

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. Mullon, 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, JULY 2, 1872.

JOHN KNOX.

Anniversaries and jubilees, centenaries, bicentenaries and tricentenaries, are in the present day all diligently put in requisition to keep up the memory of remarkable events or distinguished individuals.

We have Burns' anniversaries, with any amount of painful twaddle, and ostentatious debauch, as if it were held a cardinal article of faith that no one could appreciate the "Ayrshire bard" without at the same time having a particular appetite for the "barley bree."

The Dickens' celebration will no doubt be and by be in full blast, and every dull fellow with literary proclivities will think himself bound to drink to the memory of Thackeray, and secure an annual headache, in order to prove that he appreciates the genius of the "great satirist."

The whole business, in short, of celebrations, both of distinguished men and remarkable events, has been sadly overdone. Questionable people, with bibulous tendencies, have got it mostly into their own hands, and have made it, to a great extent, an excuse for silly declamation and copious libations to the "jolly god."

an appropriate occasion for getting up a demonstration in honor of the great Reformer, and saying some much needed words in defence of the work he accomplished, and the truth he taught. The man who, under God, has made Scotland very much what it is to-day, and has, more than any other person, stamped his character upon many besides Scotsmen the world over, ay, even in many respects upon some who have professed to repudiate his teachings, and have sought to defame his character and life, needs neither apology nor vindication.

All that sort of misrepresentation belongs to days gone by. The stern old times in which he lived required certainly no "rose-water surgery," and the "sweetness and light" of which half-heathenized litterateurs of the present day talk so magnificently, would very possibly have been out of place in the life and death wrestle for freedom of opinion and freedom of worship then engaged in; but John Knox was anything but an uncultivated ecclesiastic, or a bullying demagogue.

Still it would be worth while for Presbyterians the world over to have memorial meetings at the time we indicate. Grand old truths require sometimes to keep state. Though the educated and intelligent have far different ideas of John Knox and his labours than were prevalent even sixty or seventy years ago, yet many still think of him as the gloomy fanatic, and the narrow-minded bigot, and what he taught is still set forth in gross caricature by many who, if he is charitable to think, speak only in ignorance, not in malice.

The next 24th of November, then, would be a fitting opportunity for Presbyterians, and lovers of freedom the world over, to direct special attention to those brave days and brave men of old, and to tell their children, and tell them to tell their children in coming times how much they owe, socially, intellectually, and spiritually, to the lion-hearted men like Knox and his associates, who, strong in the fear of God, never feared the face of man, while manfully and successfully contending against the most denuding and degrading system of superstition and tyranny with which the world has ever been cursed.

The fight in which Knox engaged is not yet over, but it is now waged in circumstances much more propitious, and shame will it to those who profess to follow in his footsteps, if they carry it not forward to an unmistakable and triumphant issue.

There is to be a great meeting in Philadelphia. Shall we have none in Canada? But 1872 is the tercentary not only of Knox's death. The seizing of Brill, the turning point in the great Netherlands struggle, also took place 300 years ago. So did the massacre of St. Bartholomew, which was to crush Protestantism to the dust. The first English Presbytery, too, met at Wandsworth in the same year, though only in secret.

What a changed world it is since then! And who will say that it has not in many respects improved?

Men may defame Calvinism and Presbyterianism as they like, but somehow it has always turned out that those who have held by them most earnestly and most uncompromisingly have been the most resolute adherents and defenders of civil and religious liberty, and where work was to be done, and suffering to be endured for truth and right, have ever come naturally, and all but necessarily, to the front.

An old clergyman one Sunday, at the close of the sermon, gave notice to the congregation that in the course of the week he expected to go on a mission to the heathen. One of the deacons, in great agitation, exclaimed, "Why, my dear Sir, you have never told us one word of this before; what shall we do?" "Oh, brother," said the parson, "I don't expect to go out of town."

A WORKING PRESBYTERY.

At the late meeting of the General Assembly, special credit was given to the Presbyteries of Toronto and Chatham for the manner in which the Mission stations within their bounds were worked, and for the liberality displayed by their congregations in contributing to the Home Mission Fund.

From the minutes of a meeting of the Chatham Presbytery, held on the 25th June, as reported in another column, we learn that that Presbytery has appointed deputations to visit at once each group of mid-receiving Mission Stations in the bounds, in order to secure the reduction of the grants now received from the Home Mission Committee, and it is anticipated that the result will be a very material reduction of the grant in all the stations, if not the entire removal of it in one or two.

The Presbytery also resolved, at the same meeting, to raise the stipend of all its ministers to at least \$600 per annum. This has been the aim of the Assembly's Home Mission Committee for the past two years, so far as the entire Church was concerned, but up to this time, from lack of funds, they have been unable to accomplish it. We are glad to learn that the Chatham Presbytery has the prospect of successfully carrying out this laudable scheme, and that, too, very soon, within its bounds.

