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Oprios, So 102 Bay Street, (Late Telegraph build-

A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod wes supported by Dr. Proudfoot, who thought that such a medium as a wookly 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 hearing employed to the British American Presbyterian, published by private enterprise. Had that paper been in existonce a year ago, his overture would never have been introduced.

On motion of Mr. McMullen, after some discussion, it was resolved that the equipme be rejected COMMENDED TO THE MINISTRES AND MEMBERS OF THE C.P. CHUNCH AS WONTHY OF THEIR BRARTY SUPPORT .-- From Proceedings of General

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 ever, congregation to solicit new subsribers, 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 Bresbyterian

TORONTO, FRIDAY, NOV. 29, 1872.

For four or five weeks we have been unable, owing to a variety of causes, to issue the PRESBYTERIAN on Friday. This has been a serious annoyance to our readers, and a source of much trouble and loss to ourselves This week we go to press on Tharsday afternoon, and hereafter we trust to be able to make our appearance with time-telling regularity. much in reply to numerous letters from subscribers and friends.

TOPICS OF THE WEEK.

The tercentenary of the death of John Knox has been taken advantage of in a good many places to direct attention by, public meetings and addresses, to the Reformers' life to notice other meetings in our next

thoughts and fears in the minds of for himself and herself. all who wish well to our land. The Ecclesiastical news are no more streets of Toronto are apparently be- | suited for Sabbath reading than any coming after nightfall impassable for other kind of news though many ladies unattended by gentlemen, and seem to think the opposite. There is from the sheer blackguardism of young in the account of a Sunday School men in respectable attire, and in mo-soirce, a church bazaar, or a surprise derately easy circumstances Con party at the manse, than in any other the very serious question arises how going on but the narrative There was nothing done of much imsuch a distressing state of things is to may be no more suitable for portance except the granting of modhe much. Apparently a large number, Sunday reading, than the account of emitions to the congregations of Scar-

ddvantages they have had at school, have no taste for enviling higher POULIGHOU LEVELY FELDAY AT than the brutalities of the tayern and the license of the streets.

> The large and time building of the Toronto Young Mens' Christian Association is progressing rapidly and will be ready for opening in a few months. In a social as well as a religious point of view, these associations cannot well be overrated, and we trust the Christian young men in Toronto will be encouraged in their good work by the citizens coming forward unitedly and liberally, to enable them to open their Institution with little or no

The rumour goes that Horace Greeley has become insane from the excitement attendant upon the Presidental election as well as from the recent loss of his wife. It is to be hoped that the stories in connection with this matter have been greatly exaggerated, and that the whole have originated from the fact that Mr. Greeley has been greatly prostrated physically by the toil and excitement of the past months, and needs rest.

Our readers are aware that Sir Berth Frere has been appointed to proceed to Africa as British plenipotentiary for the purpose of putting down the slave trade on the East Coast. We believe he has now started for his destination. Great expectations are entertained of his successfully grappling with the evils.

WHAT DO WE PROPOSE?

A correspondent sends us a long letter which we cannot publish, and which we do not think that he could ever expect us to publish; in which a great many questions are asked, some objections urged, some suggestions thrown out, and not a few references made to a state of things different from that which prevails in Canada, and among those whom we chiefly expect to have for our readers. We do not propose to answer his questions seriatum, or indeed at all. The chief one, as to the kind of paper we propose to publish, we mustleave to be determined by the actual experience of our readers. We have no wish to tell every now and then what kind of a thing we propose tomake the PRESBYTERIAN. It must answer for itself, and every one form his own judgment on the subject. We may say this however that we have no wish to divorce from each other the secular and religious sides of life, and so bind ourselves down to attend to the one that it would be felt to be travelling out of our sphere to have any word to say of the other. of bringing the business and bustle thrown out for securing the most of the week, with its distracting questions and intrusive secularity, paper, are so many and self contra-Day, we shall also never adopt. for all kinds of hints and questions and work. We give an outline of Those who need such a device would received, we must be excused if. the proceedings at Hamilton, and hope not be bound by it ; and those who though ready to take all in the spirit don't need it do not require to be in which they are given we follow ed in the very attempt. Whether ful for irrendly suggestions and equal-The large amount of "rowdyism" the Presbytterian is to be read on by friendly remonstrances, and redisplaying itself in Canadian towns | Sabbath days or not is to be deter | bukes, but we cannot adopt or bow

that not from the rule insolence of nothing which is more calculated to what are called the lapsed masses, but | draw the soul to goodness and God plaints of a similar state of things | piece of ordinary information. It is come from many other quarter, and well to know that such things are tery was left out of our last issue. chage rising a neth, in spite all the some painful areident, the opening of bore and Weston.

