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G. BLACKETT ROBINSON, P.O. Drawer 244, Publisher and Proprietor.

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The numbers for March and April are now before us, and we present an attractive appearance, especially the first issue. A considerable number of the articles are new, and the illustrations are of a high order of excellence.

The paper is good, and supplies a great desideratum among the young. It should circulate widely with a wide circulation. -Rev. Wm. Ross, Kirkhill.

Specimen copies will be sent to any address. G. BLACKETT ROBINSON, P.O. Drawer 244, Toronto, Ont.

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FRIDAY, SEPTEMBER 17, 1875.

TO OUR SUBSCRIBERS.

We must remind many of our subscribers of the fact, which they may have overlooked, that their payments to the PRESBYTERIAN are considerably in arrears. Some of us have sent us no money for more than two years, while they have expressed cordial good wishes for our success. In the vast majority of cases, we believe, this has arisen simply from forgetfulness, but that does not the less put us to very great inconvenience, while it hinders us from making those improvements in our paper which we should otherwise be able to effect. It may be thought the sum due by each is so small that our lying out of it can cause little inconvenience, but when the aggregate of these little sums amounts to thousands of dollars it makes all the difference in the world. Very many of our subscribers remit their dues with praiseworthy regularity. Let every one who knows that he is in arrears go and do likewise.

FIRST BLAST OF THE TRUMPET.

One of the very first subjects to which the Alliance of Reformed Churches will call the attention of its twenty thousand Presbyterian congregations is, as we learn from its constitution, the Sanctification of the Sabbath. That is, without doubt, an important, practical, and pressing question to-day throughout the world. It will, therefore, form an excellent beginning, a good key note for the first blast of the Presbyterian trumpet.

There are, and have been, and will be, probably for some time yet, three forms of Sabbath-keeping—the Parisian, the Popish, and the Puritan.

The Parisian Sabbath is a day devoted entirely to pleasure, with no time whatever or room for religion. The Popish Sabbath is a kind of compromise between religion and riot, between penance and pleasure. In the forenoon people go to church; in the afternoon they go to the concert. The Puritan Sabbath devotes the day entirely to the Lord, "by a holy resting all that day from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

There is no doubt that a process of degeneration is going on in the matter of Sabbath keeping on this continent. Our Puritan Sabbath, especially where French and Irish Catholics abound, are degenerating into Popish Sabbaths—half religion and half recreation; while in those centres where German Materialists abound, the Sabbath is degenerating into a day of Parisian gaiety and license.

The approach of the Centennial Exhibition at Philadelphia is, therefore, causing anxiety to Christian hearts in the United States. There are now, it seems, two excursion trains running from New York to the Centennial buildings and grounds at Philadelphia, on the Lord's Day. Is this intended as a feeder on the part of the Pennsylvania Railroad, on the matter of excursion trains on Sabbath when the exhibition opens next summer? If it is, now is the time for the churches and the religious press of this continent, especially of the United States, to speak out.

The Christian Intelligencer, the organ

of the Reformed (Dutch) Church, speaks very plainly and pointedly on the subject as follows:—

"We take the liberty to address an inquiry to Gen. Joseph R. Hawley, the President of the United States Centennial Commission, and his associates in its direction, which is at once pertinent, timely, and made necessary by the experiment of the Pennsylvania Railroad. That inquiry is as follows: Is it the intention of the Commission to run the Centennial Exhibition in all its branches in full blast, on Sundays, during the term of its continuance? Is it their purpose to have the Exhibition Grounds, and the various Exhibition Buildings, open to sight-seers and the public generally on that holy day, and to invite their attendance? Is it one of their financial expedients to receive money for the admission of visitors to the Centennial Grounds and Buildings on the Lord's day? These categorical questions merit the attention of the management of the Commission, and should receive a prompt and unequivocal response—to the end that the religious press and the great body of Christian people throughout the land may elect the attitude which they must take with reference to the Centennial, and the important public and private interests which are involved in the decoration which they deprecate and would avert.

We shall await a response to these inquiries with solicitude; since, if the entering wedge of Sabbath profanation is to be driven in the interests of infidelity by our railroad corporations, aided and abetted by the United States Centennial Commission, it is important that the fact should be announced at this precise juncture. If the Centennial Year of the nation's independence is to be disreputably marked for all time by a profanation from which the men who wrought that independence would have shrunk with repugnance, we, in common with the great body of Christians, their descendants, desire to be forewarned of it, that we may act accordingly."

