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TOPICS OF THE WEEK.

The state of things in Europe has not changed much since last week.

The civil war in Spain makes but slow progress, neither side achieving any very decided advantage.

Frightful cases of violence and destitution through the use of intoxicating liquors are continually turning up.

The great parliamentary discussion, on the issue of which depends the existence of the present Canadian Ministry, has been going on since Monday, and is not decided when we go to press.

The consecration of the Rev. Mr. Fanquero, as Missionary Bishop of Algoma, took place in St. James Cathedral here on Tuesday last.

The signs of approaching winter are multiplying. It is early yet and we may still have some good weather.

In the fever stricken districts of the States the mortality is still very great, and the consequent destitution appalling.

There is every likelihood of it being a hard winter in the States for the working man. The panic in the money market has resulted in the great majority of the manufacturers in New England and elsewhere going on half-time.

In Austria, as well as Italy, the proceedings against convents and all religious houses are prosecuted with increasing vigour.

THE CANADA PRESBYTERIAN CHURCH AND MISSIONS.

Every day is showing more clearly what an immense field for Christian work is being opened up before the Canada Presbyterian Church in Ontario, Quebec and the regions to the North-West.

during the summer are practically given up. With such intermittent ministrations these stations cannot be expected to prosper.

DR. CANDLISH, OF EDINBURGH H.

Our readers will learn with deep regret that the Rev. Dr. Candlish is dead. He died about midnight on Sabbath the 19th of this month.

In due time, of course, a memoir of Dr. C. will make its appearance, from which many of the particulars of his busy life will be learned.

Book Notices.

WOOD'S HOUSEHOLD MAGAZINE.—In Wood's Household Magazine for Nov., the table of contents seems spread for a Thanksgiving feast, and gives evidence that no efforts have been spared that could add to its excellence.

Ministers and Churches.

The St. John's Presbyterian Advocate says:—"We learn, with great satisfaction, that the Rev. Dr. Waters has accepted a call to St. David's Church in this city.

PRESENTATION TO MR. AND MRS. COCHRANE.—On the return of the Rev. Wm. Cochrane, from his visit to the States, on Friday, 17th inst., from their visit to the States, a handsome silver tea and coffee set awaited them at their home.

C. Presented by Zion Presbyterian Church Congregation, Brantford, Oct. 2nd, 1878. It did not require this costly gift, we are satisfied, to assure Mr. Cochran of the high esteem in which he is held by his congregation.

INTER-COMMUNION.—Quite a controversy has been going on among the Anglicans in reference to the fraternization by Dean Smith and others with members of different denominations at the celebration of the Lord's Supper in connection with the Evangelical Alliance meeting in New York.

ORDINATION.—The Rev. A. Carrick was ordained as pastor of the Canada Presbyterian Church in Orangeville, on Tuesday, the 13th inst. The Rev. Mr. McIntosh, of Markham, preached. After the sermon, Mr. Christie, of Mono Mills, proceeded to put the usual questions to Mr. Carrick, and the congregation, and thereafter by prayer and laying on of the hands of the Presbytery Mr. C. was ordained to the work of the Holy Ministry.

THE REV. NARAYAN SHESHADRI has created quite an excitement by his visit to Canada. We are not surprised that he should have done so. In every respect he is a very superior person. Modest and unassuming but perfectly self-possessed in his bearing, vigorous in thought, fluent and correct in speech, with no clap-trap and no rant, he tells the story of the cross with simple earnestness and with a good deal of power.

Mr. Sheshadri is extremely short of stature—perhaps not five feet in height; his complexion is very dark; he wears a white fez, very elaborately folded and neatly placed upon his head, using it the whole evening except when the benediction was pronounced; his features are regular, and have a smiling cast; the hair is cropped close to the skull, and sprinkled with gray; the forehead is large, and the entire face expressive of intelligence; the upper lip is hidden by a black, but not very prominent, moustache, the rest of the visage being shaven.

guage, but in words ending with a sibilant sound, there was a pronunciation much nearer the broken German and English. His English was excellent, and he certainly is a master of that tongue, so difficult to acquire. Mr. Sheshadri, with perfect ease, addressed his audience for more than an hour, and although we have ample notes, yet space forbids enlargement of the report. We will therefore, give an outline of his remarks. He began giving an account of his conversion. He was born a Brahmin, and until he was sixteen years of age, was regarded as a deity and worshipped by old and young; his blessings being received with gratitude and his curses with terror.

