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PURCISION EXPRIS FRIDAY AT TORON CO, CANADIA.

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C. BLACKDET RORESON. P.O. Drawn 103 Publisher and Proprietor

British American Presbyterian. FRIDAY, JANUART 30, 1674.

TOPICS OF THE WEEK.

It scome a difficult matter for President Grant to fix upon a Chief Justice at all gen -erally ecceptable. He has already chosen two or three, who have been vetoed, and bids fair to make it quite certain that he will have no chance himself for another nomination to the Presidency.

The marriage of the Duke of Edinburgh has been colebrated at St. Petersburg with great pomp, and amid any amount of enthusiasm, either affected or real. Politically. it can have very little significance, but it is to be hoped that the union may be all that the most friendly could desire for those most immediately concerned

The report has been circulated that Dr. David Livingstone has died while coming down to Lanziber, along with his expedition that had gone to his relief. It is said that he died of dysentery, and that his body was embalmed, and is to be conveyed to England. It is to be hoped that the rumor is falso, and that the Doctor will be spared to roturn to honour and safety, to receive a welcome such as few of Britain's most distinguished sons have ever recovered.

The excitement over the elections in Cauada has, during the past week, been very great. It is a great mercy that it is to be so soon over. There can be no doubt about its being a great improvement to have all the elections in one day. It provents, to a great extent, the possibility of unfairly influencing those in some localities by the manner in which they have gone in others, while it also leaves the whole matter to be settled by those most concerned without outsiders coming in either with their money or their threats.

The British Parliament is dissolved, and a new one has been summoused to meet in March. Gladstone's popularity has been for a good while on the wane, and the accession of John Bright to his calinet has not added as much as was expected to its strength. Mr. Gladstone and others have been too much in the habit of treating Dissonters with sount courtesy and consideration, partly because, with all their liberality, they have a certain feeling of dislike to Dissent, and partly because they think that as necessarily Liberais, all Dissenters are sure for them at any rate. The consequence is, that the Whig, or Laberal English states. men, are continually seeking to secure the support of those who can never be their genuine adherants, even though to the injury of those who are their fast friends. The Non-conformists of England are determined to endure such treatment no longer. It is very curious to notice how a cerain class of Liberal politicians much nearer home act on my much the same principles, with the . I but inevitable certainty of landing in the same difficulty before many years go by. Certain classes are thought sale at any rate, and can, therefore, be kicked, and cuded, and ignored with perfect impunity—their most cherished convictions ridiculed, and their most conscientious procoedings denounced as either stupid or bigoted; while those who never can be truly liberel, if they intelligently hold what they profess, are flattered and fawned upon to their utmost wish, as if they could not possibly go wrong, and as if the one thing to be desired were to have them pleased, at the advance any pretonsions on behalf of whatever sacrifice. There has come a crisis in the history of Liberalism in Britain. when 'follow my kader' in all cases is een to be neither was nor profitable. We take read the signs of the times if some have not a tasto of the same thing before many years go by. In the politics of a country. religious seas, as such, ought not to be known at all. It is a thousand pitter the theory and practice should be so different from each other, and som tunes most with those whe ory out so meetiny against rengions denominations, as such, coming into the aren's of public discussions and contests. The accession of half hearted supporters in Mearly purshased by the alternation of title friends.

