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Owing to the delays and drawbacks incident to moving into new premises, we are a few hours late in issuing this number of the PRESBYTERIAN. Under the circumstances, we have no doubt our friends will make allowance for the delay. Next week we shall endeavour to catch Thursday's afternoon mails.

## 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 "note 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 a year ago, his overture would never have been introduced.

On motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected, AS IT 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, SEP 27, 1872.

## TOPICS OF THE WEEK.

Lord Dufferin's visit to Ontario is the event of the week to Canadians, and of course we are all bound to make the most of it. Lord Dufferin is winning golden opinions from all sorts of people, and his Countess is equally popular.

The harvest is now nearly over throughout Canada, and from all accounts is fully an average. Some suppose that from the shortness of the crop in Britain prices will rule high during the winter. The crop in the Western States, however, has been so abundant that there is not much likelihood of this being the case.

The expulsion of the Jesuits from Germany is being carried rigidly out. The Fathers may protest as they may, but go they must. The propriety of all this is very questionable. It is making martyrs of those thus driven away, and is creating a great amount of sympathy among the German Roman Catholics, who in some cases have attempted armed resistance to the carrying out of the decree.

The Old Catholics have been in session at Cologne. After passing resolutions, among other things, in favor of priestly marriage, the Congress adjourned. There has been appointed by the Congress a committee, consisting of Drs. Dollinger, Frederick, and others, to secure a union of all Christians on the Old Catholic movement. How this is to be done is not very apparent.

The twaddle about ministers' sons turning out badly has had many refutations, and another is before us just now. Of all the candidates coming before the Examining Committees of the British Wesleyan Conference in July, and recommended by the Committees to the Conference, a full sixth were the sons of Methodist ministers. Some of them were young men of high culture, and all of them men of very considerable promise.

## DR. McCOSH AND SOUTHERN STUDENTS.

In a late speech, Dr. McCosh, of Princeton, stated, that of the sixty students from the South that had attended

Princeton during the past year, not one had given him any anxiety, and not one was immoral. He further stated that during the same time the sixty students from the South took more honors than the three hundred from the North. It may be so. We have no doubt it is. We cannot help adding that it is a very striking illustration of the blessings of adversity. No one would say that the old slave social condition was calculated to make either clever students or moral ones. If there is a preponderating number of both coming now-a-days from the South, may we not attribute it to the fact that that sum of all iniquity—slavery—has passed away to the great benefit of the Whites, as well as of the Blacks.

## THE PRESBYTERIAN CHURCH IN IRELAND.

The minutes of the late meeting of the Assembly of the Presbyterian Church in Ireland has been published in quite a large pamphlet. The statistics are given with the minutes. From these we learn that there are 627 ministers and 558 congregations. The large number of ministers on the roll above the number of the congregations, is thus explained: There are 30 retired ministers and missionaries, 12 Professors, 1 President, 12 Home Missionaries and Chaplains to the forces, 8 Foreign Missionaries, 7 Jewish Missionaries, and 2 Missionaries to Spain, while there are several congregations that have two ministers.

Most of the ministers commuted for their Regium Donum, and put the sum into a common fund, to yield an endowment for all time to come. Each minister thus commuting is guaranteed for life his full amount, as he had it from the Donum. To make up this, then, has been formed the Sustentation Fund; and not only to make up all that the Donum afforded, but a great deal more. The Donum yielded £70; the aim now is to make the allowance from the common fund at least £100. To get the full benefit of this, each congregation must come up to a certain standard of contribution. This is not oppressive—only a penny a week for each member, in addition to all other contributions. The result has been very encouraging. The ministers are actually getting more than in the days of the Regium Donum. In the first year of freedom the ministers got £10 additional to what they got before. Last year they got £16. Of course it is understood that, while all contribute in a certain ratio, in order to secure the increase to the ministers of particular Churches, the strong should be specially liberal. In general they are doing this, except among the rich rural congregations. The farmers there are slow to move in such work. Some of the congregations are very liberal in supplementing the stipend received from the endowment fund; others are but very so-so. An endowment, whether partial or complete, has always a tendency to dry up the people's liberality. It did do this in Ireland, in the days of Regium Donum. It remains to be seen whether it will not do the same now, though the "form" of the endowment is somewhat changed.

