

GENERAL AGENT FOR THE  
BRITISH AMERICAN PRESBYTERIAN.

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## NOTES TO CORRESPONDENTS.

REV. A. McKEAY—Too late for this issue.  
CHURCH INDEPENDENCE—Next week.

## British American Presbyterian.

FRIDAY, SEPTEMBER 26, 1878.

## TORONTO—CHURCH EXTENSION.

About a year ago it became evident that a place of worship in connection with the Canada Presbyterian Church was required in the north-western section of the city. As a first step, a Sabbath-school was instituted in the house of one of the members of Gould-st. congregation, who had removed to the locality. Sabbath evening service was held in the same house under the auspices of the Students' Missionary Society, and the district thoroughly visited. In the month of April the sanction of the Presbytery was given to the erection of a church on the corner of College and Bathurst-st., and Mr. Scrimger was engaged to conduct morning services and superintend Sabbath-school operations in the district. Mr. S.'s labors were greatly appreciated, the want of adequate accommodation alone preventing him from having a large attendance. In the meantime steps were taken for the erection of a church suitable to the requirements of the locality. A very eligible site was obtained, with a frontage of 185 feet on College-st., at an expense of \$2,000. On this a church has been erected capable of accommodating nearly 300 people, at a cost of something under \$2,500. The people of this district have subscribed as liberally as could have been expected from their means, while they have shown an amount of interest and zeal in forwarding the work which gives the best omen for their success as an independent congregation. The pecuniary responsibility of the movement has hitherto rested chiefly on the congregation of Gould-st., whose members contributed liberally both towards the erection of the church and the support of ordinances in the district thus far. It is right to say that several friends, chiefly in Montreal, and interested in the extension of our church, have given important aid in the work.

The church was opened for the worship of God on Sabbath last, the services being conducted in the morning by the Rev. Mr. King, in the afternoon by the Rev. Professor Gregg, and in the evening by the Rev. Professor Campbell. The attendances were large at each diet, many persons from all the congregations in the city having come to show their interest in the movement. The collections amounted to \$78.

A Soiree was held on Tuesday evening, on which occasion the church was completely filled. The chair was occupied by the Rev. Mr. King. Addresses of a congratulatory and encouraging character were given by the Rev. Messrs. Laing, Inglis, and Cameron, and by the Hon. John McMurrich, and Mr. D. Picken. It is pleasing to have to state that when the subscriptions are paid up the debt on the building will be very small. Services will henceforth be conducted in it morning and evening each Sabbath, and a petition to the Presbytery for organization may be expected on an early day.

## ELECTORAL CORRUPTION.

It is now acknowledged by the Premier of the Dominion that he and his friends took enormous sums from Sir Hugh Allan for the avowed purpose of corrupting the electors and literally buying their way to a new lease of power. Whether or not there were an understanding between the parties that in return Sir Hugh and his friends should have the Pacific Charter, the acknowledgments made are sufficiently humiliating and disgraceful. The only excuse urged in extenuation of the infamy is that the other side is equally as bad, that money was freely spent on all sides, and that therefore apart from the question of selling the Railway Charter for money, the difference between the parties is not one of principle, but in the amount of money expended. Misorable as is the excuse and shameful as is the avowal, we are only afraid, as we have once and again hinted, that there is too much truth in what is alleged. There can be no doubt but that immense sums of money were last year spent on the elections, and that voters were purchased like sheep. It would be what is notoriously far from the truth to allege that all this was exclusively on one side. It was no such thing. The Reformers may indeed say that they only bribed in self-defense, and that if the other side had been willing they would have fought

