

British American Presbyterian.

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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church.

On motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RECOMMENDED TO THE MINISTERS AND MEMBERS OF THE C.P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT.

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TORONTO, FRIDAY, SEP 12, 1872.

TOPICS OF THE WEEK.

The week has been remarkable for the number and severity of the thunder storms which have passed over Ontario, a good deal of damage has been done and some lives lost.

Sir George Carter is understood to be in very poor health, so much so as to cause his friends and admirers a considerable amount of anxiety. We are no great admirers of the little Baronet; still there are very much worse people, and his late defeat very much through the influence of the priests on account of his doings on the New Brunswick School Bible, need not lower him very much in the eyes of Protestants.

There is a complete lull in both the political and ecclesiastical Canadian world. The elections are over. The Holiday makers are returning from their wanderings. And in the absence of any thing else, people are fain to yet excited over the visit of some cricketers, who are by way of excellence we see, called "English Gentlemen" to distinguish them we suppose from their Canadian fellow-worshippers of the willow, who by implication are to be described negatively.

It is a somewhat surprising announcement that the English Wesleyans have lost ground during the past year. Their numbers, as reported, are actually less than they were twelve months ago. The diminution is slight indeed, and a few score in more than 800,000 may not seem very important, but there is something unpleasant in the idea that a Church remains so nearly stationary. There is then a relative, where not an absolute, decrease. It shows that there is something wrong somewhere.

Pere Hyacinthe has shown himself more of a reformer than some gave him credit for. He has not only steadily resisted the new dogma of infallibility, and given aid and comfort to the "Old Catholic" movement headed by Dollinger, but just now he has put the climax upon his revolt, and rendered his return to Mother Church impossible by taking to himself a wife. It is reported that he now contemplates becoming a mis-

sionary to the banished Communists at New Caledonia, to whom doubtless he would be a great blessing; but there is work enough for him in Catholic Europe.

The sympathizers with heathenism in Britain have been quietly and very unnecessarily excited over a speech of the Archbishop of Canterbury, in which he used the term "heathen" as applicable to the non-Christians and anti-Christians of the East with their friends and admirers, the world over. Some rather foolish and excitable Hindoo Parsees have rushed into the print on the subject and of course the newspapers that are either negatively or positively hostile to Christianity have followed suit in denouncing the narrowness, incivility bigotry of Dr. Tait. Conspicuously among these as was to be expected, has been the Edinburgh Scotsman the Editor of which has as great a horror apparently of Christianity, either theoretical or practical, as over the most excitable of bulls had of the traditional red cloth. Why so excited about the name when they are not averse to the thing?

DR. CUYLER AND SCOTCH DRINKING CUSTOMS.

A more enthusiastic and admiring visitor the Scotch people could scarcely expect ever to see again than they have had in the Rev. Dr. Cuyler, of Brooklyn. As he himself phrases it, he has exhausted his entire stock of laudatory adjectives, and is on the rocks for anything to say further in the way of praise. Yet even he cannot help entering his friendly protest against the way in which professedly Christian people in the mountain land make use of intoxicating liquors. The worthy doctor was grieved and scandalized as he well might be to see wines on the tables of those who ought to know better, and to be invited by groups of ministers of the Gospel to share in broodings of whiskey toddy. This shocked all his ideas of the fitness of things. As a matter of course, all ministers of the Gospel in the States are expected both by saints and sinners, to be total abstainers. In fact the greatest drunkards among our neighbours would feel the incongruity of those who are preachers of righteousness giving all the weight of their example to that abomination which has made him and thousand others utterly desolate. We don't wonder then at the Rev. Doctor's wonder and unconcealed disgust. We shall not say that drink sellers of the country do more harm than all the Ministers of the Gospel do good; but we do say that they have a tremendous increase of power for evil when kept in countenance by those who ought to set their faces like a flint against the whole of the drinking customs of the age which are filling our goals and emptying our churches, blasting the far fame of multitudes. Making murderers of fathers and wanderers of mothers, paralyzing the right arm of Church discipline, and ruining more for time and eternity than any other custom or vice that could be mentioned. If Dr. Cuyler had examined Scotch Christianity a little more minutely he would have seen that the soaking, tipping habits of many of its performers are doing more than anything that could be mentioned to deaden the zeal and lower the general spiritual tone of the community. Pity that it is so, but it is.