## DR. ANDREW L. THOMSON'S EDITORIAL EXPERIENCES.

In the recently published life of the late Rev. Dr. Burns, of Toronto, there is given a letter from the celebrated Dr. Andrew Thomson, of St. George's, Edinburgh, in which that gentleman's experiences as the editor of a religious periodical are set forth in a manner which will lead some in similar positions at the present day to sympathize with him. Dr. Burns had been canvassing for subscribers to the "Christian Instructor," and at the same time writing a paper or two for its pages. The editor thanks him in the following terms:—

"This is the very way in which I wish to be treated by my friends. It is the way, however, in which I am treated by very few. One says, 'I like your publication very well, and shall recommend it,' but he never procures one subscriber. Another says: 'Your magazine does not come up to my idea of such a work,' and that is just what he would say if the work was absolutely perfect. A third says: 'The "Instructor" is tolerably good, but then it has faults which must counteract its success,' and he very kindly leaves us to perish without pointing out these faults or telling us how they might be remedied. And a fourth exclaims valiantly, 'Go on and prosper, only get better communications and more of them,' but never lifts his pen to give me the least assistance in one way or other."

This is all very well, though now-a-days a periodical that depends for existence or prosperity on casual and gratuitous contributors will have neither a vigorous nor a lengthened career, though those who sympathize with its object and approve of its tone may help very materially, especially in the earlier stages, by not following Dr. Thomson's friends very closely.

## THE RELIGIOUS DISPUTE IN QUEBEC.

The French papers of the Province of Quebec are waging a very bitter war with each other over the results of the elections especially in connection with the course taken in them by "Le Nouveau Monde" and other journals which are understood to specially represent the priest party. Criminations and recriminations of the bitterest description are the order of the day. Sneers, jeers, abuse of every kind fly thick and fast, giving one the idea of anything rather than a people united for the glory of God and the upbuilding of the mother Church. One says, speaking of and addressing "Le Nouveau Monde" and its editors, "This Nouveau Monde, always philosophic and Theological, finds it quite child's play to account for the defeat of Sir George Cartier on primary and inflexible principles! Deprived it says of his most faithful allies, the clergy, the chief of the Lower Canadian Conservatives could no longer maintain his position and had to submit to a rebuke as serious as that which he has lately experienced. Le Nouveau Monde had foreseen all this! It had been revealed to him! It could not fail to happen!"

"Then in the discussion of the famous New Brunswick school question you at first shared the opinions of your Catholic and Conservative brethren. At a given moment you suddenly found yourself completely isolated from your conferees. Was that due to your limitless knowledge? Or to your religious zeal? Since that time you have put no bounds, nor moderation to your attacks upon the Government and especially upon the Minister of Militia. No Conservative finds favour in your eyes. Representatives, Ministers, &c., you have mowed down all in your course in order to form of all a single heap destined to the common fire of damnation! \* \* \* Liberals, rouges of all classes have now only to bathe themselves in your beneficent waters: "Le National L'Evènement" and all of that kind only swear by you, and can serve up to their intellectual gourmands nothing so delicious as your anti-Governmental acrobatics. What a Conservative journalist, and what is more, the organ of the bishop, to tear in pieces the members of a Conservative government! Open your eyes, ye Conservatives! Down with those traitors to their country and their religion! \* \* \* The seeds of religious prejudices were scattered by young gentlemen of "Le Nouveau Monde." They were spread more especially among the population of Montreal and the Conservatives had to reap their fruits in the defeat of Sir George Cartier. This defeat was without precedent in history for in Canada nothing is more terrible than to play with religious prejudices in order to rouse the masses of the population.