In the Rev. Mr. McKny sletter, published art week, "judivious" sa util and all-

ULTRALIONTANISM. Waxather tear, the more that is known of the groat struggle at presont going on in Genany between Pops and Emperor, the more if will be seen that the very essence of liberty is involved in the issue, and that however tyranmeal some of the proceedings of the civil authorities way appear to be, they are, after all, not only compatible with liberty and teleration, but even essential to the maintenauco of these in the present state of Germany. We have been inclined so far to sympathize with the Roman Catholic Bishops, and to regard the proocedings of the German civil authorities as short-nighted, oppressive, and harsh, if not positively persecuting. As the struggle proceeds, and the views and plans of the combatants are more fully developed and more accurately ascortained, we feel constrained to modify our opinions very greatly, if not to reverse them altogether. The lengthy document lately issued by Archbishop Manning, from which we give a few extracts in this issue, brings out in bold relief what the Church of Rome has ever claimed, and what she is, in the prosent contest with Bismarck, struggling to make irrovocably her own. Dr. Manning, like every convert to a new system of religion, is very carnest and very outspoken in stating the claims of his adopted Church. and in insisting upon these being allowed and made good. Hildebrand could not have been more arrogant and outspoken. Innocent could not have stated with more uumistakeable clearness and decision the kind of supremacy with which the Uishop of Rome can be satisfied. No wonder that the German authorities are determined to fight such protensions to the death, for these protonsions are not to be allowed to he as used letters, and national existence hangs on the issue. All the faithful are cailed upon to use their power and influence in order to have these principles embodied on fact. The struggle, accordingly, upon which Prussia has entered, may be a very long and a very difficult one, but read in the light of the Archbishop's address, that struggle is one which can never be given up so long as there is any national vitality at all; for all that is dear in independent national existence is at stake in it, and will have to be forfeited if the Pope finds hanself triumphant at the close. It is a notorious fact, denied by none, that the Roman Catholies in general, and the Pope and his advisors in particular, have always looked with special dislike upon the consolidation of the German Empire. The late war was forced on Gormany by Franco very much at the prompting of the Vatican. That wor was regarded by the great mass of Romanists as a holy causade, and their hope was that Protestantism would be crushed by Germany being humbled. When all those hopes were disappointed to a far greater extent than their worst fears could ever have suggested, every instrumentality was put in requisition to provent the realization of German Unity and the consolidation of a great Protostant power. The hostility of many of the Bishops and loading ecclonastics to the new order of things was undisquised. Ghostly influences were put forth to intensify the dislike of the Gorman Catholics to the Empire, and all its belongings, influences which could be quite easily understood and known oven when it could not be said that any definite law had thereby been broken. Such proceedings were met by the expulsion of the Jesuits, and certain new rules by which Bishops and others were to regulate their conduct and their words. The Infallibility claimed by the Pope was seen to be more than a mere feeble inoperative dogma, the absurdity of which was sufficient guarantee for its harmlessness. It was anything but harmless and it was never intended that it should remain as a mere abstract pretenston. It was the revival in the most offensive form of the old claim to the supremacy of the Church over the State in all things, and that in order to being practically turned to account against the permanence of the new order of things in Germany. How this was intended to be wrought could not be more clearly shown than in the present paper of Archbishop Manning. Hohas not stated auxthing absolutely new, nor does his Church which have not been urged befere, out he puts forth the whole with a rigious, directuess, and audacity which are very refreshing, but which must be rather Inconvenient to those who are always orying out that Rome has changed, and that neither civit authority nor civil and religious liberty have the slightest thing to fear from the demands and machinations of the socalled Vicas of Christ and his emissaries. There is not a doubt but that Dr. Manning is perfectly logical and unassailable in his conclusions, if once his premises are granted. The Church as an organised body (meaning of course the Church of Rome) is from beaven, is diving and infallible. If it is infallible, then that Church, argues the Analabishop, must be supreme, and suprema to a sansa, and to a degree that practically