It would be a calamity of untold weight, did the Government of the United States sanction the opening of the exhibition on Sabbath day. The influence of that deed would be felt for evil over the civilized world, and for years to come. "The Alliance of Reformed Churches" will meet too late next summer for to exert any influence as regards the Philadelphia Exhibition, but the fact that it has been distinctly stated in its constitution, that the defence of the Sabbath is to form one of its chief objects, is equivalent to a rallying cry to all the Presbyterian Churches on this continent, to rouse themselves in this matter. We believe that there will go forth from the Evangelical Churches of the United States, such a loud and pertinent utterance on this subject, as to force the Commission to do what is right if they are otherwise minded.

DR. DOLLINGER ON THE ROMAN CATHOLIC CHURCH.

During the recent remarkable conference at Bonn, convened and presided over by Dr. Dollinger, the great leader of the German Old Catholics, he delivered a long and interesting address on the position and results of Roman Catholicism. Of the address the correspondent of the London Times sends the following sketch which will be read with deep interest as containing the matured opinions of an able and erudite Catholic theologian:

Having made a few remarks upon the importance of the questions which had been agreed upon, he declared all that he had undertaken for this Conference at an end. He claimed permission, however, again to address them that day, which he would devote to an account of the position of the Catholic Church. But, before doing so, he would say a few words on the subject of Purgatory. Purgatory as a burning away of sins, he said, was an idea unknown in the East as well as the West till Gregory the Great introduced it. What was thought was that after death those who were not ready for heaven were kept for some time in a state of preparation, and that the prayers of the living were an advantage for them. Gregory the Great added the idea of a tormenting fire. This the schoolmen gradually converted into doctrine which they associated with Papal indulgence, till it came to apply to the dead generally, which of course made all seek indulgence. It went on to have degrees; some could receive indulgence for a few of their sins, others for all, and so on; so that eventually the Pope, having already the keeping of heaven and the dominion on earth, obtained also sovereignty under the earth. (Applause.) He could save and condemn. This idea of Purgatory was culminated by the visions and dreams of old and afflicted people, from whose dictation the agents of the See of Rome prepared accounts which form a copious literature. Seeing that such is the origin of Purgatory, Dr. Dollinger proposed it should be swept from our system. (General applause.) Pope Urban, he continued, gave indulgence to all who joined the Crusade. Innocent III. gave it in different degrees, according as assistance was given to the Church. Then the Bishops obtained the power of giving it till it came to rest in the hands of the priests. In the time of Pius V. anybody could carry about his indulgence in his pocket, round his neck, or in his button hole. Thus, he concluded, the Orientals could see that the Old Catholics were not very favourable to "Purgatory." Now, he said, he would pass to a higher point of view than they had hitherto taken. He would survey the present condition of the Church. The old Emperor of Germany, after the fall of the Hohenstaufens, became dependent on the Pope. The German Empire became thenceforward lifeless. So it has always been in countries where the Sovereign is elected. Poland fell to pieces, and so would the Empire have done but for the stability of the German character. From the

middle of the 14th century downwards the Empire decayed, till the Pope secured the establishment of an hereditary monarch. After the Reformation the Empire became divided into two great parts, and the Hapsburgs retained the title. They had handed themselves over to the Jesuits, whose tyranny and hatred of the Protestants led to the Thirty Years' War. By the Peace of Westphalia the French and Swedes got a hold in Germany which led to much bitterness and injury, the Empire became a mere name, and the rest of Germany was split up into powerless States. In the Catholic parts a mental stagnation followed. Science and philosophy found a home only in the North, and all progress that was made was due to the Protestants. In every respect the preponderance was and is on their side, and whom had they to thank for this? The Pope and the Jesuits. They provoked the Protestants into animosity. Not even the freedom of Gallician was allowed the Germans. It was a crime to give a Protestant the Communion. This was the reason why Germany is now divided into two great hostile camps, and a fact for which they had to thank the Pope.