the battle out on perfectly fair and honest terms. But though this were true it can not be taken as an excuse, scarcely even as a palliation. Because others did wrong that is no reason for following their example. At the best of it, however, this is all the Reformers can say, and so the bribery that was practised by them in 1867 and in 1872 comes back in dimmed prestige and in many believing that they are as bad as others, and that all their talk about purity is mere prate. We regret that this should be the case. It would have been far better to have lost every election in both '67 and '72 rather than have given a shilling for a vote. The party that would act on such a principle of unity would speedily become strong, for even a little bribery is as bad as much so far as the discrediting of character is concerned. We hope that the appalling view of political rottenness, so far brought to light by the discussions and revelations of the past months, will lead the decent and religious people of all parties in the country to set their faces like a flint against the very appearance of electoral corruption. The love of money is still as of old the root of all evil, and is leading, apparently, an increasing number in Canada to sell themselves and their birth right for a very contemptible mess of pottage. It is bad to take a bribe, but it is still more infamous for those in the higher ranks and who ought to know better, to put temptation in the way of poor men, which they are ill able to resist. Nobody can deny that members of almost every denomination of Christians in the country both received and gave bribes at last election. It is for a lamentation that such things should be. Still worse will it be if these things are acknowledged only to be acquiesced in or ignored. The man that either takes or gives a bribe for a vote ought to be looked upon as infamous, and declared disfranchised as well as unchurch'd. Were the moral tone of the general public not so low, these miserable excuses for crime which are flippantly and frequently put forth would never be heard of. Eventually the blame rests with the people. Like people, like representatives. What can be done with electors who can be bought with a horn of whiskey or a dollar each? And what can be done with those who in their eagerness to write M.P. after their names are ready to purchase such creatures on their own terms? If we don't "stamp out" these ways of doing, they will assuredly stamp out our character as a people for honour and righteousness and destroy all hope of Canada being either great or good. If any of our readers either gave or took a bribe during last year's election they ought to be ashamed of themselves. They may think the proceeding only one to be jested over, when on the contrary it was both criminal and contemptible.

GROSS DEMORALIZATION OF THE  
FEMALE STUDENTS AT ZURICH.

The correspondent of the *Pall Mall Gazette* says that the experiment of French Students at the University there is turning out very badly. These women students have behaved, it is said, so abominably that they converted Zurich into a place from which all decent people would have speedily fled had not the evil been suppressed while it was yet time. One Professor who was strongly in favour of such students says he first thought the girl students would exercise a refining influence on the men; but he admits his error now, and is convinced that although exceptionally strong-minded and pure-hearted women may pass through a university without being contaminated or contaminating others, a large agglomeration of women students only results in vice and trouble. He is even opposed now to medical universities for women alone. He recants entirely, having seen that the study of medicine by girls is fitted only to breed a hybrid class of being without the virtues of either man or woman, but with all the faults of both sexes. It is to be hoped matters are not so bad as represented.

## KNOX CHURCH, WINNIPEG.

The Congregation of this Church have elected the Rev. Mr. Cochrane, of Brantford, and resolved to apply to the Presbytery for moderation in a call. We have good authority for stating that so far from encouraging such a call, Mr. Cochrane has, during his recent visit to Winnipeg, and subsequently, discouraged such a movement. It is not likely that our friends in Winnipeg, in view of these facts, will proceed with the call which would but delay the settlement of a minister for a longer period.

While sympathising with the congregation of Knox Church, and anxious that they should secure an able minister without unnecessary delay, we are of opinion that the church at large in this Province, and the Home Mission Committee have claims upon Mr. Cochrane, superior even to those of Manitoba.

