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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Prondfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the *British American Presbyterian*, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

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.—From Proceedings of General Assembly.

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.

British American Presbyterian

TORONTO, FRIDAY, OCT. 25, 1872.

TOPICS OF THE WEEK.

Lord Dufferin is still at Toronto and is making himself exceedingly agreeable to all classes of the community.

The clerical squabble in Lower Canada becomes always fiercer and more embittered. *La Minerve* speaks out against priestly power as if it was Protestant, and *Le Nouveau Monde* uses language and arguments that would have gladdened the heart of Hildebrand, and would put kings and all civil authorities under the heel of the priest. The Roman Catholic hierarchy has been drawn into the controversy, and is greatly divided. The Archbishop of Quebec, as a moderate churchman and prudent, has withdrawn his name from the subscription list of *Le Nouveau Monde* and has been followed in this by the University of Laval, the Bishop of St. Hyacinth and the college belonging to the latter diocese.

On the other hand the Bishop of Three Rivers at a convocation of his clergy denounced *La Minerve*, and the *Journal de Québec* the organs respectively of Sir George Cartier and M. Canehon, as publications that sought to bring the clergy into disrepute. The *Minerve* comes in particularly for the condemnation of the Right Reverend Father, and has been declared by his lordship to be the worst paper in the country. To complete the tale it is merely necessary to add that the Bishop of

Montreal has written a letter to *Le Nouveau Monde* endorsing its course, and has at the same time refused *Minerve*. The work goes on nicely. In the midst of these squabbles and through them it is to be hoped that an increasing number of the people will be led to think and act for themselves.

Every day is making it more evident that General Grant is going to be next president of the States. We are heartily glad of it. The election of Greeley instead of being a guarantee of continued peace by hearty hand shaking taking place over the bloody chasm, would be the signal for renewed strife. It would encourage the South to believe that the cause that was lost in the field of battle could be regained at the ballot-box. And the North is too terribly in earnest to tolerate that let the consequences be what may. Greeley would be as wax in the hands of the old slave holders, and even if he were refractory, what would it matter. *Presidents have died before this*, and old Horace might not be an exception the more especially as the Vice President of the past Mr. Gratz Brown, is avowedly pro Southern in all his ideas and feelings. Better every way that Greeley should be left to his newspaper and Chappaque. The unmeasured unscrupulous abuse that has been heaped for months past on General Grant is doing him good. Their onstrous exaggeration and falsity of it are disgusting all lovers of truth and fair play.

The *Sunday Magazine* for October speaks in the following terms of the prospects in Britain for the coming winter:—

With the shortening day and the approach of winter, we feel ourselves forced to contemplate some elements of discomfort of another kind. Food is dear, fuel is dearer the potato crop is diseased; struggles of labour and capital become more intense; the English labourer, slowest and most immovable of men, has begun to agitate; the whole under stratum of society appears to be heaving. What is the result? Or to look only to what is immediate, how is the winter to pass over? If the upper and middle classes will feel a difference, and if the working class will find that nearly all that they have gained in higher wages is taken back in higher prices what will become of the class what incomes, fixed and elastic, can undergo no improvement? What will become of the clergyman and the teacher, the clerk and the annuitant, the widow and the invalid, who find it so hard to make ends meet even when the times are favorable, and who cannot but be checkmated when the price, suddenly rise? It is a strange experience to come upon us in the heart of a spell of such unwonted prosperity. It will at least serve to give scope to the thoughtful benevolence of those who are not satisfied with appeasing the outcry of the noisy, but would fain contribute to the adjustment of more honorable claims. We do not hesitate to say, and to say decidedly, that it is the duty of all who have anything in their power to consider well the case of the classes which we have mentioned, and, if possible, not to suffer them, and them alone, to sustain the pinch of a change which has brought increase of comfort to most of their neighbors. In what manner this is to be done, it is not for us to say; the proverb will probably settle that point—where there's a will there's a way. It is singular that God should have given the nation a new lesson of dependence in the midst of its prosperity, and rising as it were, out of its very prosperity. The lesson will not be lost if it tends to chasten our vaunting spirit, and so spread the conviction that nothing but the favor of God can ever make our mountain to stand strong.

Not a doubt of it, it will be a season of great trial to very many and of absolute suffering to still more.

In the course of pulling down the old mint buildings in the Cowgate of Edinburgh there was found a specimen of the medal struck by Gregory XIII to commemorate the Massacre of St. Bartholomew. Some of our readers are aware that the existence of such a medal has been denied. There are, however, numerous copies to be found in the cabinets of collectors. The one thus found is battered about the edges but otherwise in good preservation and from the sharpness of the figures is thought to have been

taken very near the time of the massacre.