In the afternoon, Dr. Dollinger continued his narrative, passing over to Poland. Poland was, he said, formerly a kingdom of twenty millions of inhabitants. It might have been a strong country, but it suffered two great scourges. It suffered from religious division, in which the stronger faith set itself to root out the weaker. There were three religions—the Oriental, the Protestant, and the Roman Catholic. The Jesuits had here a strong hold. They attempted in 1598 a union of these religions, which, however, was to be brought about by abolishing the two others. Religious oppression was one cause of Poland's decay and fall; the other was the character of the Polish nobility, which sought an authority it was not in the least qualified to maintain. They were generally brought up in Jesuit seminaries. They all knew what became of Poland, and it was from within that destruction came. France in the Middle Ages was the favoured land of the Pope. He felt always on the assistance of the French. At the Reformation there was a great Protestant movement. The Jesuits urged on persecution till blood had to be spilt in self-defence. At last came the Edict of Nantes, which brought the Protestants together, and on the death of Henry IV. they were persecuted more systematically. Then the Edict was revoked, and France lost that which was of most value to her. The oppression continued, but the embers were glowing; in 1789 the flame burst forth. The clergy had sought relief, it was refused; conscientiousness was a crime. The feeling spread among the people. All knew the rest. Napoleon, with a stroke of his pen, handed his country over to the Pope. There was in France, till the other day, a Liberal Catholic party, Montalembert was of these, Dollinger knew them well, but they had died out. There are in France now no Christians who protest against Papal arrogance. In Spain, long after the 16th century, there was the strongest union of the Pope and the King. No country was more favoured by Rome than Spain. There the Inquisition, which has mangled Spanish history, had all its own way. When its oppression was severest the Pope did not interfere. It continued till the goaded people rose against their oppressors, but they were already demoralized, activity had ceased, population had dwindled away. They were under Charles VII. certainly signs of returning independence, but then came the Revolution, and since then the country has had no internal rest. He who looks into the history of the country can see whence its misfortunes came. Italy, for the proximate future, is one of the most important of European countries. There, we know what has happened—how the Pope, by giving his support to a party, caused revolution upon revolution. Happily, the country has now a solid foundation on which it can develop its resources. All-America was given by the Pope to the Spaniards. The members of the Anglican Church of America might remark that they have, then, a question able right to the land they inhabit. The Pope gave not only the land, but all that included it, with the land, and thereby founded slavery. This treatment of the native population of South America is the most shameful blot in the history of modern times. Austria had too long a story to be told here, but he would permit himself one remark. The same policy was displayed against Austrian Protestants as against those of France. Austria has not yet with her Liberal institutions recovered from the influence the Jesuits exerted there. When we look back on the whole world we see it broken up into numberless sects. The duty of our verting was confided by God to the followers of Jesus. Have the French converted Mahomedans in Algiers? Not one. He would have them to unite in their efforts and seek to carry out the command of our Lord.

"Through this long address—and I have only given a mere outline of it—the utmost silence prevailed, though a tumb (the English) of those present could have understood little of it. But there is something so earnest about Dollinger that to watch his face, which expresses faithfully every shade of feeling that agitates him, is of interest enough in itself. He is, and feels himself, at the head of this movement, for he has thrown his existence into it. He lives only for it. He is a very old man, he has lectured fifty years, yet he has preserved a power of mind which is wonderful to younger men. His memory is unimpaired, and he displays the utmost accuracy in matters of detail.

All the proceedings of these five days—I may say five, for he was with the Committee yesterday—he has conducted himself. To-day he spoke two hours consecutively in the morning, and more in the afternoon. He has, it seems to me, given a new and more promising direction to the movement. He has left theology for that religion which most interests the hearts of men. His speech of to-day produced a deep impression upon all who could understand it.

Ministers and Churches.

On the Rev. Mr. McIntyre leaving Osnabruck, he was on the 7th inst., presented with a very flattering address and a purse of money. Mr. McIntyre, though taken somewhat unawares, made an appropriate and feeling reply, and the company separated with feelings of greatest good will and mutual respect.

At an adjourned meeting of the Presbytery of Sauguen, held at Durham, 21st Aug., a call from Centre Bruce and Underwood Congregation, in Presbytery of Bruce, to Rev. G. McLennan, Harrison, was taken up. Mr. McLennan having intimated his acceptance, the Presbytery agreed to the translation. The final discourses of Mr. J. A. McAdams were heard and sustained, and his ordination to the charges of Makdo, etc., congregations, appointed.