## ROMISH PILGRIMAGES.

The Romish world is at present wild on pilgrimages, especially to Paray-le-Monial, on the Loire, Lourdes, La Salette, &c. Paray-le-Monial seems the favorite resort and thousands upon thousands are going on a pilgrimage to kneel and pray at their favorite shrine of the heart of Jesus. The following is given by the Berlin correspondent of the *True Catholic* as an explanatory of what is meant by the "Sacred Heart":—  
"In the latter half of the seventeenth century a nun by the name of Maria Alacoque, of the order of the Convent Paray-le-Monial, on the Loire. She appears to have been a person of an ardent, unhealthy, excitable temperament, probably subject to hallucinations. Two years after her profession she pretended to have received a personal, bodily visitation from Christ himself in his human form. She relates how he reclined his head on her bosom, and then and there for the first time revealed the inexpressible mysteries of his Divine Heart. He then demanded her heart as a gift to him, and allowed her to look through the wound in his side into his heart. She found it to be like a glowing furnace, and in the middle of it she saw her own heart like a tiny atom. Christ took it and gave it back to her in a flaming condition, and refixed it in her side. From that moment she felt a continuous pain in the region of her heart, for the relief of which she was bled, as she alleged, on the advice of Jesus, 192 times. On returning her heart to her, Christ made her the heiress for time and eternity of his heart, and gave her full power to dispose at will of its treasures to all persons who might be found disposed for so great a grace. She further pretended to have seen the saints and angels, the Blessed Virgin, and the Holy Trinity, and asserted that Christ commissioned her to found the 'Devotion to the Sacred Heart,' and to communicate this command to her confessor, the Jesuit Father, La Colombiere. Her Jesuit father was not slow in carrying out her pretended commission. Clement XIII. gave it his formal sanction, though Clement XIV. thought fit to suppress the Italian translation of the biography of the fanatical visionary, written in 1720 by Languet, Bishop of Soissons. In 1836, however, matters had gone so far that the proceedings necessary for her beatification could be commenced in Rome, which came to a successful issue in 1864, under the influence of the Jesuits, who exhibited the utmost zeal in the whole affair. The spirit of the person, unless the whole scene was an hallucination, who visited Maria Alacoque may be judged from the following counsel she professed to have received:—'It is your duty to sacrifice not only your self-will, but also your perception and reason to the will of your superior; should you follow her will even in preference to mine, in case she should forbid what I have enjoined, I will be content.' Languet declares that she became the bride of Christ, and distinguishes the various stages of the transaction, the proposal and acceptance, the betrothal and the marriage. To such a depth have Continental Romanists sunk!"

About 600 pilgrims have by last accounts gone from England, among whom were the Duke of Norfolk, Lord Lothair, Lady Herbert, of Lea, Monseigneur Capel, &c., &c. The following remarks of the *London Times* are not wide of the mark.

It may be utterly useless, but we cannot help putting it to the good folks that they are really defeating the object which we presume to be the final end of their pilgrimage. The story of the poor sister only describes in a painfully clumsy way the elevation and purification of the human heart by absorption into a higher sentiment and will. The child, the pupil, the disciple, or the admirer surrenders his own will and acquiesces by imitation and obedience in the will of the natural teacher, the early example, or the proposed pattern. It is usual, indeed universal, to talk of the heart being softened or purified by that process of assimilation which is so much easier in the child than in the adult, in the woman than in the man. No doubt, the common figures employed in sermons and in books of devotion, not to speak of the Sacred Text, favor in regard to the heart some material conceptions and language. But meaning and force disappear, we make free to say, when the figure of speech, or the idea palpably impressed on a too sensitive brain, is soberly treated as a stupendous supernatural event in the history of the world, consecrating the sight and forming a new basis of faith and a new centre of devotion. That a nun might imagine it, and that the imagination is to be respected, all may admit; but that there was any such actual occurrence is a matter in which a very small fraction will find themselves at issue with all reasonable men. What is more, they will help to discredit faith altogether. They will contribute one more item to the enormous catalogue of beliefs, sinking one another into the abyss of time. Indeed, the very proceeding itself bears witness to the growth and decay of superstitions. Why this new object of pilgrimage? Why this new revelation, except that so many have become obsolete and forgotten, passing first out of fashion, then out of memory altogether, as this, it can hardly be doubted, will in due time.

Pilgrimages to the Holy Land in old Palmer style are also recommended to the faithful. The fact that there are a few hundreds of foolish excitable people in England ready to run off on such expeditions as if for summer holidays makes the *Universe* write jubilantly of the near approach of England's reconciliation to Rome, and to cry:—  
"Henry VIII.'s edifice tumbles down at all ends and corners. The Anglican episcopacy has no props but its money bags. Take from it its rich endowments, and it will vanish like smoke. The future belongs to the English Catholics."

The Church of England may be tottering, and tottering possibly to its fall, but the Church of Rome is not destined to reign in its stead.

THE COMING MEETING OF THE  
EVANGELICAL ALLIANCE.

Our readers are aware that the meeting of the Evangelical Alliance takes place in New York on the last week of October, and continues in session for ten days. Already large numbers of distinguished European visitors have arrived, and many more are expected. All the most important religious subjects of the day are to be discussed, and from both the occasion and the men, a thorough handling of the different topics may be expected. The sessions are to be held in Association Hall, which will accommodate 1,400 persons. The number of delegates is expected to be 400, leaving room for an audience of 1,000. A limited number of tickets is to be disposed of at \$10 each. These secure a reserved seat during all the sessions, and the privilege of a daily lunch.