On the authority of the Clerk, we learn that, although little over a fortnight has elapsed since the Presbytery resolved on this action, at least one congregation—that of Thamesville—has agreed to increase its minister's stipend to the sum of \$600 per annum. This is most creditable, as it is only three years since that congregation was supplemented by \$150 per annum.

There still remain four other congregations in the Presbytery, paying less than \$600 to their Minister. Two of these are expected at once to come up to the desired sum, and it is anticipated that the other two will soon follow, so that the Presbytery is likely to report to next General Assembly that each of its ministers receive at least \$600 per annum, whilst as a whole draws less than formerly from the Central Fund.

Were the same vigorous course to be pursued without delay by all the Presbyteries of the Church, there would be no need to talk of a "crisis" in our Home Mission scheme.

It should also be remembered that the Presbytery of Chatham is one of the poorest and weakest in the Church, without a single wealthy congregation, and yet it is sub-dividing settled charges, opening up new Mission fields, erecting places of worship, and contributing largely to the Home Mission Fund and the other schemes of the Church. We trust that the same praiseworthy energy and laudable zeal will characterize all our Presbyteries in carrying out the Assembly's recommendations as to the Home Mission work of the Church.

THE POLITICAL CONTEST.

We do not propose to take any very decided part in the coming general election for the Canadian House of Commons. But we must enter our grave protest against the spirit in which the contest is being carried on, and the unscrupulous and unmeasured personalities in which both sides indulge. It has usually been said that unless Canadian newspapers were vigorously abusive they would be looked upon as weak and not worth purchasing. If the amount and variety of odious charges and insulting epithets launched at the heads of political opponents be the great test of vigour, there should be no want of intellectual power among the members of the Canadian fourth estate of all shades of politics. They go into vituperation apparently *con amore*. Surely however they cannot really believe all they say. Take one section of the public press and one would immediately conclude the Messrs. Mackenzie and Blake with their followers are a set of the most unprincipled knaves the world ever saw—destitute alike of honour and honesty, while intellectually incapable of comprehending the plainest proposition, or mastering the simplest argument. They globe it seems has bewitched them, and when they are responsible agents, which is not often the case, they are fit only for occupying our reformatories and penitentiaries. Take

the other side, and all that is changed. Sir John McDonald and his associates are the the darkest and most unscrupulous conspirators against the Nation's purse and the Nation's freedom. They have done evil and no good all the days of their political life. Patriotism they know not; truth and they have long since parted company. Corruption is the very element in which they live, and national bankruptcy is the goal to which their policy inevitably tends. Personally they are infamous, politically they are poverty stricken, they are ready for any job, and if they can by any probability go astray they will never keep in the ways of truth and righteousness.

Surely all this is very painful, and upon the whole not very creditable. Are we so bad as all this would make us believe? Is Mackenzie such a fool? Is Sir John such a knave? Can the whole community be divided politically into those who are ready to purchase and those who are anxious to be sold? We cannot bring our mind to believe it. No doubt our politicians are far from being what they ought to be, and we do fear that a large amount of bribery will take place during the coming election contest. But will the iniquity be all on one side? We wish we could say that it would. But it won't. It has not been so in the past, and there is no likelihood of its being so now. What a step in advance it would be if all the members of either political party were resolving that come what might not a dime should be spent which could by any possibility be looked upon as a bribe and that though every election should be lost, no treating of one kind or other would be practised. The party that would do this would be morally stronger at the end of the contest though the other side in every case swept the polls. But this won't be done. Too many from whom better things ought to be expected are at such times open to a "consideration," and we regret to say, Presbyterians in a good many instances as well as their neighbours. Surely the churches at any rate ought to set their faces against such a state of things and make any who would take money or money's worth for their votes on a Railway Bonus, or for a member of Parliament, subjects of ecclesiastical discipline and expulsion. Persons of that class, whether Conservatives or Clear Grits ought to have no place in any Christian Church, except as penitents. And still less if possible those who offer such "considerations."

THE NORTH WEST.

We are glad to see it intimated that the Rev. Moore of Ottawa is about to visit the Province of Manitoba and the Presbyterian mission on the Saskatchewan. This will do a great deal of good in many ways. It will cheer the brethren in those quarters by practically showing them that the Home Church takes a deep interest in their welfare and work.

Mr. Moore's report on his return will bring the position and claims of our congregation in that region more distinctly before the people in Ontario and Quebec and will also afford more reliable directions and information to Presbyterians thinking of emigrating to that country, while it will give authoritative and trustworthy statements in reference to various charges brought against some of the proceedings of the missionaries, and will indicate what is upon the whole the most prudent course to be pursued in the future in regard to the mission among the Indians.

We shall be glad to see a large Presbyterian emigration to the North West and hope that the progress of the Presbyterian Church there will keep pace and if possible more than keep pace with the progress of the country. Presbyterians owe it to themselves and to Canada that they provide abundance of money and men to overtake the ever-widening work to be done in that land of mighty capabilities. Many of our young people are moving to that region, and many more will follow from the old country and from all parts of the Dominion. Let us show that we can do and dare as much for Christ as multitudes are every day doing and daring to secure a little money or to provide a home for themselves and their children in the land of the setting sun. Industrious people who go to Manitoba to farm cannot but in the end succeed well and we flatter ourselves Presbyterians make as good pioneers as are to be found.