The historian Froude is at present lecturing in New York, on Ireland. He has come with a considerable flourish of trumpets, as if he were not merely a distinguished historian and popular lecturer, but a great political missionary, a sort of international ambassador, who has hopes that he may be the means of bringing the Irish question at last to a peaceful and successful issue, by getting the American people to promise such an opinion on the whole subject, as will satisfy Ireland that England has done everything possible in the way of justice, and at the same time as will stimulate England to persevere in the same honourable course of liberty and fair play. Most certainly Mr. Froude will be disappointed in his expectations. The "night," he longed for in his speech at the dinner of welcome, will come in due time—has in fact come already, but "all will not be well" as far as that implies a satisfactory verdict of the American people on the Irish question. Not by such means is the great problem to be solved, but by Britain continuing to treat Ireland in a spirit of fairness, honour, and honesty. Let America think or say whatever she pleases. The people of the States are not, as between England and Ireland, impartial onlookers. A verdict, such as Froude seems to wish, could never in the nature of things be secured, and even if it could, would not be worth the paper on which it was written. It is a farce to hear their so called judges insisting upon England giving Ireland political independence from the British Crown, whatever might be the consequences to herself, and that after so recent and bitter a struggle on the part of those very judges, to prevent foreign Republics from ending a compact which was to be binding, only so long as it was satisfactory to both parties. Had Froude come like other lecturers, and said his say without any great pretensions, he would have been more likely to have gained the end he has in view. No doubt his words will not be without their effect, but to think that he will persuade the Irish American to acknowledge that England can do one right or fair thing is altogether too fond a delusion for even the most complaisant and self-satisfied of pleaders to cherish, as Mr. Froude will in due time discover, if he has not done so already.

Men notoriously honest and upright, who have had opportunities of judging and no possible motive for screening Grant if guilty, affirm most solemnly that the stories of his drunkenness are impudent and malicious falsehood. Speaker Colfax for instance, who occupies a very high position as a professedly religious man, and one of no ordinary decision, affirms most solemnly both in public and private, that if the President is so intemperate as represented surely, he (Colfax,) must have sometimes seen him under the influence of drink, for officially and privately he has been thrown very much into his company, and yet, he adds that he has never seen him even once in the very slightest appreciable way intoxicated. The fact is that a large number of the newspaper men of the States are persons of a low moral type, imperfectly educated, with no scruples about what they write or how, if it will only damage political opponents and give the papers on which they are engaged an increased circulation. The consequence is that less, and less importance is attached to the charges they bring against public men, or the foul epithets they employ so plentifully. Respectable men laugh at their brag and bounce, and often think nothing the worse of the objects of their attacks, though they may have been charged with all possible and impossible crimes. The extreme political party newspaper in short has become a great nuisance, but a nuisance which tends

by its very exaggerations, and huge, Falstaff like falsehood, to cure itself. When reading at present these newspapers of all parties one would be tempted to believe that the two Candidates for the Presidency were without exception, the two greatest unchanged rascals at this moment in existence on the continent. Of course no sensible man believes this, but blatant Jefferson Bricks of all sorts and sizes go on asserting it till one is sorely tempted to wish that both they and their imitations were at the bottom of the sea.

THE NEW ONTARIO PREMIER.

We are sure that all our readers will be exceedingly gratified to hear that the Hon. Oliver Mowat, Vice Chancellor, has been entrusted by his Excellency, Lieut. Governor Howland, with the formation of a new ministry for Ontario. This step has been rendered necessary by the resignation of the late Premier the Hon. Edward Black, and will be hailed with general satisfaction by the community in general altogether irrespective of party lines. Mr. Mowat is a high minded, honourable, Christian gentleman, whose political career was stainless and his conduct on the bench such as to command universal respect. It is a sign of good when a man of his character and ability leaves the quietude of the bench to lead the politics of our noble province. Most cordially do we wish him long success in his new career, and we say so as a non-political, non-partizan, religious paper. Foolish people may say, as they have done, that the politics of Canada are too foul for any Christian man to meddle with them. It is a great mercy that there are those who take a higher and more rational view of things than that, and act on the principle that if politics are as foul as is alleged, it is the duty of Christians to seek both by precept and practice to purify them. It is what all unprincipled people wish to drive away men of honour and integrity from meddling with politics in order to have all their own way; but the highest interests of the country demand a very different course of conduct as Mr. Mowat sees and acts upon. We have no doubt that an able ministry will be formed and one that will command the full confidence of the Legislature.

DR. RAINEY ON UNION.