Last week we mentioned the names of the distinguished men who will doubtless be present. In all likelihood it will be one of the most interesting and important meetings held of late years among Evangelical Protestants. Many of the most eminent divines of both hemispheres will be there. We shall hope that it may issue in great work. Even though it be only a pleasant meeting for friendly intercourse among those present, it will be anything but in vain. It can, however, be made much more than that, and without doubt will be.

## RELIC WORSHIP.

We cut the following from one of the Toronto papers. It tells its own story, and that a very humiliating one. The trade in old bones seems about to become lively again:—

An unusual event took place yesterday afternoon in St. Michael's Cathedral, being the deposition of certain relics under one of the altars. The remains are reputed to be those of St. Victor, one of 10,208 soldiers of the Emperor Diocletian, and commanded by Saint Zeno. These soldiers refused to sacrifice to the Gods of heathen Rome, and were put to death, after forced labor at the Baths of Diocletian for seven years. The bodies were buried at Tre Fontani, where it is believed St. Paul had suffered martyrdom under the Emperor Nero. His Grace Archbishop Lynch, while on his late visit to Rome, procured these remains to be placed under an altar in the Cathedral, for the veneration of the Catholics. The relics were beautifully encased in wax. A solemn procession was formed in the garden, the body of the martyr being borne by a train of the clergy, in full ecclesiastical vestments, and by them deposited in its resting place. After Vespers a brief history of the life of this Saint was given by Rev. Archdeacon Northgraves, and the ceremony closed with the benediction of the Blessed Sacrament.

With all our boasted enlightenment in the 19th century it has come to this.

CANADA PRESBYTERIAN  
COLLEGES.

Before another issue, the two Colleges of the Canada Presbyterian Church will have commenced another session, with fuller staffs of professors and greater facilities for instruction than they have as yet possessed. We believe there is every prospect of a full attendance both at Toronto and Montreal. The increasing number of students, and the superior requirements of not a few of them, are very favorable signs of the times. As will be seen from the letter of a "Student Abroad," our theological institutions in Canada do not contrast so unfavorably with those in Scotland or the States as some are inclined to imagine.

## Ministers and Churches.

A meeting of Ministers and Elders who are dissatisfied with the terms of Union now before the Church, will be held in the Temperance Hall, in this city, on Tuesday, 30th Sept., at 1 o'clock p.m.

At a Bazaar for improvements in the Presbyterian Manse, Motia, recently held, the sum of \$90 was realized. This will likely be increased to \$100 by contributions in money not yet received.

Previous to the departure of Mr. John A. McAlmon to Princeton, Germany, he was presented by the Presbyterians of Oil Springs, Ontario, with a costly album and a purse containing \$53, as a slight token of the respect and esteem entertained for him by those among whom he labored during the summer.—*Con.*

Rev. Hugh Cameron, lately of Ross and Westmeath, was inducted into the pastoral charge of the Kippen Congregation on the 16th Sept. Rev. J. B. Taylor, Lucknow, preached from 2 Cor. v. 14. Rev. J. Steveright, Goderich, dressed the Minister, and Rev. S. Wilkins, Stratford, the people. A pleasing feature in the Induction Service was the part taken in them by Rev. S. Goldsmith, C. P., Seaford, and Rev. Mark Danby, C. P., Bayfield. Mr. Cameron enters on his work under circumstances that promise great usefulness. During the vacancy the congregation has with commendable zeal completed a comfortable brick manse.

## The Proposed Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—It is with deep regret that I read in your issue of September 12th the letter of Mr. Middlemiss on the question of 'Union of the Presbyterian Churches.'

I yield to none in admiration of Mr. Middlemiss' gifts, amiability, and piety; but I must confess to a feeling of great disappointment at the narrowness of the views propounded by him, and regret that he has laid himself open to the charge of cant and intolerance, as well as the indulgence of self-exaltation in the spirit and matter of his advocacy.

