

The BRITISH AMERICAN PRESBYTERIAN... A single number of the British American Presbyterian does not contain quite as much matter as three numbers of the British American Presbyterian.

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British American Presbyterian

FRIDAY, JULY 4, 1873.

TOPICS OF THE WEEK.

Small-pox prevails in several of the English cities. It is stated to be of a peculiarly virulent type.

The Hon. F. N. Gibb's has been returned for South Ontario; majority over Mr. James Holden, 242.

Mrs. Morris and family left Perth yesterday morning en route for Manitoba to join Lieutenant-Governor Morris there.

A postal treaty has been effected with the United States by which the postal cards of either country may pass into the other by affixing to the card an ordinary one-cent stamp.

Ocean cables are becoming common. Another is to be added to the transatlantic lines. A second cable is to be laid between Cornwall, England, and Spain. Others are projected. Lower rates are to be desired.

The Postmaster-General announces that on and after the 1st of July, money orders will be procurable at all Money Order Offices in the Dominion, or at the Post Office at Fort Garry, Manitoba, at the same rates of commission and on the same conditions as orders are now granted, payable within the Dominion. In like manner, Fort Garry will issue orders on any Money Order Office within the Dominion.

The Highlander is the name of a newspaper which has just appeared in Inverness. It is reported that the Inverness Courier will shortly be issued bi-weekly.

There are in connection with all missionary societies in the Polynesian Islands, 250,000 adherents, some 50,000 Church members, and a band of native preachers some 1,600 strong.

The Advance has an editorial upon preaching occasionally to children. The minister generally forgets their presence, seldom addressing them directly, and using language to their juvenile mind quite incomprehensible. "And yet they are, from Sunday to Sunday, forming a large and permanent part of his congregation. And he has never discovered it!"

The work of enforcing the new ecclesiastical laws in Germany is not an easy one, yet the Government is determined not to yield so much as an inch. It cannot fill up the vacancies in the Church, but it will insist that if they are filled it shall be with German clergymen, who will respect the laws and preserve public peace. If such cannot be found there will still be vacancies.

Rev. Dr. Richard Newton's "Sermons for Children," are being translated into the Hindostanee tongue for publication in India. They have already been published in several of the European languages. The Doctor, who is the well-known rector of the P. E. Epiphany church in Philadelphia, has perhaps no superior as a preacher and writer for children.

Some excitement was caused in the United Presbyterian Church, Scotland, last winter, by two members refusing to partake of ordinary wine at the Lord's Supper because it was intoxicating. The Session pronounced against them and removed their names from the roll, and the Presbytery sustained the action of the Session. The case came by appeal before the Synod. The Synod reversed the decision of the Presbytery, but enjoined the appellants not to repeat their "irregular and improper conduct." In this decision all parties acquiesced.

The United Presbyterian Church, says the N. Y. Evangelist, is "in advance of all others" in the endorsement of the free power system. Its Assembly, recently in session at Philadelphia, recommended its congregations to abolish the system of voting pews, "as inconsistent with freedom of worship, as a hindrance to benevolence, and as making merchandise of the house of God." It urged churches to give their pastors a salary, not naming \$1,000 as the minimum, but \$2,000 for country pastors, and \$2,000 for city pastors.

There are now within the walls of Rome four hundred Protestant churches, and between twenty and thirty preaching places, with good congregations. There is also a Female Bible Readers' Society, the members of which visit regularly from house to house, distributing the Word of God. Formerly Bibles were given away, but now they are sold at a small charge.

Let modern scientists and philosophers talk of the bigotry of those who profess to believe in a Supreme Being! Mr. Morley, in his "Life of Rousseau," just published, spells God with a small "g," just as he could thus, typographically, annihilate the Almighty. "The fool hath said in his heart there is no God," and this time with a capital "G!" Such foolishness as Morley thus shows throughout his book is but the pettishness of a child instead of the candour and ability of a scholar, albeit an atheist. We believe that either in this world or the next this author will learn his alphabet more correctly!