Behold O "Nouveau Monde" how you have caused the defeat of Sir George Cartier by playing into the hands of the Nationalists in their attacks upon the government."

All this and a great deal more still more embittered.

And what says "Le Nouveau Monde" in reply? It is quite as bitter and if possible more contemptuously haughty. Take the following specimens:—"Since the election in East Montreal "La Minerve" (Sir George Cartier's organ) plays a miserable role. The fear of seeing its ordinary monks moss fueling it has made it lose all dignity, self-respect and common decency. Its articles abound in low insults, in blasphemous declamations and profanities which one had expected only to read in "L'Avenir," "Le Pays" and the pleadings of Mr. Joseph Doutre. It has been giving an exhibition of brazen faced impudence against which all its friends who have still any conscience, shame, or discretion left, ought to protest. If the "Minerve" thinks that by insulting in the most un-

worthy manner priests, who enjoy the confidence of their bishop, by speaking of "poisoned holy water" and "mischievous people among the clergy" it advances the interest of its party, is greatly mistaken as it will find out in due time. By such conduct it will only destroy the confidence that sincere Catholics had in its principles, and prepare for itself the same fate which overtook "L'Avenir" and "Le Pays." And so it goes on for two or three columns claiming that it is always the true organ of the real Catholics and that "La Minerve" and all who adhere to it are no better they should be. This is very fine considering that Sir George Cartier and two or three Bishops endorse "La Minerve." Go on gentlemen.

Who would suppose that an humble brick could be capable of imparting valuable and important information, even to corroborate the sacred writings? But an Austrian savant has discovered by means of a microscope, in a stone taken from the pyramid of Dashour, many interesting particulars connected with the life of the ancient Egyptians. The brick itself is made of mud of the Nile, chopped straw, and sand, thus confirming what the Bible and Herodotus have handed down to us as to the Egyptian method of brick-making. Besides these materials, the microscope has brought other things to light, the debris of river shells, of fish, and of insects, seeds of wild and cultivated flowers, corn and barley, the field pea, and the common flax, cultivated probably both for food and textile purposes, and the radish, with many others known to science. There were also manufactured products, such as fragments of tiles and pottery, and even small pieces of string made of flax and sheep's wool. It has been truly said that the antiquities of Egypt "have not only confirmed Scripture history in the most complete manner, but received such subtle harmonies of geography, habits, manners, customs, and language, as prove that that history must have proceeded from contemporary writers."

## MISSION WORK—A FEW MORE HINTS.

Editor, BRITISH AMERICAN PRESBYTERIAN.

As my heart has been long in the Home Mission work, give me space for this letter also on the same subject. Let us learn something more from the Wesleyan Methodist Church. It may be asked, can I claim any of the people as mine? If it can plant itself among them it will strive to possess the whole. It never asks the expense. It foots the bill whatever that be. Its preachers also raise all they can, regardless alike from whence the money comes, or how, provided it is got. Like the cuckoo that lays its eggs in another bird's nest they make the field all their own by and by. They never retire when once in, and the means and the might of this church is always at their back.

Without showing this unscrupulousness, our church would do well to imitate its liberality, its tenacity, and push with all its might into "the waste places of the land." It is sinful to wait till a people knock at the door of a Presbytery with the number of families and a subscription list. In poor and destitute localities they allow themselves to be absorbed by the church that seems to take an interest in their spiritual welfare. We virtually say no mendicants need apply. The divine command was entrusted with no such restrictions: "go ye into all the world."

It is high time our policy were changed, and a different mode inaugurated that our scattered ones in the regions beyond may be preserved to us. Let congregationalism in finance give place to Presbyterianism in this as well as in government; and let the motherly care to its weaklings in proportion to the help they need.