an hospital, or the burning of a city. Manuseam to think the apposite and will accordingly take a good spell on a Subbath day at the Synod Minutes, or the Church Statistics; while though they profess to hate "carnal conversatioh," they seem to imagine, if their practice may decide, that it they only talk about ministers' sayings and doings, their excellencies as preachers, or their personal foibles, with speculations at to how the organ controversy is to go, or whether or not it be truethat considerable trouble is expected soon in Mr. So-and-So's congregation—all is right, and the Subbath is preserved intact. There is nothing more spiritual in telling that Dr. Punshon or Dr Topppreached an elequent sermon to a crowded congregation on a certain day, than that the irrepressible Mr. Smith fell and broke his leg at the corner of Yonge Street. Why, then, the paper giving the one piece of intelligence should be called religious, while that which gives the other is regarded as secular, we cannot see. In determining what books and periodicals he shall read himself, or allow his children to read, whether on Sabbath or week-day, a man must be guided by their general tone and tendency, and by his own opinion of the effect likely to be produced by their perusal, not by their having blazoned on their title page: "This is religious; warranted to be read on Sabbath with safety and advantage." Many of the so-called religious books and periodicals which are widely circula ed and generally reserved for Sabbath reading, are as feeble, unhealthy, and spiritually injurious as can well be supposed. Far more so, indeed, than many newspapers. It does not follow, however, that the latter should be put forward as strictly religious publications, to be read exclusively or chiefly on the Lord's day.

We aim at making the PRESLY-TERIAN a vehicle of intercourse among Presbyterians, and a means for healthy, [manly, Christian education and discussion, not by dealing with subjects exclusively and technically religious, but by treating all that are treated in a thoughtful, religious spirit We have not the combative disposition very strongly developed, and certainly would not, as suggested, have either superior or inferior men to watch assiducusly the periodicals of other denominations, in order to find subjects for attack. Controversy we shall neither court nor avoid; and when we engage in it we shall not seek to be thought vigorous by calling any religious denomination a "school of hypocrisy, falsehood and boasting." To fancy as one kind friend does that over, half my anxiety is needless. (Choers). we must have no opinion on political The poor device of having a secular struggles all over the world, from page and a religious one so arranged fear that some of our expressions may as to keep "Sabbath reading" dis- not suit the meridian, say of South tinct, and to obviate the temptation Carolina, is a fond delusion. The Mysticism on the Reformation. before which many are ready to fall fact is that the suggestions and plans satisfactory establishment of a newsinto the Sabbatic quiet of the Lord's dictory, that while we are obliged told how shallow the pretence involved our own. We shall always be grateand villages may well awaken auxious mined not by us, but by everyone to all that may be sent or even all ing it known to others; and if that profesthat we have already received, without making confusion worse confounded. We have the course of a certain old man and his son too dis-Presby terians.

> By an oversight the report of the last meeting of the Toronto Presby

DR. MERLE D'AUBIGNE.

The death of this distinguished servant of God, was in keeping with his whole Christian character and life. The last thing he wrote was the letter of the Evangelical Conferference, held at Geneva, to the "Old Catholics," of the Conference at Cologue, and it is dated on the very day of the historian's death.

The London Record has an account of his last days and decease, which will be read with deep interest. We

give the following extract: -Immediately upon the conclusion of the Conferences he resurded his professional habors, and lectured regularly for three weeks. He delivered his last lecture on Saturday, the 19th, within forty hours of his death. On Saturday he was at the Poilissorie church, where he partook of the communication and on leaving the church communion, and on leaving the church before the rest of the congregation, he said, that he did not wish to hear the voice of men, Jesus having spoken to his hoart.' He spent the afternoon and evening at home with his wife and five of his children, choosing for their e ening reading the Missionary Intelligence published at Lausaune by our brethern of the Canton de Vaud. He conducted the family worship as usual after which he vividly enjoyed the singing of two well-known English Hymns: 'All hail the power of Jesus's name!' 'Como, thou long-expected Jesus!' which in his case was to be granted before the next morning's light. He then dictated to his son a letter for Semaine Religiouse (one of our weekly papers), upon the death of the Countess of Shuftsbury. This was his last act. Working to the very last hour in he Master', service, he retired to rest in his usual health and in good spirits, his heart remarking simply about some passing oc-ourrence, 'that the things of this world had no longer a claim upon him.' He fell asleep, and before morning his soul had east off the earthly coil."

SCOTTISH FREE CHURCH COL-LEGES.