Our esteemed cotemporary the N. Y. Independent, finds it necessary to make the following announcement:—"We know several men and women the excellence of whose character and intentions has little effect on the accuracy of their spelling; and, therefore, our allowance for slips of the pen and neglect of early opportunities permits us occasionally to admit into our columns contributions from well-known authors and translators who address their letters to The Independent. But we have found it necessary to draw a line somewhere; and so we give notice that no person who spells Bible with three b's will hereafter be permitted to become one of our contributors. This rule has caused the rejection of at least one article during the past week, and we therefore print it for the guidance of the literary public."

THE CRUELTY OF ROMANISM.

A few months ago we had occasion to discuss in these columns the tactics of the Romish priesthood, by which a Protestant home in this city was broken up and two young children spirited away from their father's care. The following, from the London (Eng.) Review, exhibits, if possible, more revolting features than even the Keith case, and demonstrates the unchanging character and cruelty of the Papal system:—

"A case has lately come before the Court of Queen's Bench in Ireland which no Protestant can read without indignation, and we trust that few Roman Catholic laymen can do so without feeling shamed and humiliated. The facts are as follows:—

"In 1848 Robert Shapland Byrne was married. He and his wife were Protestants, and always had been Protestants. In 1872 the husband died, leaving four children aged twelve, six, four, and one and a half years. Now all the years of married life the husband had been an avowed Protestant. Until 1861 he regularly attended a Protestant church. Four years before his death his circumstances became embarrassed, and he received aid from a Protestant charity. Besides the children who survived the father there were six others. All the ten children were baptised as Protestants, and the six children who died were buried by a Protestant clergyman, and the children attended a Protestant Sunday-school. Towards the close of 1871 the health of Mr. Byrne failed, but he never expressed a wish to see any Roman Catholic clergyman. Subsequently Mr. Byrne became an inmate of the sick ward of the workhouse, and there he died. The wife was not present at the time of his death. In her affidavit she says 'her husband expressed a wish to see her, but no message to that effect reached her until after his death.'"

"If the reader will bear in mind the foregoing statement he will to some extent be able to conceive the wonder and dismay of the widow when she was told that two Roman Catholic priests were the appointed guardians of her children, and that her children would be taken from her. The woman asked for the authority, and she was shown a document, of which the following is a copy:—

"I, Robert Shapland Byrne, having been laboring under a most painful disease, and still day by day feeling worse and weaker, so that I have given up almost all hope of recovery, do declare this to be my last will and testament. I bequeath and appoint as to the future welfare of my younger children (namely, William, William, Peter Joseph, and Isaac, the three former of whom are now in this house, the fourth young Isaac being with my wife, I, at the same time, having a document signed by me, to give up to me, or any person whom I may appoint, the said child, and as it is my last and most anxious wish and desire that said children be brought up and instructed according to the faith and precepts of the Roman Catholic Church, I do hereby name and appoint the very Rev. James Roche P.P. and the Rev. Walter Lambert, C.C. as the guardians, entrusting to them all the religious and legal power and right that I possess over said children, and request they will endeavor to have them brought up and instructed in said Roman Catholic religion."

"Signed by me this 23rd day of May, 1872. ROBERT SHAPLAND BYRNE. We, John Lamb, We, John Lamb."

"In presence of DANIEL DOYLE and JAMES CLELAND."

The unfortunate woman did as any mother would do. She did not think of the document or of the law. She seized her children and kept them. The Romanists applied to the Court of Queen's Bench for the children to be given up to their custody. The widow had friends who entreated her to defend herself with able counsel. It was contended that the Romish priests are disqualified by law from being the guardians of children, but the Court held that the disqualification had been removed by the 33rd Geo. III., c. 21, s. 1, and though it is the first time the point has been raised we do not doubt the correctness of the ruling.

On the other point—the validity of the alleged will—the Court did not express an opinion, but decided that the issue should be tried by a jury. It would not be fair if we offered any opinion on the question whether the writing we have quoted is the last will and testament of R. S. Byrne.