ASYLUMS FOR DRUNKARDS.

The London Lancet says: "There are large numbers of inebriates, originally of the higher classes of society, now a burden and terror and disgrace to their relatives, many of them pensioned off in remote Welsh and Scotch villages, or otherwise put out of the view of those among whom they were once entitled to move. Upon many of these people, and upon many now descending towards their level, sufficient pressure should be put to induce them to enter an asylum such as we have indicated; and if any fair percentage of them could there be cured and restored to the world as sober and trustworthy persons, the argument in favor of the compulsory seclusion of such as were unwilling to submit would be immensely strengthened. It is quite certain that our drunkards cannot be suffered to remain, as at present, utterly uncared for by society; and a fair society is not yet prepared to discharge its full duty with regard to them." The experiment of Inebriate Asylums should be fairly tried. The American system does not grant sufficient power of restraint over the inmates; and hence the proportion of cures is small. There should be legal provision for dealing with drunkards as with lunatics.

STATISTICS OF THE "KIRK."

(We wish it to be understood, once for all, that in using the word "Kirk," we mean an dissent, as some have objected. Very much the reverse. The only reason for using the term is that it is convenient and prevents the use of the somewhat lengthy official title of the Presbyterian Church connected with the Church of Scotland in Ontario and Quebec.—Ed. B. A. P.)

The report of the Committee on the statistics of the "Kirk" in Canada, for the year 1871, lies before us, and is a very interesting and suggestive document. The returns are not by any means complete—88 congregations out of 129 having neglected to send any report.

The number of charges is the same as was reported in 1869, but the number of vacancies has increased from 16 to 23. Some of these are said to be virtually defunct, and in the opinion of the Committee, new congregations ought not to be put on the roll till they have assumed the responsibilities of calling and supporting ministers.

In the 91 congregations reporting, the net increase of members was 598. The largest increase in any one congregation was 50, in St. Andrew's Church, Toronto. The congregation that has the largest roll of membership is St. Andrew's Church, Montreal; it has 592. Among rural charges, Ormstown takes precedence, having 302.

The whole amount of stipend paid to 84 ministers for 1871, from all sources, was \$70,740—an average of \$844, exclusive of Manse and Glebe. The same average in 1869 was \$750, and in 1860 \$780. There are about \$8,500 arrears of stipend mentioned.

The contributions to the schemes of the Church make a creditable exhibit.

Table with columns: 1871, 1869, Increase Dec. Rows include Ministers' Widows & Orphan Fund, Bursary Fund, Free Mission, Gen'l. Sustentation Fund, British Columbia.

The ordinary collections in 87 congregations amounted to \$16,042; while the amount for all purposes was \$116,681, or at the rate of \$9 90 for every communicant. The average has risen to this from \$6 27 in 1869. It is found that there are 87 congregations without manse, which is 10 less than in 1869. In the Presbyteries of Quebec and Kingston there is a full supply, while the others want from 1 to 9.

Thirty-five congregations out of 186 show that they have weekly prayer meetings, and the same number alone print an annual report of the proceedings. Only 48 reports speak of the church property being secured by Insurance.

The debt on the churches amounts to \$55,220, of which three-fifths belong to the rich Presbytery of Montreal. This is surely a large amount and the interest must be quite an item. An increased spirit of liberty seems generally diffused, which it is to be fervently desired may display itself still more unmistakably.

It may be noticed that the difference in the amount of stipend in different congregations is very great. For instance, in the Presbytery of Montreal, there is one as high as \$3722, and another as low as \$336, of which the congregation pays only \$336. But this will of course be found in all churches. As a general rule it will always be found that the non-reporting congregations of a church are in the most unsatisfactory condition. They have nothing very creditable or encouraging to say, and therefore they think it best to say nothing. This is not as it ought to be, especially in a Presbyterian church, and we hope that every year will see all church statistics more complete and increasingly satisfactory.