After being placed here, the sense of isolation, the want of cohesion in the church, and the spirit of selfishness embuing both ministers and people nearly drove me out of it. But sacrificing myself to a sense of duty, I taxed body and mind to the utmost to build up and extend the church as much as possible. When my charge would admit of dividing into two, I had it done, and if St. Columba had got a minister four years ago, it might have been a vigorous congregation to day. The fear of not being sufficiently supported prevented this. A year ago my part of the congregation was again sub-divided. With a Susten-

tation Fund this would now have been three charges. It is a great bitterness to me to see two lives from necessity shrink into one.

I have also given some shape to seven distinct Mission fields; and if there had been a Sustentation Fund some of these could already become settled charges, with the rest on the way, instead of being as they now are ready to perish.

Several years ago I asked the Presbytery of Kingston to inaugurate a Sustentation Fund for itself, believing that if it were a success the whole church would adopt it. I failed. Over two years ago I asked the Assembly to do it, and the overture was shunted out. I have striven to get my people to act on the principle of Systematic beneficence, and had I got the scriptural plan to work, I could have dispensed with both Presbytery and Assembly. In this I have also failed. The operation of the law of selfishness has defeated all these efforts.

If the church would adopt the two following things, it would soon double its congregations, resources and influence in our great dominion.

1. Take all its preachers under its wing, and by a system of rotation keep them all employed. Poor preaching is vastly better than none. Intermittent services shrivel up a flock, puts brakes on all the wheels of progress, and may soon render resurrection impossible.

2. Introduce a Sustentation Fund. Systematic beneficence is the scriptural rule. This would soon place ministers in every regular vacant charge, infuse new life into every department of the church's work, would prevent failure at any one point; and give to it a sledge hammer power that would enable the church to carry all before it.

MADOC.

## BRITISH ECCLESIASTICAL NOTES.

The Established Church of Scotland has begun to appoint committees to consider the new Scotch Education Act, in so far as it may affect education throughout the country. The Glasgow Presbytery has been the first to move at its meeting last week; and the Rev. Dr. Cumming, who proposed the appointment of a committee of that body, said that whatever might have been the opinion of many of his brethren with regard to the Education Bill before it passed into law, the Church of Scotland would now be ready, as in times past, to give what help it could for the promotion of education. The Paisley Presbytery of the Free Church of Scotland also, on the motion of the Rev. Dr. Thomson, appointed a committee of its members to consider the provisions of the new Act, and their bearing upon the position of the Free Church Schools within the bounds, and also what means should be adopted, and in co-operation with other bodies, to facilitate the efficient working of the measure, and to maintain and elevate the standard of Scottish education. Movements of the same character may be expected in other parts of the country, as the Act is to be early brought into operation, and the great object will be to give it a good start. Lord Ardmillan, one of the most respected elders of the Free Church, and a judge in the highest law court of Scotland, in referring to this question said: "The parents under the new Act will have much to influence them in electing the teachers; and the great thing to secure is the Christian character of the teachers. To whatever denomination he belongs, if he is a pious man, he cannot fail to do good, even in secular teaching. If, on the other hand, he is not a pious man, then, in my opinion, religion is not safe in his power, and the less religious instruction he gives the better. What I am most anxious about, is that there shall be no sectarianism, and no contention at the School Boards, and that it shall clearly appear that progress is sought more than victory, and peace preferred to strife, and that there are no warmer friends of Christian education than those who objected to a State enactment on the subject." It is a slander to say that Nonconformists are, he added, opposed to religious education.

The report had just been published of the state of the Sustentation Fund of the Free Church of Scotland for the first three months of the financial year, and from it we learn that the amount contributed was £28,020 18s. 4d., being an increase of £644 11s. 7d., as compared with the corresponding quarter of last year. Towards the same Church's Foreign Missions there has been contributed during the last five months the sum of £5,829 10s., being an increase of £807 19s. 4d.

We had the other day to chronicle the preaching of Dean Stanley, in one of the Established churches in St. Andrew's; and we have now to state that on first Sept. the Rev. James King, B. A., a London clergyman of the Church of England, preached in the Jedburgh Free Church, both in the forenoon and evening, to large audiences. His texts were from Eccl. xii. 7, and Rev. vii. 7.