice."

We at the same time more than doubt if the steps taken for the expulsion of the Jesuits are wise or politic or even just. Individuals and communities are to be judged by overt 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.

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 for the beginning, and they ever work stealthily and in the dark.

THE COMPARATIVE MORALITY OF PROTESTANT AND ROMAN CATHOLIC 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.

The prevalence 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.

PRESBYTERIAL TYRANNY.

A supposed case of this kind in Scotland is at present rejoicing the hearts of all haters of Presbyterians and all who affect such broad churchism that it is difficult to say what they believe, or whether or not they believe anything. We refer to the case last week. A Free Church Minister of Dundee, recently preached to a Unitarian congregation in London, and was called to account by his Presbytery for doing so.

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 profess to desire to advance by every means in our power.

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 variation may be, it is instantly compensated for by the eye, thus keeping the organ constantly employed accommodating itself to distance.

The life of a Christian is an habitual course of calling upon God. To live without prayer is the surest mark of a Christless soul.

The secret of addressing children well is to help them to think up toward your level, instead of trying to talk down to their level. As to language, I doubt whether a minister ought ever to use a word in any of his sermons which an average lad of twelve years cannot understand.