admits of no limits. We are, an doubt,

groiss'f informed that is morely aligh

reatters the civil Cower is absolute and sapreciae. But what does this removemen pundation To along two thing. Indica on to show that while so fee the Stataherra recognized and undiaputed authority, and the Church also has jurisdiction which can Init of no question, and no interference, there are mixed questions in which there is both a civil and a religious element, over which conflict between Church and State may naturally be expected to arise. How are such conflicts to be either obvinted or determined? Dr. Manning's plan begs the whole question, but it is that which Rosag has demanded for contucies, and which cho is still as eagerly working to secure in the present day, as ever she was in the days of her greatest arrogance, and pride of power. Dr. Manning argues that no one can define what is and what is not within the jurisdicdiction of the Catholic Church as pertaining to faith and morals, except a judge who knows what the sphere of faith and morals is, and how far it extends. But no civil power, he says, can do this, the Church alono being infallible, have "down certainty" as to the limits of its commission and message, and can therefore alone say in reference to any doubtful question, or, indeed, to any question whatever, whether it does or does not come under the jurisdiction of the Church or the State. What is this but saying that the Church in every case must be supreme judge in its own cause? If it say that such and such a matter comes within its own jurisdiction, and that, therefore, the civil powers have nothing to do with it, presto, by that very decision the matter in question is taken from the civil power altogether, and is to be judged and determined by the Church alone It is very orident that this makes the Church and its rulers everything, the State and civil rulers nothing but the subjects, nay, the slaves of the ecclesiastic at the head of that Church. There is scarcely anything in either social or political life but what boars a religious aspect. At any rate, the Church has but to declare, according to Dr. Manning, that it has such an aspect, and forthwith the State must not presume to in termeddle with it at all. In this way, marriage, schools, contracts, priests, and everything that could be mentioned, can, by one stroke of the pen, be removed from civil jurisdiction and placed under the authority and rule of the Church. Archbishop Manning is quite correct in saying that this has always been the claim of his Church. But it is well that it should be re-stated with all the vigour and fearless directness of such an able and eloquent pervert, for men have been ready to think that such claims are too absurd to be still held, and too arrogent to be put estentatiously and practically forward. What Dr. Manning states so clearly, the Pope, by his servants, has been seeking to make good in Germany, and to make good in order to the entire overthrow of the present order of things. The same claims are put forward in Canada as the programme made manifest, and that programme is again brought out for use in the political struggle that is now proceeding in our land. There is not a conscientious, clear-sighted and thorough-going Roman Catholic but what will endorse Archbishop Manning's programme to the letter, and, as a matter of fact, they are all in theory doing so. The Church, they urge, must be supreme in its own sphere, and it must be the exclusive judge of how far that sphere extends. Grant this and all is granted. The Church has then the right to release subjects from allogiance to their civil rulers, if it says it has. It has a right to depose, excommunicate and denounce heretical rules, if it says it has, and so or. Nowall this is not a thoory in Gormany. It is a stern, practical, and un niable fact, and what the civil authorities are doing to counteract that which, if acquiesced in, would undermine and destroy their power altogether, ic. 30 far as we can see this Bishops, pricats, and other ecclesiastical persons, have been practically preaching sedition, and using their sacred function as an instrument for weakening, if not destroying, the civil government of the country. It may not always be possible to prove what at the same time is a matter of notoriety, but to meet the evil as far as possible, this, at any rate, is insisted upon as both logal and reasonable, that each bishop, before being installed, shall take the oath of allegiance to the German Emperor. and each priest, before being settled, shall do the same thing, or, at any rate, shall satisfy the civil authorities that lie will not plot for the overthrow of the Government nader which he lives, and will not in any case know of secret conspiracies having that for their end without making the fact known to the proper civil authorities. Is there anything wrong or tyrannical in such a demand? Or is there anything unreasonable in the conclusion that the man who takes such an oath, and makes such a promise, is simply an emissary of rebellion and tren. son whom no Government would at tw to settle on the down in a district under the protence of being a religious teacher, but really with the view of sowing dismiletac tion with the powers that he, and Daying

the way for distartenes and revolution?