TEMPERANCE.—An American writer says:—"It will not be strange if the present effort to abate rather than abolish the evil of intemperance should be assisted by the supporters of the traffic. We see it noticed that the saloon and hotel men of S. ginaw, Mich., have agreed not to sell liquor to married men without a written permit from their wives. This of course is to avoid prosecution for damages. But going beyond this, we saw (says the Baptist Weekly) the other day in the window of an hotel on Eighth Avenue this admonition to its customers, 'Don't drink to excess.' Better than this, 'Advice to moderation, however, is the counsel credited to a certain host, who when asked by one of his customers what he should do to cure his sore eyes gave this answer, 'Wear your goggles over your mouth, and wash your eyes in brandy, and I'll warrant a cure.' Verily the rum-sellers are coming to the rescue!"

Persons who make a peculiar profession of godliness, should be peculiarly circumspect in their moral walk; else, they hurt not only their own character, but, above all, the cause of religion itself; and resemble a man, who carries fire in one hand, and water in the other.

Contributors and Correspondents.

A Reviewer Reviewed.

DEAR SIR,—I observe remarks in your paper of the 17th inst., over the comprehensive signature, "Presbyter Junior." All such attacks, over an indefinable signature, on a known writer, are seldom entitled to much consideration, and should be deemed unworthy of notice except when the subject treated of claims special attention.

This writer labors hard to make out that I failed in carrying out my alleged purpose of dealing tenderly with Mr. M. and his friends, and vigorously charges me with misrepresentation, and using offensive epithets, &c., to vilify his proteges. Let us see to what extent he establishes his accusations, and if I must now deal with Mr. M.'s letter somewhat according to its merits, let the blame rest where it should.

I would appeal to every lover of "truth" and "fairness" whether I have not dealt more liberally with Mr. M.'s letter than he merited of me or any member of the Church of Scotland. I would not defer to the judgment of my reviewer or any of his class, who is so extremely sensitive to anything that is said adverse to the sentiments of his friends, while he at the same time so cordially sympathizes with them in taking up an "ill report against their neighbor," and can see no harm in any amount of insult cast on the members of the Old Kirk.

Let us look and reflect on some of Mr. M.'s words: "But I must frankly say that, looking at things as they are, taking into consideration the past history and present state of the Church of Scotland in Canada, I do think a union with that Church is not desirable at the present time. There are various things that weigh heavily on my mind in view of such Union, and that make me dread and dislike it, because, in view of them, I am persuaded it would be injurious in the interests of religion. I am fully convinced that it would be unspeakably better for the moral and religious interest of the country that we remain in the meantime as we are," &c. "My conviction is strengthened by the fact that it is shared by a large proportion of the religious people that I am in the habit of associating with," &c. Again: "I have little personal acquaintance with the ministers of the Church of Scotland, so that I judge of their sentiments chiefly by the position they occupy. But others, who have the means of judging, assure me that I judge rightly in believing that they are not sound, and that at least many of them hold that in all cases the civil courts must be the court of last resort against the public wrong-doing of the Church courts." Again: "Were there not in the Church of Scotland, previous to the disruption, two parties, whose views and feelings were so different, that their separation was, as we believe, in the interest of true religion, although it actually hinged on one point? And were we not thankful for the separation on this account? Have these differences disappeared? Are they less than they were? And if less, is the assimilation owing to the one party being educated up or the other party being educated down? Such insinuations, it will be said, may apply to some extent to Scotland, and not to Canada. I wish I could think so. Be it so." Mr. M. writes of the Established Church of Scotland as "being hopelessly recreant to great principles, and charges us "with disregard of the great practical principle of the Headship of Christ over His Church." He furthermore says, "Who does not know that we charged them with the sin of schism, as sharply as with far more reason. It were waste of words to prove that there is or can be no parallelism between the two cases."

Could anything be penned more insulting than the above imputations and "insinuations." He will readily receive an "evil report" from his brethren regarding the members of the Church of Scotland, but he cannot credit the testimony of his most intelligent brethren, when they assure him that "the brethren of the other Church hold as firmly as themselves the doctrine of Christ's Headship." In short, he is manifestly open to receive any evil report of us, but nothing favorable. If it does not require "patience" to deal with such men, I know not what does. And we are all placed in the same category—the only difference being, that "some at least of us," according to him, would appeal—just as to and his friends do—to the civil courts. "as the last resort against the wrong doing of the Church courts." His is the old sentiment, "Can any good come out of Nazareth?" To his pure mind we are altogether a mass of corruption, so that "religion and morals" would be seriously injured by our contact with us. And besides, their judgment of us is so perfect, and ours is so perverse, "that there is and can be no parallelism between the two cases." And, be it observed, all this is presented to the Church after the large majorities in both Churches declare that Union is practicable and necessary in the interests of true religion, and when the remit is accordingly under the consideration of the several courts in the