On the arrival at Norwood, last Friday evening, of Mr. Fotheringham and his bride, they found the members of the lands of about fifty of the congregation, who had assembled to welcome them home. After showing due appreciation of the good things provided by the ladies, the company departed, leaving sideboard and pantry in a picturesque condition, and the former adorned by a handsome bride's cake, "got up" expressly for the occasion. This is not the first evidence that Mr. Fotheringham has had of the kindness and affection of his people, and we are sure it will not be the last.

The induction of the Rev. W. P. Walker to Binbrook and Saltfleet, took place on the 1st Sept., at 11 a.m. The Rev. Mr. Black presided. Mr. Little preached, Mr. Wilson addressed the minister, and Mr. Cheyne the people. The services throughout were able and impressive, and listened to by a large and attentive audience. In the evening a soiree was held in the Drill Shed, which was an entire success. The choir from St. Nicholas Church, under Mr. Wilson, acquitted themselves admirably, and were intensely appreciated. Addresses were delivered by the Chairman, Dr. Russell, the Rev. Messrs. Black, Calodunn; Wilson, Calodunn; McGaule, Jarvis; Harris, Binbrook; McLeod, Ancestor; Currie, Manitoba; and the pastor, Mr. Walker. Dr. Russell, in name of the ladies, presented cakes to the Rev. Mr. Cheyne, former pastor, and to Rev. Mr. Walker, newly inducted pastor. The pastorate of Mr. Cheyne was a long, a happy, and successful one. Over \$140 was raised.

Correspondence.

Probationer's List.

Editor BRITISH AMERICAN PRESBYTERIAN. SIR,—I observe in your issue of the 13th ult., an article headed "Vindication of Probationer's Scheme." I learn from the spirit of the article that the writer is a man of prayer, and that he prays for the peace and prosperity of Probationers as well as for other persons. As a Probationer, I am glad to see such an able pen come forward in defence of the scheme and its execution. Hence, the writer points out the many and great advantages the scheme affords Probationers. He uses no less than five arguments to stimulate Probationers to new energy and action, and then my learned friend signs himself "Veritas Vincit." Some people would give a writer no credit for his learning if he would not use a little Latin once and a while. I shall briefly examine his arguments in the order which they appear, and I hope your readers will have access to your issue of the 13th and 20th of August, and there see for themselves the profound logic of the writer, and the warm heart and good wishes they have for Probationers and the advancement of Christ's kingdom.

1. "Veritas Vincit" maintains that the scheme affords us the grand opportunity of becoming acquainted with the geography of the country at our own expense, which knowledge and expense he holds is absolutely necessary for our success in the Christian ministry.

"Plato, thou reasonest well." But we can inform you that we studied the geography of Canada and of other countries as well, when we were little boys attending the common school. This we did at the expense of our parents, and we deem it necessary to set aside all superfluity in this respect. But if we become acquainted with the geography of the country, in the sense the writer conveys, before we were Probationers—I maintain the scheme fails to give us the advantages the writer claims for it; therefore his first argument falls to the ground.

But, if it is absolutely necessary for Probationers to travel over the whole of the Dominion of Canada in order to be successful preachers as "Veritas Vincit" seems to say, why not extend our field from the river to the ends of the earth, and we will be far more successful. If travelling through Canada qualifies Probationers to preach successfully, as "Veritas Vincit" says it has that tendency, I would recommend him and many others to start out at once and travel the length and breadth of our grand Dominion. I am sure, Mr. Editor, our congregations will bear me out in this, and then these brave men will be like the beloved John. Reading of sermons will cease, for after such an expedition

they will be able to speak of what they have seen with their eyes, and heard with their ears, and handled with their hands, and their congregations will increase the stipend a thousandfold when manuscripts are thus doctored from the pulpits, and the Gospel preached.

2. "Veritas Vincit" holds that Probationers did not get sufficient mission work while students, and his argument is that the scheme gives us the advantage of abundance of mission work while Probationers, and if we were located without having this abundance, we would be ignorant of the manner in which the business of the Church is sometimes done.