There is not a civil government on the face

of the earth, in elementances analogous to those of Praysis, but what would do the same thing. The principles which Archto nothing as all; for the Archib hop 30. a libehop Maoning evens, and which the Church of Romo bar for ngrs radorard, whea sought as they are st present in Ger. many, to be practically embodied, are the best justification of Blanuage and his policy. for they make the State only the creature of the Church, to regulate, perhaps, a few ineignificant details, and to be taken up with mero parish politics simply as the Church rators may at any time see fit to determine and command. It is thought the circumstaness in Prassia are propitions for the trial. If there were any idea that the same thing could be successfully attempted in Canada, we should very seen be in a condition to botter understand Bismarck's nortion, and the more heartily to sympapothize with Bismarck's policy. The strugglo may be nearer, even in this western world, than many are ready to imagine, and it is just as well to study the whole question pretty carefully, and be prepared for whatever may turn up.

REVIVALS IN SCOTLAND AND CANADA.

The reports of what is taking place in Britain are leading not a few in Canada to long and pray for similer times of revivat among ourselves. It is felt that we need such seasons of refreshment very much. With this view wookly meetings of the Evangelical Alliance are being held in Toronto, instead of the monthly one, and so far the undertaking has proceeded with encouraging success. The meetings are large and increasing, and it is foully hoped, will issue in great and wide-spread spiritual quickening. Ministers of different donominations are going heartily into the movement, and the best of spirit is displayed. Compared with what is taking place in Edinburgh, it is still the dag of small things in Toronto, but that day is not to be despised. When iniquity comes in like a flood, may we not expect that the Lord will lift up a standard against it. The great langer in new countries, where the vast majority sottle for the all-hat-exclusive purpose of bettering their wordly position, is a relapse into comparative barbacism, not outwardly, but in spirit. Every spiritual amotion is in danger of becoming cold and callous, if it be not altogether extinguished in the eager race for riches, and the aborbing pursuit of more material good. This has been notice. ably the case in the for West, and accordingly those religious revivals, with all their excitement and wildfire, have done immense good by re-awakening a sense of the spiritual, the unseen and the hely, and so bringing mon to feel that there are other things than those that perish with the using necessary to make even the present life either a successful or a happy one. When one looks at many of the effusions of the Canadian secular press, especially for the last fow weeks, can we say that we are in no danger of relapsing into barbarism, or that there is no need of a wide-sproad awakening to the all importance of the things that are unseen and eternal, so that men may learn to treat each, if not with the consideration due to fellow-Christians, at least with the decency which even a moderate degree of civilization unfailingly socures?

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THE ALMSE.

excellence in the February number of the afford to allow it to remain a closed book. The promise held out for the New Year, in the January number, of a volume of surpassing worth and taste, is sustained in this issue. A dozen beautiful pictures embellish its pages, more than half of which are original American views. The literary contents of this number of the Aldine are choice, varied and original. It is safe to say that no other American publication ever offered its readers so many art and literary attractions. Subscription price, \$5, including chromos "The East" and "The West." James Sutton & Co., publishers, 59 Maiden Lone, New York City. Mr. W. H. Firrs, 50 King St. East, or Drawer 858 Toronto is the Canadian Agen; for the Publishers, who will receive orders, and presure this beautiful art periodical for subscribers.

A congregational meeting of Erskino Church, Montreal, to consider the "Union Question" was held in the school-room, on Wednesday svening. The meeting was presided over by the Rav. J. M. Gibson, and ns a most interesting and harmonious one. While all prepent were decidedly favourable to union, some few recommend delay, but after a full and free discussion on the remit which was read in extenso by the chairman, at the opening, the following motion was carried:—That this congregation approves of a union of the four negotiating churches on the Basis and ten Resolutions as set forth in the remit sent down by the General Assembly." The Rev. Dr. Taylor was present, and took part with many others in advisating the consummation of this great work, which we may some be able to decouple as we feel depended.—Without

Bilidoters und Churches.