In the course of an address on Union lately delivered by the Rev. Dr. Rainey, at Nairn, Scotland, it was said among other things:—"Nobody denies that the state of the Church in Scotland is a scandal and a sin, but though nobody denies it, people are very apt to give it the go-by, and not to recognize what the true meaning of it is. Still further, we are here in this country—as the Church is in every country—for two great objects; we are here to declare Christ's truth, and to do Christ's work. As to the truth of Christ, it is embodied in the confession common to all those churches. We believe the same things. But we are here also to do His work, and it is quite plain, though I may remind you, it is much plainer in the south, that there is an enormous waste of means, of energy, and of men by the churches, each losing itself in the sands, instead of joining together for a common end, to do the work of our day by joint consultation, and by applying unitedly the means we have got to Christ's work to the very best of our ability. Ah yes! and when I see people exerting the best of their ability to stir up discussion about the question of establishments, it wears one's heart with sad pain. These are not the question, the Church has to face to-day. I tell you, in our great towns, into which the people are pouring in vast numbers, that the question is not whether there should be establishments, but

whether there is a God! That is the question. You will find in our workshops men breaking; loose on all sides—breaking loose, not only into infidelity, but into sheer atheism. We have a problem in England and Scotland sufficient to tax the best energies of all the Churches together. It is surely a question for those connected with the evangelistic work in Scotland—at least it seemed a question ten years ago—whether those holding by what we call Christ's institution of Presbyterian order, might not, by bringing our minds, and hearts, and prayers, and energies together, and make ourselves feel that we ought to face the wants of Scotland and of our generation, and taking up our responsibility as having that work put into our hands. There is another thing that presses very hard upon the Church. This is a day of rapid movement and change, of railways, and of rapid movements of society, this coming to pass quickly—a time of rapid movements of mind, great heavings of mind in all quarters—and the Churches have to face and deal with this phase. God has been going round the Churches raising for them questions of a serious and difficult kind—raising them, I mean, in the sense of allowing them to be raised—and is calling upon the Churches to adopt the right way of dealing with the perplexing questions that are raised by the serpent minds of men walking in ungodliness. Instead of joining together and bringing their best judgement to bear on the question how the glory of God and the good of men is to be promoted, and to discover Christ's will regarding it, each takes its own line, and the decisions of each is deprived of all moral influence and weight, so that men of the world, seeing the diversity of ideas say—'We see nothing to respect in any of your judgments.' There never was a time when all Christian people holding the same views should be together and apply themselves unitedly to the work of their own generation."

THE IMMORTALITY OF OUR SINS.

The worst thing about selfishness is that it does not die with the man whom it has cursed and used. If sin were mortal, then thirty years would swing the world over into the millennium; we should bury it with the next generation. But it is not mortal. It is not barren, but prolific; it propagates itself; it has parental functions, and sends its children out in swarms to possess the earth. I wish you all to understand that whatever evil you are tolerating in your lives will live after you are gone; you will pass away but this shall not pass away. One immortality you will take with you at death; another you will leave behind. It shall stand above your grave when the mound is fashioned and the mourners depart, and shake itself as a strong man rejoicing in his strength, and go forth as one of the forces of the world. It will be impersonal; it will have no name; it will show no face; and yet it will be you, your worse half, unchecked, unrestrained by the good that was once mated with it, and that kept it within bounds. It is in the moral and spiritual as it is in the material world. It is said that one cannot stir the air with a sound so soft and slight that it will ever cease to be a sound. The words we speak, whether of love or hate, whether pure or vile, start pulsations in the air that will never cease to throb. You cannot open your lips and start a motion in the atmosphere, which shall not, like a wave on a shoreless sea, whose forces are within itself and adequate, roll on and on forever. An oath once spoken sounds forever in the universe as an oath; it is an explosion whose reverberations can never die. They roll around all continents; they crash against the sides of all mountains; they beat discordantly upon the atmosphere of all worlds; the devils hear them and rejoice; the holy, and fly in dismay. And, at the judgment, why may we not suppose that these sounds shall all come back to us—the good in soothing music, and the evil in torturing discord? and every man shall be judged according to the word of his mouth. Indeed, it seems to me that everything in man that is of the mind and soul is immortal.—Rev. W. H. Murray.

The Presbyterian property in Philadelphia is worth over \$5,000,000.

A child was once asked "What is faith?" She replied, "Doing God's will and asking no questions."

"Without the licence of the Pope" is the significant imprint upon the thousands of Bibles now selling at Rome.

Cardinal Quaglia's death has suggested to the Roman press the startling reflection that there are now 27 cardinals' hats at the Pope's disposal.

We are all sculptors and painters, and our material is our own flesh, and blood, and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.—T. Acron.