PLANTING TREES.

Our esteemed cotemporary the Presbyterian Witness of Halifax has the following sensible remarks on "Tree Planting" which are quite as applicable to Ontario as to Nova Scotia. Our theological colleges need to be thoroughly equipped and brought in to vigorous and successful working order. Surely those to whom God has given abundance of this world's goods ought to see to it that the much to be desired result should not be hindered from want of funds:—

"A Scotch nobleman saw with pain the barrenness of the Cheviot Hills. Their irregular slopes afforded pasture for sheep. But the rain washed away the soil, and they were from generation to generation becoming more dry and sterile. He planted acorns here and there. These have sprung groves of stalwart oaks. The shade, the accumulation of moisture, the fertilization of the soil by the decayed foliage and by the flocks seeking shelter beneath them, have spread their new life, verdure and beauty. The wise and benevolent man has thus erected a monument which will abide for centuries, when one of stone would be levelled in the dust. An oak is a living memorial which a thousand years from hence will still be waving its great branches, and accomplishing beneficent ends. And it is one which ever multiplies. The single acorn which a man plants this year may in time be a forest of oaks, which may furnish materials for houses and ships, and add to the riches of a nation.

"Why do not men of property oftener exercise the same wisdom, and plant what will live, and what will multiply? That which they leave to careless and perhaps vicious heirs, may be wasted and perhaps do injury instead of good. All that is sown for self and time alone 'reaps corruption.' That which is sown is sown to the Spirit, of the Spirit reaps 'life everlasting, honor everlasting, joy everlasting.'

What better 'trees' could be planted by our rich men than endowments of chairs in our colleges? These would produce good fruit for the advantage of men and the glory of God long after the benefactors had passed away. It is well to leave some witness behind us on earth according to the talents God has given us. Now there are bursaries, scholarships, and professorships inviting our aid in this city. The Divinity Hall is greatly in need of funds. The money which the Hall needs is in the hands of Church members and adherents: pity they are so slow in paying it over!

"But we would not make the impression that only the gift of the rich are desired. Just the opposite. The widow's two mites were blessed, and have blessed mankind beyond all the gifts which the rich men poured into the treasury near which Jesus sat. They were 'all her living,' a great sum to her, and they were given in love and in faith. That was their chief value.

One of the curiosities of the Mammoth Trees of California is that their seed is so tiny—like a parsnip seed in size. There may be seed which may be 'the least of all seeds, but when it is grown it is the greatest' among trees, the heathen and far-off races, may be blessed by its shadow. Small gifts from small means with her spirit, may have large blessings; but no man or woman of larger means, who gives a pittance to the cause of Christ, has a right to call it the 'widow's mite,' or to expect the widow's blessing."

LORD DUFFERIN.

As many of our readers may be acquainted with the past career of Lord Dufferin, our new Governor-General, we publish the following taken from the Peerage list:—

Earl Dufferin, 4th Baron (Ireland) created 1800; Baron Clandeboye 1800 (Ireland); Baron Clandeboye 1850 (United Kingdom)—by which title he holds his seat in the House of Lords; Baronet 1768; Knight of St. Patrick 1868; Knight Champion of the Bath (civil) 1862.—Fredrick Temple Hamilton Blackwood, only son of the 3rd Baron by the eldest daughter of the late Thomas Sheridan, Esq., born at Florence, 1826; married 1862, the eldest daughter of the late Archibald Hamilton, Esq., of Killyleagh Castle, Co. Down, and assumed the name of Hamilton by Royal license 1862, succeeded his father in 1841; educated at Christ Church, Oxford; was a Lord-in-waiting to the Queen from 1849 to 1852, and from 1854 to 1855; was attached to Earl Russell's special Mission to Vienna in February, 1855; sent as British Commissioner to Syria in relation to the massacre of Christians, 1860; appointed Lord Lieutenant of the Co. Down, 1864; was Under-Secretary of State from India for November, 1864 to February 1866; and Under-Secretary for War from 1866 until June, 1867; author of "Letters from High Latitudes," &c.

MEN OF FEW WORDS.

Some men use words as riflemen use bullets. They say but little. Few words used go right to the mark. They let you talk, and guide with their eyes and face, on and on, till what you say can be answered in a word or two, and then they lance out a sentence, pierce the matter to the quick, and are done. Your conversation falls into their mind as a river in a deep chasm, and is lost from sight by its depth and darkness. They will sometimes surprise you with a few words, that go to the mark like a gunshot, and then they are silent again, as if they were reloading. Such men are safe counsellors, and true friends where they profess to be such. To them truth is more valuable than gold, while pretension is too gaudy to deceive them. Words without point to them are like titles without merit, only betraying the weakness of blinded dupes who are over used as promoters of other men's schemes.