On Briday the first solred were held he the new church, Limover. A capital reading was given by the Rev. W. Park, of Uarhom. A vigorous speech on congreextional prosperity, by the Rev. D. Dud, of North Brant. A spirited lecture on the "Life and Work of W. C. Burns, the Chiness Missionary," by the Roy, C. Motfat, of Wulkerton, and a short speech by Dr. Landerkin, M.P., South Grey. The church was crowded. It is a very neat brick building, and will hold about 270 people when seated. In the face of very many difficulties this station has been built up single handed by the Rev. R. C. Moffat. No aid nas every sought or given from any source. In fact when preaching was commenced no alary, however small, could be offered, and since he gave it up it has been supplied mostly by students, and now, as the result this brick church gives permanence to the cause. May Hanover and West Bentinck speedily secure, as a settled paster, a time man of God.-Com.

We are happy to record that the Anniversary Services in connection with the Presbyterian congregation of Georgetown, held on Sabbath and Monday last, were of equal interest with those held by this Church in past years. The sermons preached by Rev. W. Meikle, Oakville, which were able and eloquent, were listened to by large and attentive audiences. The Soires hold on Monday evening, which was addressed by Bov'ds Messrs Tindal, Alexander, Meikle, and Cocks was also successful, the Church being completely filled with an appreciative and delighted audience. The muste rendered by the efficient choir of the congregation was such as is soldom oqualled, and rarely surpassed at meetings of this kind. Tho services were, altogether such as arcalculated to do good both socially and spiritually in the congregation and commur .y. At the close of the meeting Jas. Barber, Esq., made a liberal offer to give \$100 provided the young men shall raise \$400, to furnish a library and reading room somewhat commensurate with the wants of the place. It is to be hoped that very speedy action will be taken in this matter. -Com.

The annual soirce of the West Presby-

terian Church was hold on last Wednosday evening, (21st). Although the evening was unfavourable the attendance was very large. After too had been served in the basement, the company assembled in the Church, where the Hon. J. McMurrich presided, and opened, with a few remarks, congratulatory on the flourishing statu of the Church, which every year showed progress. Mr. John Winchester, Secretary of the Managers, then read the aunual report—which showed that the receipts Irail been \$2,574.83-which does not include the amounts for the schemes of the Church, as these have not yet been collected. The debt on the church had been lossened by \$660. The Session report 385 names on the Communion Roll, 98 received during the year, and the Sabbath School in a flourishing state. The Rev. Mr. Byrne, agent of the Free Church Mission, then gave an address, chiefly on the Mission he represents, and was followed by Rev. J. Potts, of the Meiropolitan, who gave a most interesting prictical address on the " Llements of a Successful Church. These he described as. first, the social element properly cultivated and manifested in all the members taking an interest in strangers, enquiring after their welfare, getting their address, and There is so much of beauty and artistic | calling on them, and making them feel as much at home as they had done in the old Aldine, no lover of the fine arts can well land, from which they had lately come. The second element of a successful charely was a successful Sabbath School, which was the nursery of the Church, and from which we must in future look for our chief accession to the membership of the Chards. The third was good preaching, whick kept before the people the vital doctrines, precepts, and promises of the Gospel, and dirocted them to Christ as the only Saviour of sinners. Fourth, good hearing. Taking a nan, or houling down the head when a minister needed the aid and encouragement of their eyes upon him, and interest manifested in what he said, was not good hearing. They should hear in such a way as to obser the preacher in his efforts to benefit them: and they should seek to muit by his preach. ing. Fifth, above all they should seek and pray for the outpouring of the Holy Spirit, as we hear of it in Scotland and England at the present time. At Edinburgh the breest halls could not contain the crowds that earns to hear Mr. Moody set forth the way of salvation through Christ; and he prayed that God would send as in all our Churches such a Bevival that multitudes might be led to ledicate themselves to the Lord. The exercises throughout were entirezed by an excellent choir, rendering selections from the Greation, the Meanah, &c., is a very interestic manner.-Com.

> Love is the law of Christ's kingdom, the lesson of his school and the livery at his household.

It is one thing to wish to have fruit on smalls hide and number thing to wish after re. by is-be on the side of truth.