"If the jury decide that the writing is the valid will of R. S. Byrne, the Romanists will be able to take the children from Mr. Byrne and make the widow worse than childless. That is the law, and we do not hesitate to say that the law is unjust and ought to be amended. No man because he changes his creed ought to have the power to deprive his wife of the society and custody of her children. For twenty-four years Mrs. Byrne was a faithful wife and anxious mother. No one dares to insinuate that she ever gave the least offence to her husband. Her husband dies, and behold she has to lose her children! Why? Because she has not been perverted to Romanism, and is a Protestant as she always has been. The law that sanctions such a barbarous proceeding ought to be forthwith amended."

"But what words can express the disgust provoked by the conduct of the Roman priests? It is an outrage, a most indecent outrage, on public morality. It is an abominable wickedness. Byrne was feeble, sick, and dying. The unscrupulous agents of the Papacy get the man, but a dying man is not of much use to the Papacy. But having weaned the man from his Protestant faith, they induce him to make a will and keep it secret from his faithful wife, by which he orders that the mother shall be deprived of her children and the children of their mother. To us it is inconceivable that a man in a fit testamentary condition of mind could have acted so cruelly. But that point will be decided by a jury. No doubt the conspirators thought that they would hook the widow as well as the children. They thought that the bereaved mother in her weakness and sorrow would exclaim, 'Let me keep my children, and I will be a Roman Catholic.' We hope that the verdict of the jury will be in her favor. But her peril is a proof of the relentless cruelty of Romanism, and of the necessity of keeping the Roman wolf out of our households."

MANITOBA.

The Rev. Prof. Bryce, of the Presbyterian College, Winnipeg, M.A., is doing good service to this interesting Province by lecturing in some of the principal towns in Ontario on its climate, soil, and other attractions. The Guelph Mercury contains the following outline of his lecture in that town:—

"Prof. Bryce in opening his lecture briefly referred to the early history of Manitoba, and to the steady stream of emigration now flowing into it. Not the least singular feature was the fact the great bulk of emigrants passed over the rich prairies and farming lands of the Western and North-western States, to settle in a land like that which they had left, in which the same flag protected both, and its institutions were being moulded in conformity with those of the older Provinces of this Dominion. He adverted to the physical features of the country—its almost uniform level and its wide expanding prairies. He spoke of the different routes by which the Province could be reached, either by way of St. Paul's to the boundary line, or by steamer to Duluth, thence by rail to the river, then by steambot or stage route; and lastly by steamer to Fort William, and thence by the Dawson route. He spoke of the wonderful increase in the population of the town of Winnipeg, which had more than tripled in three years, and touched on the advantages to the intending settler, and the liberal policy of the Government in granting 160 acres to every one who chose to take up land. He referred to the amazing fertility of the soil, the certainty of success which attended the labours of the industrious farmer, and stated that though for two or three weeks in winter the cold was very severe, yet owing to the dryness of the air and the amount of electricity in it, the people did not feel it any more than in Ontario. In adverting to the immense bed of coal to the west, he argued that the country—even though wood was scarce in some parts—would ere long be as well supplied with fuel as was Illinois or any of the Western States. He then, in speaking of the social condition of the people, spoke of the different kinds of settlers—the Indian, Half-breed, the old Selkirk settlers, the retired Hudson Bay employees, and the recent immigrants. In speaking of the religious aspects of the Province, he gave the numerical strength of the different bodies, and explained the working of the school system. As regards the Presbyterian Church, with which he is connected, he spoke of the gratifying progress it was making, of the large addition to its members, the number of churches and missions in operation, the College of the Ladies' School connected with the Church, and the cordial unity and co-operation which characterizes the operations in the Province of the two Presbyterian bodies in Canada. The lecture throughout was of a very interesting character, and was listened to with marked attention."

DEPARTURE OF DEPUTATION.

The Rev. Wm. COCHRANE, M.A., of Brantford, and the Rev. ROBERT URE, of Goderich, the General Assembly's Deputation to visit the churches and College in Manitoba, leave Sarina to-morrow on their long journey to the North-west. It affords us pleasure to be able to state that Mr. COCHRANE has promised to furnish the British American Presbyterian with a series of letters, which we have no doubt, will prove more than ordinarily interesting and instructive. The first will likely reach us in time for next issue.

AN OUTSIDE OPINION.