W. mentioned at the time, the election of the Reverend Thomas Lindsay, and the Rev. J. S Candlish, & Professors in Glasgow Free Church College; the former as the successor of Dr. Gibson, and the latter of Dr. Islay Burns. Mr. Lindsay is a very young man, but of great acquirements and powers. He had not been ordained when chosen Professor, and has been so since. Mr. Candlish, (the son of Dr. Candlish) is somewhat older, yet comparatively a young man also. At the opening of the College on the 9th of November, these newly inducted Professors deli-

vered their opening addresses: Professor Lindsay, who was loudly cheered on rising, said—Gentiemen, it is not without a feeling of solenamy too sucred to be much talked about, that I now appear before you. The natural feeling of gratification that I have been so early call-ed to that work-which I have so long aspired to, and to be called by the Supreme Council of the Church, is the highest honor I could over expect or receive. There been called to guide you through what I believe to be the most important of all subjects of theological study, the Christianity and development of the Church of Christ in the world It lies with you to make my task light or heavy. If we can work together as fellow students, if you can work with me, not for me, then half my difficulties are already I do feel sure my slight experience of last session, and the unexpected interest taken you in my appointment, an interest which I can never forget, assure me that we shall so work together. (Applause.) Professor Lindsay then proceeded to deliver an address on the influence of Mediaval

Professor Chandlish then addressed the ctudents. After detailing the menner in which he intended to conduct the studies of the students, he concluded his address asfollows :- I cannot assume, at the outset, that you have all come to definine conclusions as so all the doctrines of theology, or are prepared in this stage to adept as you own the Church's Confession of Faith. am prepared to find among you differences and perplexities, and doubts which are not to be altered by mere authority, but which may, I trust, be removed by columned patient consideration. But we are entitled orthodoxy, at least spiritual life and ox You come here as Chairtian men who, having felt the power of G d's grac that the most free and fearless discussion of all questions, and the most tolerant treatment of all doubts and differences, will in these observations, you will see, gentleme very carnestly urge this upon you at the very outset of our course, and let me re their inter t in our theological work, the urgent need we have for the prayers of the Church for the outpouring of the spirit on our College, and that we may be enabled by the study and practice of Christian life

(Loud applacae.) The opening of the Free Church College | The recoil will be all the more form at Ediuburgh, is noticed in the Seventh dable when it comes!

DENOMINATIONAL NEWSPAPERS THE UNITED STATES.

Our friends on the other side of the lines make use of the press in connection with their church work to a far greater extent than we do All the leading denominations have each a considerable number of weekly papers circulated largely among the members of their several churches, and with the most bereficial results It is found that these create a far stronger and more intelligent interest in the affairs of the churches than would otherwise be possible while they supply an immense amount of wholesome and instructive realing to many who would otherwise have next to none. Among the Presby. terians in the States for instance there are such denominational papers circulated to about the extent of 100,000 weekly. Among the Methodists the number is larger, as also among the Baptists. It is calculated that four-fifths of all the families making profession of being connected with the churches take one or two of these papers.

Where it has been effectively tried in Canada the same beneficial results are traceable. The different sections of Methodists among us have each their weekly newspaper, so have the Baptists and Episcopalians. These all seem to be fairly supported. The Prestyterians surely from their wealth and members ought also to be able to support such a paper and support it well.

We are at present testing the question whether they will or not.

LAVAL UNIVERSITY AND THE JESUITS.

The Jesuits are raising in one way and another a great ferment in the Province of Quebec, and are pushing matters with so high a hand that there seems the possibility of something like a disruption taking place. Tae doctrine of the supremacy of the church over the State, and of the right of the former to say what may and what may not come within its juurisdiction, is being proclaimed so ostentationsly that it is causing a great amount of anxiety and uneasiness quieter and more moderate of the priesthood. All the bitter strife that has been going on for this year or two in reference to this and kindred subjects is due to those stirring and irrepressible jamissaries of the Pope. A new ground of discussion and division is at present found in the desire to get up a new Universito at Montreal under the control of these Reverend Fathers, and imitated with the Gallicanism with which they charge the teachings of Laval. An application for as charter is to be made to the Local Parliament during the present session, and in the meantime the discussion carried on in the French newspapers is of an exceedingly lively description. The Montreal Gozette has also been meddling with the matter and has been told very decisively by its French confleres to mind its own business.

In short, everywhere the same extravagant claims of clerical supernacy to assume in you, if not mature theological ere put forward, as if Heldebrand were still sovereign at Rome, and as if all civil rulers were still the obedient slaves of His Holiness. It is very well that it is so. It will help to open the eyes of those who are ever ready to persuade themselves lead to substantial soundness in the faith that the l'opery of to-day is very and spiritual life. If there be any truth different from what it was in formation different from what it was in former we can achieve the difficult task of of any good work to be done here, of our cultivating a very high Christian tie in our taking any precautions against its pleasing every one—even among the souls, professors and students wlike. Let attempts upon the liberties either of individuals or natoins. The large mind those friends those presence testifies majority of the Bishops condemn this attempt at getting up a rival University, but the Jesuits seem determined to push matters as first and to do something to promote a fee and as far as they possibly can. By all faithful, because a spiritual theology means let them go on and prosper. The recoil will be all the more form