A MISSION AGENT OF THE CANADA PRESBYTERIAN CHURCH.—We understand that at the last meeting of the Gaelic Presbytery of the Canada Presbyterian Church, the Rev. Mr. Wardrope gave notice that at next meeting he would move the adoption of an overture to the Assembly, asking for an appointment of a Church Mission Agent, and naming the Rev. Robert Torrance, of Guelph, as the person who ought to be appointed.

You cannot teach a child to take care of himself unless you will let him try to take care of himself. He will make mistakes; and out of these mistakes will come his wisdom.

REMOVAL OF MINISTERS FROM CANADA.

We regret to learn that there is a likelihood of our good cousins on the other side taking away another of the most prominent ministers of the Canada Presbyterian Church. They have already secured Drs. Ormiston and Inglis, and now they are trying to take away Doctor MacVicar, of Montreal. We shall continue as long as possible to believe that in this last attempt they will not be successful. Montreal and the interest of Presbyterianism, and what is better, of sound Protestantism, could ill spare Dr. MacVicar at present. It is very complimentary to the Presbyterian ministers of Canada that their services should be so fully appreciated on the other side, but we should prefer that the appreciation should take some other way of manifesting itself. We are also given to understand that the Rev. Mr. Smith, of Galt, has received a call to a congregation in Halifax, N. S., and is very likely to accept it, if he has not done so already.

THE SECULAR PRESS.

Our excellent contemporary, the London (Eng.) Weekly Review, has the following:—

"The daily press, good in its way, lacks one thing very needful—religious news appears to be treated only as a matter of convenience. Take any one of them and weigh up the information. What does it consist of? A foreigner might imagine, by the prominence given to one particular "sport," that the race-course was the scene of all our pilgrimages and the race-horse our deity. Murders are turned into romances, enlarged upon, and compared with others we had wished to hear no more of. The theatre is treated as though it is the only place where civilization has reached its zenith. Does it not seem a remarkable fact that such things are allowed to be held up to public favour daily and nothing to counteract them? Even the publican has his daily organ, and religion is the shuttlecock of them all. Is there so little doing in the religious world that it cannot support its daily paper? We think it could. It is evident that something of the kind will have to be tried, as its need every day becomes more apparent.

Quite true. And these strictures are just as applicable to the press of Toronto as to that of the world's metropolis.

The Central Baptist, in a vigorous article on the secular press, says:

The most of our papers are either the avowed organs of infidelity or, too cowardly to avow their creed, neglect no opportunity to stab religion under cover. If a minister betrays his weakness, he is held up to the gaze of his friends and foes in all the native ugliness of human depravity, and the church is portrayed in all the colors which satire, ridicule and irony can furnish, as an apologist of hypocrisy, cant, and pious frauds. If the slightest whisper of scandal against the pastor is heard by the reporters, who like the spies of the Inquisition, are ubiquitous, these men of low associations, true to the instincts of nature, proceed to make a sensation sketch to enrich the columns of a paper, which, with shame let me be confessed, is mainly supported by Christian and moral men.

Editors who have risen to the surface from the lowest strata of society, who have never enjoyed either the advantages of education, or the atmosphere of refined society, sit in judgment on men, to whose plane they have neither the ambition nor the ability to rise, and condemn churches and the best organizations of the land, whose spirit they are too indolent to study, and for whose aims they are, by nature and habit, in capable of expressing any sympathy.

We want more of the tribe of Issachar, men that had understanding of the times "to know what Israel ought to do;" and then we want men to teach Israel what to do, and stimulate Israel to do it.

We are sorry to learn, says the Halifax Presbyterian, that in some sections of this Province intoxicating drinks were freely used in connection with the late election. Committees would deliberate over bottles of rum. Voters were plied with the odious drug before and after polling their votes. We are sorry for this for the sake of the fair fame of the country. In some cases we know that the strongest resolutions were formed on one side not to furnish liquor; but the "other side" transgressed; and then Satan had to be called in to cast out Satan. The Christian community, members of Christian churches, are responsible for these grave iniquities; for if they would take a proper stand the disciples of Beelzebub would be kept under control."

