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## LIBERAL OFFER.

New Subscribers can have the British American Presbyterian from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching. Our old agents are requested to be ready for work, and we are prepared to engage any number of new ones. It is our wish to employ some one in every congregation to solicit new subscribers, or what is still better, to have every one of our present readers act as an agent. Our Premium List, which will be a very attractive one, will be ready in a short time. All who send us new subscribers now, will have the benefit of it.

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TORONTO FRIDAY DEC. 6, 1872.

We regret that a couple of Typographical errors destroyed the sense of a short communication on "Voting for Professors," which appeared in our last issue. We reproduce the sentences in which the mistakes occur. "Is it right to ask a man to give a vote upon a brother of whose qualifications for the office you are entirely ignorant? I say—No. A thousand times I say No!"

## TOPICS OF THE WEEK.

The Tercentenary meeting in Toronto on the 27th ult., was a great success. Knox Church was crowded to the door and a good many had to go away unable to get even standing room. We direct attention to the very full report we give of the speeches in to-day's issue.

Services are to be held next week in Toronto in connection with the Sabbath School Teachers Union. It is expected that they will be specially interesting and profitable. We have no doubt they will be quite as well attended as similar meetings have been in other years.

The Knox Tercentenary was kept with special enthusiasm in Philadelphia. The splendid Presbyterian Publication House, which has cost upwards of \$130,000 was thrown open for the first time on the occasion. The services of the day were held in Penn Square Presbyterian Church at 10:30 a. m. Flags, mottoes, and tablets appropriate to the occasion were very abundant. The Rev. Dr. Samuel Wilson preached a very able sermon and Dr. Musgrave brought the services to a conclusion. At 3 in the afternoon another immense congregation assembled in the same church. Papers on the different phases of Presbyterianism were read by Drs. Paterson, Dale and McCosh. In the evening a grand reception was held in the Publication House. Altogether it was according to the estimate of those present "the grandest field day of Presbyterianism in the city of Philadelphia."

Harvard College has suffered severely by the Boston fire. Stores belonging to it to the value of \$500,000 have been totally destroyed. Not more than \$100,000 of the insurance on the buildings will ever be realized. The rents were \$38,000 net, so that

at one blow the college is deprived of all that amount of income, while other claims are against it which must be met. To keep matter going \$50,000 must be raised immediately by the friends, and alumni of that venerable institution and \$200,000 besides must be had within the next twelve months to put the college on its former footing. Boston will take nothing for its own losses, but it will take for its college, and it will receive abundantly. The wealthy and liberal will come to the help of "Old Harvard."

President Grant has in a very praiseworthy manner declined to accede to the suggestions of his political friends in Philadelphia, in reference to the appointment of an influential supporter as post master of that city of Brotherly Love. He said that as there was another candidate for the office, and he perfectly competent for the discharge of the duties, he would appoint him for the simple reason that he had been already many years at the work, and his civil service measure required that such appointments should be made not for political services, but for departmental competency. All honour to Grant for that. We hope he will keep on the same line and that the distributors of patronage in other quarters will copy his example.

The controversy in reference to the new University in Montreal in opposition to Laval, has been so far put a stop to by an authoritative telegram from Rome signed by Cardinal Barnabo and substantially siding with the Archbishop of Quebec and against the Jesuits and Ultramontanists. "Rome has spoken, the cause is ended." But *Le Nouveau Monde* is very unwilling to submit, and uses strange and violent language such as to say the least of it, is singular when employed by a good son of Rome against the dignitaries of the church to which absolute submission had been sworn. The present condition of the Roman Catholic Church in Lower Canada is peculiarly interesting. Were any such violent language employed by Protestants as has been quite common in these discussions a disruption would be imminent. But very likely the astute wire-pullers in Quebec and Rome, will be able to tide over the difficulty in safety.

The Ballot is said to be working well in Britain. All the recent municipal elections were conducted in that way, and the orderliness, sobriety and decency displayed on the day of election, were in marked contrast with what has generally been the rule on such occasions.

The controversy over the proposed union between the Free and U. P. churches in Scotland goes on with the same display of bitter ill-feeling.

The Evangelical Alliance is to hold its next meeting in 1873, in New York. It was to have done so in 1870, and all the arrangements were made. The Franco-German war however, prevented it, and now the meeting to be held promises to be still more important and effective than the former would have been. It will be attended by representative men from the Old World, of great eminence, and to the number of from four to five hundred. It is feared that no one building in New York will be sufficiently large to accommodate the large numbers anxious to attend. To obviate the difficulty it is proposed to hold meetings simultaneously in Brooklyn as well as in New York. We presume a goodly number from Canada will be anxious to be present at and take part in meetings so likely to be fraught with interest and influence of the highest kind.