A correspondent of the Guelph Mercury, speaking of the recent General Assembly in this city, pays a deserved compliment to the Moderator in the following terms:—

"The moderator for this year is the Rev. Wm. Reid of Toronto, well known throughout the Church as its able and energetic Secretary for many years, and who brought to bear in the discharge of the duties of the Moderator's chair, that clear-sighted business acumen for which he is distinguished, and thereby enabling the Assembly on more than one occasion to come more clearly to the determination of questions submitted to them, albeit that in the advice tendered, there now and again lacked that strict-laced impartiality or neutrality usually considered indispensable in the conduct of the president of a meeting. We were particularly struck with the aptitude and felicity of the Moderator's remarks in addressing the various foreign deputies, of whom there were a large number present at the recent Assembly. And even in so venerable a body, and from so grave and reverend a seignior, a strain of pleasantry was sometimes observable, as for instance when addressing the American deputies, and referring to the number of eminent ministers of the Canada Presbyterian Church that had been carried across the lines, he said that in future it would be necessary to impose an export duty of such a high ad valorem character upon all further clerical exportations as to practically amount to a prohibition. Reciprocity in this class had been peculiarly one-sided."

Anent the election of a Professor for the Presbyterian College, Montreal, the same writer gives this on dit, which may be new to many of our readers:—

"Had the Montrealers failed in obtaining Professor Campbell, they had determined, it is said, to submit the name of the Rev. Mr. Bruce, of Brantford, Ontario, whose testimonials I have seen, and which certainly indicate that Mr. Bruce is a man of no ordinary attainments and ability; indeed, I heard it stated on good authority, that he principally owed his non-election in 1872 to the vacant Professorship in Glasgow College, to the fact of his formidable opponent being a son of Principal Candler."

We are requested to say that the S. S. teachers of Cooke's Church will (D.V.) hold their annual excursion to Niagara Falls on Tuesday, 22nd July. This is a favorite excursion, owing to the superior manner in which it has always been managed, and we have no doubt there will be a large attendance this year, as on former occasions.

Editorial Notes.

The demand for ready-made sermons has become so great in England that they are to be had, very neatly lithographed, for the small price of two shillings per year.

A correspondent of Zion's Herald, alluding to the Sippant remark that "ministers' and deacons' children are always the worst," says:—

"It is stated that in Connecticut, out of 980 children over fifteen years of age, in ministers' and deacons' families, only 20 turned out badly. In Massachusetts, out of 433 of these families, of 1,698 children of this age, only 26 became dissipated. I would like to ask business men if this is not a small loss in comparison with their business. I reckon that the raising of ministers' and deacons' children is the safest and most profitable business on this round earth."

Here is a new definition from the "great liberalist," Henry Ward Beecher. He recently told the Yale students that "any one who can repeat the Lord's Prayer has a right to call himself a Christian." "Can any thing 'broader' than this be wanted?"

The General Assembly of the Canada Presbyterian Church, Synod of the Presbyterian of Canada in connection with the Church of Scotland, the Church of England Synods, and the Wesleyan Conferences, have appointed Thursday, 16th October, a Day of Thanksgiving.

The Orillia Expositor remarks:—At the recent Convocation of the Toronto University, the degree of M.A. was conferred on Mr. J. G. Robinson, son of Charles Robinson, Esq., Reeve of Thorah, and that for M.B. on Mr. John Gunn, of Thorah. Dr. Gunn has been appointed to a position in the General Hospital, Toronto, and we feel confident that the experience he will there acquire, together with his ability and natural aptitude for medicine, will ensure him a successful career in his profession. We can congratulate these young gentlemen on their success.

The N. Y. Independent remarks:—"We rather admire the sturdy and off-hand sense of the English judge who, upon being told that the criminal at the bar had committed homicide under an irresistible impulse, promptly replied: 'That may be true. Yet the law of England has an equally irresistible impulse to punish him for it.' The impulse to punish criminals is the remedy which the law employs to prevent crime and protect the people against its commission. It is a kind of impulse that is well adapted to the end. The more promptly and sternly it acts the greater its power. Criminals are afraid of it. Its inspiration is the moral sentiment of justice, which necessarily rests on the public safety. There is nothing that can take the place of the positive impulse as the counter-part of the irresistible impulses of the criminal class."