He certainly tramples on the lofty and broad principles assumed and maintained by the large majority of the Church in their laudable desire to have brought into one grand common organization the different families of our Presbyterianism.

I affirm that the ruling motive of those whose whole souls are set on this object, and whose labors are directed to effect the same, is not Union, despite all other considerations, but the sifting and hardening of these considerations, so as to obtain and secure a happy and successful Union.

Such productions as that by Mr. Middlemiss will lay us fairly open to the charge, that as Old Free Churchmen, we feel sore in the matter. As the proposed Union has a semblance of confession, or at least may be interpreted as an "owning up" that we were wrong, and that the residuary element were not wrong (if it can't be called right), in the struggle of 1844.

Now, Sir, the proposed Union of to-day has no earthly connection nor bearing on the controversy of either 1843 in Scotland, or 1844 in Canada. Those controversies are over and those days are gone by, and new circumstances and conditions require altered action; and to face these new circumstances and conditions aright the sooner we banish from our memories harsh words, and quiet down instead of ranking bitter animosities, and cherish mellow, charitable, Christian forbearance and love, the better for Christian life and the church's progress.

The old warriors are mostly of the field, and their successors in the Church are not all or nearly all Scotchmen, nor the children even of those who took part in Canada in the struggle of 1844. The churches in Canada are made up of Presbyterians from England, Ireland, the United States, &c., many of whom along with our children know little, and are not anxious to know more about the divisions of these days. Staving off the desired consummation, as Mr. Middlemiss counsels, simply means to keep for ever separate brethren holding the same views of doctrine and church government, who cannot for the lives of them understand what keeps them apart, and all for what? to perpetrate the memory of strifes and feuds of 30 years ago! The great question which merits as to-day is, Can Presbyterians from all countries, adopting Canada as their future home, frame a basis upon which they can unite and hereafter worship and act in unity, for their own mutual comfort and the edification and advancement of the Church? But opposed to this we have men of piety like Mr. Middlemiss shaking in our face the red flag of questions and quarrels a quarter of a century old—demanding that those be again discussed, and animosities re-awakened, and wild passions aroused, only to be blotted down and quieted again into a blessed Union, which they are perpetually harping about as so desirable.

Mr. Editor, I am not underrating nor speaking disparagingly of the Disruption; that great event defies the sneer or slight of the scornful, but its work is done; its day is fulfilled; its blessed fruits we enjoy. And if it is to be made a weapon for ignoble uses, then it will be a monstrous harm, and undo its former blissful influence.

In the effort to effect a Union, why single out a party or body of men?

Why, when these men, younger and more generous than their sires, yield the point asked in 1844, and declare their willingness to forsake all, and affirm their adherence to the Word of God, the Confession of Faith, the Larger and Shorter Catechisms—then why doubt their honesty and openness? Why insult men as talented, as respected, as influential, as zealous as ourselves, by asking them to separately re-assert their belief in the doctrines of the Headship of Christ, contained and asserted in the Word of God and Standards already subscribed to? Is a Union happy and confidential to be expected from such a mode of procedure? Why write and speak of men with whom we are in terms of treaty as Mr. Middlemiss and other men of piety do?

Mr. Editor, if we desire Union, it must not be, it cannot be, by a course of distrust and suspicion, and belittling one another; but by "Each esteeming other better than themselves."

Yours truly,  
PRESBYTER.

The formation of Clubs to subscribe for the BRITISH AMERICAN PRESBYTERIAN, for 1874, will soon be in order. Terms made known on application.

We regret that in the advertisement calling a meeting of those opposed to Union, on the basis now before the Church, *Thursday* was printed instead of *Tuesday*, 30th inst. The meeting will be held in the Temperance Hall, at 1 o'clock p.m., on Tuesday, 30th Sept.

From a circular issued by Mr. James Bain, bookseller, we learn that he has made arrangements, in the event of being able to secure a certain number of subscribers, to furnish the *British and Foreign Evangelical Record*, edited by Rev. Oswald Dykes, D.D., for the small sum of \$2.00 per annum when paid in advance. The price heretofore has been \$4.00. No doubt a large number of Ministers and intelligent laymen will forward their orders to Mr. Bain for this first-class publication.