A movement is going on in the

English Presbyterian Church in order to the establishment of a Sustentation Fund, similar to that which is in the Free Church of Scotland. Dr. Fraser, of London, at a recent meeting, stated that the primary object was to raise all stipends to a minimum of £150 a year, with a manse, but he was, he said, determined never to slack his labours, if life and health were continued to him till the minimum stipend throughout the English Presbyterian Church was £200.

The latest *Fortnightly Review* has an article on the religious affairs of Belgium. The church in that country was made several years ago independent of the state, and it was hoped that the result would be favourable to Liberalism. It has turned out differently. Ultramontanism is yearly gaining power, and now has all but absolute sway over the country. Such sway as the Jesuits are seeking to secure in Quebec, and wherever they can get a footing. The *Saturday Review* gives the following abstract of the article, from which it is quite clear that the old spirit of Romanism is not dead, though some try to persuade themselves that it is.

"The clergy have, of course, innumerable opportunities of spreading their influence, and they are perpetually at work, in public and in private. They have converted the pulpit into a political platform, from which they attack the Liberals and their principles. They have organized electoral clubs and political associations, and they hold meetings, publish addresses, pamphlets, newspapers, and keep up an incessant course of canvassing. In many districts clubs for singing, playing at bowls, skittles, archery, etc., have been got up by the priests, who have not forgotten to bait for members with cheap beer and tobacco. The Roman Catholic Church has always had a leaning toward Socialism; and, as a counterpoise to the International and an attraction to the working classes, conventual workshops have lately been established. Clerical supervision is closely exercised over the taverns and cafés, which are bound to take in only such journals as the priests approve. If they took in a Liberal paper, they would be at once denounced, and no Catholic would dare to go near them. In a village near Ypres a few Liberals used to meet once a week in a tavern to read a newspaper which one of them received privately. The priest, hearing this, on the next night of meeting walked up and down before the house, reading his breviary; and not one of the usual company had the courage to go in. Absolution would be refused to any one convicted of reading Liberal books or newspapers. . . . The influence of the clergy over the women who are almost all educated in convents or clerical schools, naturally gives them great power over the men. Girls in convents are made to promise that their sons, if they marry, shall be sent to Jesuit colleges or to the Catholic university at Louvain. The priest arranges marriages, and makes his own terms for a rich bride. Henceforth he is master in the household. But it is to educational agencies that the Ultramontanists have devoted themselves most zealously. Already their institutions for secondary and superior instruction have twice as many pupils as those of the state."

## PRESBYTERIAN JOURNALISM IN NOVA SCOTIA.

The Halifax Presbyterian *Witness* has completed the twenty-fifth year of its existence, and very naturally and properly takes a retrospective view of its own course, and the changes which have taken place since it first started. To all appearance the *Witness* has had a prosperous career, and has the prospect of still greater prosperity and usefulness in the days that are to come. It has done, and is doing a most useful work—a work which could not have been accomplished except by the press. We sincerely congratulate our contemporary on the record it is able to give of its past contending for truth and righteousness. The

Presbyterians in the Lower Provinces are much more alive to the power of the press, and to the necessity of using it for good and for God, than apparently we in Ontario are. Comparatively a small body, they maintain more than one denominational paper, and that with a large amount of liberality and good will. We do not despair of the same thing having to be said of Ontario Presbyterians by-and-by.

A very pleasing feature in the history of the *Witness*, is, that it has all along numbered among its steady supporters and regular contributors, the leading and most influential ministers and laymen of the body.

In those twenty-five years, the Presbyterians have grown from having 48 ministers to having over 160, while the foreign missionaries have run from one to eight, and among the most successful of recent times. Before another twenty-five years pass it is to be hoped there will only be one Presbyterian Church in the whole Dominion of Canada.