Ministers and Churches.

We see it stated that the Rev. Dr. Waters, of St. Mary's, recently received a letter enclosing \$300, sent him by a few friends. A very practical as well as a very pleasant way of intimating that they wished their pastor to take his holidays.

Strawberry festivals are all the rage just now. A number of very pleasant reunions of this kind have been held during the past two weeks, and many more are on the tapis.

A number of friends of the late Rev. Mr. Miller, Presbyterian minister of Richmond, who died last spring, subscribed a sufficient sum, and have erected over his grave a handsome marble slab.

The Canada Presbyterian Church, Oakville, used an organ for the first time in public worship, on Sabbath, the 22nd ult. The instrument is of considerable power and much sweetness. It was found to be an important aid to the singing, and the general feeling seemed to be that all greatly enjoyed it.

A short time ago the Presbyterians of Lakeside and vicinity held a soiree in the newly-completed manse, when an address and a purse containing \$140 were presented to their esteemed pastor, the Rev. N. Clark.

On Dominion Day the Rev. G. Burnfield, M.A., of Scarborough, was presented with a handsome buggy by a member of his congregation.

The congregation of South-east and North-east Adelaide have given a unanimous call to the Rev. Alexander McNaughton.

The Rev. James Nesbit, Missionary of the Canada Presbyterian Church to the Cree Indians of the North-west, who has been spending several months among his friends in Canada, left for his distant field of labor last Monday. At a farwell meeting held in the C. P. Church, Orillia, on the evening of Sabbath last, he was commended to the Divine guidance and blessing. The proceedings were of an eminently pleasing and profitable character.

GLENGARRY MISSION.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In your issue of the 10th May last appears a communication signed D. H. McLennan, Alexandria. I am sorry for the young man's own sake, of whom I expected better things, and for the sake of Christ's cause in this County, that it found its way into your valuable paper. It has done no good either to him or to the Protestant cause in Glengarry.

From all that has yet transpired on the subject of the proposed Mission, I see no cause to recall any of the statements made in my former communication, or even modify any opinion expressed there. The fact is undeniable, that the students have laboured in Alexandria for the past two years without any apparent result among the Romanists. It is true one of them takes credit to himself for the conversion of at least two individuals. But, unhappily for him, the first mentioned by him, as I am credibly informed, died as she lived. The priest confessed her shortly before she died; and afterwards expressed his satisfaction with the state of mind in which he found her, and left her when he parted with her. The second was the Frenchman referred to in my former communication. But he was brought to the knowledge of the truth chiefly through the prayerful exertions of his wife, a girl belonging once to my congregation, who ever since they were married in 1867, by my predecessor, read a portion of the Scriptures with him daily.

I am, yours truly, W. Ross.

Kirkhill, June 25th, 1872.

INDUCTION OF REV. WM. CLELAND.

The Presbytery of Toronto, in connection with the Church of Scotland, met at St. John Church, on the 18th ult., for the induction of the Rev. Wm. Cleland into the pastoral charge of the congregation of West Gwillimbury and Innisfil. Present—the Rev. James Carmichael, of King, Moderator; Bain, Scarborough; Brown, Newmarket; Porter, Bradford; and James Wilson, Elder. The day was fine, the congregation large, and the whole services solemn and impressive. The Moderator, after detailing the steps always taken in connection with the purpose for which they were assembled, entered the pulpit and preached an appropriate and excellent sermon from these words, in the 20th of the Acts—"I take you to record this day that I am pure from the blood of all men." This part of the service over, he read the usual questions of the formula, to which the customary assent was given, and Mr. Cleland solemnly set apart to the pastoral charge of the congregation. The center, pastor and people were addressed in most impressive terms on their relative duties, by the presiding Minister, and Mr. Bain of Scarborough. At the close, a most cordial welcome was accorded to the newly-inducted Pastor, by the people. We record with great satisfaction that this appears to be a most harmonious and prosperous settlement, and sincerely and earnestly hope that the best results will flow from it to all concerned.