EXAGGERATION OF FAULTS.

Some people in the world seem to live only to exaggerate misdeeds into crimes, and to make of every little mole-hill of offense that befalls the unwary a moral mountain of iniquity that shut-out the very light of the sun of virtue. If a child is really fractious, let it be punished, never let it be soothed, and its temporary naughtiness put away by a timely diversion. But what a person not given to exaggeration would pass over as so common to child-life that it is not deserving special attention, the mount-in-maker dwells on and exaggerates till it takes the form and dimensions of an adult crime; and the whole house is made uneasy because one of the little ones has given nurse a port answer, or disobeyed an unimportant rule of the school-room, or broken bound in some way or other, and the fanatic of the family makes the nursery mole-hill into a moral mountain.

Is a young girl a trifle careless! She is set down as a confirmed slattern; and we are gravely assured that slatternliness is the beginning of every feminine sin, and is sure to lead young women to destruction. Does she laugh without restraint, and openly enjoy a piece of fun with other girls, she is straightway blazoned abroad as bold and forward, and the whole of the mature world is up in arms against her. The petty mistake of manner, the lapse in prim behavior, is exaggerated till it grows into a rampant crime; and poor Firtilla, who is as substantially innocent as a child, if also as silly as one and as thoughtless, finds herself condemned for a fault she never committed, and to which her original sin bears about the same proportion as a mouse to a mammoth. But the makers of mountains out of mole-hills never spare the Firtillas of their acquaintance; and, if they can crown the fair frizzy heads with a fool's-cap or worse, you may be sure they do not stint the material.

The Churchman touches on a matter of business, as follows:

Concerning advertising, there is a great deal of positive humbug. We say "humbug," because the word "fraud" does not fully cover the case. Advertising is unquestionably one great secret of success. But it must be judicious advertising. Some men want to buy advertising as the vulgar buy pictures, looking to the quantity, not the quality. Of course what is called "large advertising" pays, but only however when done with good judgment. For instance, it is not good judgment, except in very rare cases, to advertise at any price in cheap issues, or charitable publications that are given away. They are seldom read. Next in worthlessness as a vehicle comes the ordinary almanac. These are manufactured to a most surprising extent, and the investment is immensely profitable to—apothecaries and paper dealers. The man of paper, cooperating with the man of pills, makes the whole almanac business one of mutual profit.

One collector, on the Hudson, to our positive knowledge, has bought, during the last few weeks, no less than ten tons of almanacs, which were sent out to country apothecaries for distribution. There is also one wholesale druggist in New York city, who sells these things regularly by the ton, instead of sending them out to customers. This is only one of the ways in which injudicious advertisers waste their money. Advertisers should remember that a circulation of ten or fifteen thousands in an exceptional medium is worth vastly more than a hundred thousand through the medium of a questionable agent. Printing is not advertising.

Very many people will regret the announcement that Rev. Dr. Swazey has retired from the editorial charge of the Interior.

It is a calumny to say that men are nerved to heroic action by ease, hope of pleasure, recompense—sugar plums of any kind—in this world or the next. In the meanest mortal there is something nobler. It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam daily longs. Show him the way of doing that and the dullest drudge kindles into our hero.—Carlyle.

This world has not been formed on the same utilitarian principle of feeding so many million consumers, but with regard to soul—to provide for the inner eye scenes of grandeur and sublimity—to train spirits to thoughts about dead matter by the spiritual forms with which matter is clothed; and hence the mountain wilds, the desolate moorlands, the terror of Alpine heights and boundless breadth of seas and desert sands. In these shapes of creative power so far away from what we reckon the profitable employment of space, God is proving himself not merely a former of men's bodies, but a Father to their spirits, lifting us up from the dull content of an animal existence to thoughts of illimitable freedom and range—and this is not only when we lock on such scenes, but when we hear or read, or dream of them in fancy.