## FUNERALS.

We have not much to say on this subject at present. It is, however, a fact that a great many families are injuriously affected by the manner in which funerals are generally conducted. While all things ought to be done at such times in a decent, decorous manner, it is painfully manifest that there is far too much expense generally at the funerals both of rich and poor. A change for the better can only be inaugurated by those who are notoriously well off, and known not to be stingy. The poor or those who are struggling to keep up appearances, will not introduce this needed reform. They think it might expose them to harsh judgments, and the suspicion of being shabby. They will therefore cling to the scarfs, the long yards of cloth tied on the hats of all the mourners, or the chief ones with mourning coaches, which often contain those who are anything but sorrowful. They must have an expensive coffin and all the outward weeds of woe, in order to secure all which many a poor widow has to suffer pinchery afterwards, and for no earthly good. Let the religious and well-to-do begin the new reform, and they will gladly be followed. Let them settle among themselves, that when death visits any of their homes, the whole arrangements of the funeral shall be in the plainest and most unpretentious style, that there shall be no cabs provided for those who might like an airing, but simply the more intimate friends and relations shall attend funerals or walk. Let them discard cloaks, scarfs, and crape, at least to the extent now prevailing. Let them prove that there is no merit in obeying the absurd custom of showing honor to the dead by injuring the living, and they will be public benefactors. Especially let the funeral be rigidly at the hour advertised, and that to a minute, whoever may be present or absent. It is a positive shame to keep people who are punctual hanging on for a funeral, sometimes for nearly an hour after the time specified. It is enough to kill some with cold in winter time, and it is enough almost to kill sensible people with vexation at so absurd and undefensible a proceeding. If three o'clock is mentioned, let it be three and not a quarter to four. Wherever this punctual plan has been introduced, it has been found to work admirably. Why any other should ever have been thought of, we acknowledge, is to us a profound mystery. In those cold winter days, let the bereaved take pity on their friends, and keep to the hour. If they can't be ready at three o'clock, let it be later. Persons could then calculate what they are about when they go to a funeral.

## "AMERICAN LIQUOR MEN'S ADVOCATE."

Such is the name of a paper published in Pittsburgh, devoted to the interests of the liquor trade and to the abuse and chastisement of all temperance people. The appearance of such publications is a sign of the times and a proof that the cause of sobriety and abstinence from intoxicating liquors is progressing, when those who live by the traffic stand forth in their own defence through the press. Here is their programme:—

The *Advocate* will take no part in politics so long as politicians are content to treat the liquor business as any other business is treated. That is all we ask; that is our politics; the first and last plank of our platform. But, Messrs. Politicians and acute wire-pullers, we are more terribly in earnest on that one plank; we know no compromise in it. Equal rights for all, is our motto. . . .

At present the mighty hosts of the opposing power are organizing. They are marshalling their forces, and preparing for a mortal and decisive combat. They are invaders of our soil and our territory. They threaten us with destruction; but the power that has saved us in the past can save us in the future, if we organize, drill our forces, discipline them, and under one grand and competent leader enter the battlefield with a determination to win. Knowing ourselves, therefore, as a power, let us understand our duty as a body to be united, and as an element in the land.

A formally organized liquor traffic party, with its committees, newspapers, &c., would do anything but harm to the cause of temperance. It would only stimulate its advocates to greater diligence and zeal in the good cause. Every one acknowledges that the liquor traffic is a dangerous one, and to be kept within certain bounds. Its friends are continually arguing and scheming for free trade in intoxicants, and the more they talk and the more they argue, the more will they lead to these restrictions being multiplied, not to their being altogether removed. The dram shop and the church are certainly opposition establishments, and most assuredly as one flourishes, the other will decay. Every one, both saint and sinner, is beginning to recognize this in theory. It is to be hoped that it will not be long before it be equally generally acted upon. Yet, after all, Dr. Guthrie only spoke the plain truth when he said—"You may smuggle it or muffle it as you please, but the only effective thing is to put a knife through its heart and finish it at once."

## TAXATION OF CHURCH PROPERTY.

The New York *Independent*, has the following remarks on a point that creates a good deal of difficulty and occasions a considerable diversity of opinion among many who believe themselves thoroughly opposed to all State grants for religious purposes. We have no doubt but that the position taken by the *Independent* is the correct one, and that the more closely the whole subject is considered the more distinctly will it be seen that so long as church property of whatever kind is left untaxed, just so far are churches so favoured State endowed. We shall have occasion to discuss this whole question at length by and by. In the meantime we let the *Independent* speak:—

.....The Toledo *Index* quotes at length an old editorial of ours, which it says has "the right ring" in which we protested against the appropriation of public money for sectarian purposes, and it asks: "But does the *Independent* carry you so far as to demand the taxation of Church property? Of course we do. This is one of our old hobbies. We have said it again and again. To exempt a piece of church property from taxation is simply a roundabout way of paying to that church the amount of the tax. And so long as church property is untaxed, the churches thus favored are to that extent established churches. We utterly disbelieve in all-state support of religion, and under whatever disguise. Is the *Index* satisfied that we have eyesight enough to bridge the distance from a principle to its application?"