I ask any honest person is it right to treat Probationers in this way who have already spent three or four summers while students doing real mission work. We know as much both theoretically and practically concerning mission work when we graduate as many who are much older and are already in stated charges. I need not depress. I learn from argument number two that the object of the scheme is not to have Probationers do mission work as it should be done, but the scheme affords us the advantage of doing it in a secondary sense, or in some other sense which is to instruct us how "the business of the Church is sometimes done." If the writer meant wire-drawing, as I think he must, he should have said so and not falsely call wire-drawing Church business. I think he could here use more suitable terms. I like to see every man appear in his own uniform, and if he has a ragged coat we will try and get him one that is not ragged, one woven without a seam. Hence, argument number two is sound. Probationers who are supplied with abundance of mission work have no difficulty in seeing the advantages the scheme affords concerning the business of wire-drawing which is done in the Church.

3. "Veritas Vincit" shows in argument number three that the scheme will make Probationers find their proper level. "There are among Probationers," says he, "as among other classes," (ministers I suppose who are not Probationers included), "some who have very exalted opinions of themselves," so the writer goes on to show that the scheme will drive away those high notions from Probationers, and fit them for useful positions in life.

I am of opinion that the writer's logic is unsound. I would also venture to say that there is not one of my brother Probationers exalted in the sense referred to; but if there was even one among the whole class of Probationers having such exalted opinions of himself, I maintain the present workings of the scheme would never remove high notions from the mind of any, but would have the tendency of increasing and exalting them more and more. Hence, if the Spirit of God is unable to remove exalted opinions from the mind of His servants, and to bring his children into humble and useful positions in life, it seems to me to be complete nonsense for any man to advocate that the "Probationer's Scheme" will accomplish this work. But argument No. 3 is only a supposition, and never had a limb to stand upon, and is almost unworthy of a response from a gentleman and Christian.

4. The fourth argument advanced by the learned pen of "Veritas Vincit" consists of a few little joints. (a) He holds that the Apostles were "the first missionaries, or Probationers," and "they were sent without purse, and yet they lacked nothing." (b) That Probationers now-a-days are provided with "board, and the magnificent sum of seven dollars per week." (c) And thus Probationers are highly privileged by the scheme to contribute to "railway enterprise."

The point in his argument is this: if the first Probationers took no purse, and yet lacked nothing, that Probationers now-a-days being provided with board, and paid "the magnificent sum of seven dollars per week," must have superabundance. Hence the scheme enables us to dispense with the super by contributing to railway enterprise, and I wonder he did not add eating saloons at railroad stations as well, for the scheme only provides us with partial board, namely, while we are in mission fields or congregations, so you see when we leave those fields we must either contribute to eating saloons or go without food, the latter of which is not very pleasant. My first lift on the Probationer's scheme was from the city of Quebec to Widdor Station, near Sarina, a distance, I suppose, of no less than seven hundred miles, and I was only at Widdor eight or nine days, although I preached two Sabbaths there, and then I was removed to another field, and so on. So you see that we do contribute largely to those institutions of enterprise. The first Probationers so called, were told by the Master Himself, to take no purse with them. We have received no such instructions, and the scheme knowing this, provides for us. I am unable to see that our Lord's Apostle were Probationers in the sense we are; but we have some cleared-headed men in the church who are able to comprehend everything. I am of opinion that the learned pen of "Veritas Vincit" would have considerable difficulty to show to an intelligent reader that the Apostles were Probationers in any sense, so the reader will see that we give "Veritas Vincit" plenty of scope to show his learning. I consider it ungentlemanly as well as unchristian to taunt us respecting the fee we receive, and how the Scheme affords us the advantage of contributing the same to "railway enterprise." As Probationers, we are finding no fault with the good people of the church, and the amount of salary they may be disposed to allow us. Hence the pen of "Veritas Vincit" has the tendency of dishonoring the Scheme, and reflecting something of the same kind on the church in general, and not on Probationers. I am able to point to some of my brother Probationers who have sacrificed upwards of a thousand dollars per annum, to engage in the glorious work of winning souls to Christ. I myself, have refused golden opportunities to be engaged in the same glorious work; and what have we done that such contemptible language should be applied to us?

5. His last argument has two joints: (a) That the Scheme affords the husband the advantage of being separated from his wife. (b) And that war are unmarried