

British American Presbyterian

PUBLISHED EVERY FRIDAY AT TORONTO, CANADA.

THIRD YEAR. TERMS: \$2.00 per annum, payable at the office of delivery.

Address: G. BLACKETT ROBINSON, Publisher and Proprietor.

The large and influential class amongst which the B. A. Presbyterian circulates renders it a desirable medium for advertising.

A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Froudfoot, 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 committee 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.

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.

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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.

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 and work.

The large amount of "rowdism" displaying itself in Canadian towns and villages may well awaken anxious thoughts and fears in the minds of all who wish well to our land. The streets of Toronto are apparently becoming after nightfall impassable for ladies unattended by gentlemen.

advantages they have had at school, have no taste for anything higher than the brutalities of the tavern and the license of the streets.

The large and fine building of the Toronto Young Men's 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.

The rumour goes that Horace Greeley has become insane from the excitement attendant upon the Presidential 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.

Our readers are aware that Sir Borth 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.

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.

Ecclesiastical news are no more suited for Sabbath reading than any other kind of news, though many seem to think the opposite. There is nothing which is more calculated to draw the soul to goodness and God in the account of a Sunday School soiree, a church bazaar, or a surprise party at the manse.

an hospital, or the burning of a city. Many seem to think the opposite, and will accordingly take a good spell on a Sabbath day at the Synod Minutes, or the Church Statistics; while, though they profess to hate "carnal conversation," they seem to imagine, if their practices may decide, that if they only talk about ministers' sayings and doings, their excellencies as preachers, or their personal foibles, with speculations as to how the organ controversy is to go, or whether or not it be true that considerable trouble is expected soon in Mr. So-and-So's congregation—all is right, and the Sabbath is preserved intact.

We aim at making the PRESBYTERIAN 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 assiduously the periodicals of other denominations, in order to find subjects for attack.

By an oversight the report of the last meeting of the Toronto Presbytery was left out of our last issue. There was nothing done of much importance except the granting of moderations to the congregations of Scarborough and Weston.

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 Conference, held at Geneva, to the "Old Catholics," of the Conference at Cologne, 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 Conference he resumed his professional labors, 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 Polissierio church, where he partook of the 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 heart.' He spent the afternoon and evening at home with his wife and five of his children, choosing for their evening reading the Missionary Intelligence published at Lausanne by our brethren 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' name!' and 'Come, 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 Religieuse (one of our weekly papers), upon the death of the Countess of Shaftsbury. This was his last act. Working to the very last hour in his Master's service, he retired to rest in his usual health and in good spirits, his heart full of kindness for all around him, and remarking simply about some passing occurrence, 'that the things of this world had no longer a claim upon him.' He fell asleep, and before morning his soul had cast off the earthly coil."

SCOTTISH FREE CHURCH COLLEGES.

We 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 delivered their opening addresses:

Professor LINDSAY, who was loudly cheered on rising, said—Gentlemen, it is not without a feeling of solemnity too sacred to be much talked about, that I now appear before you. The natural feeling of gratification that I have been so early called 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 ever expect or receive. I have 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 you can work together as fellow-students, if you can work without, not for me, then half my difficulties are already over, half my anxiety is needless. (Cheers.) I do feel sure my slight experience of last session, and the unexpected interest taken by 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 Medieval Mysticism on the Reformation.

Professor CANDLISH then addressed the students. After detailing the manner in which he intended to conduct the studies of the students, he concluded his address as follows:—I cannot assume, at the outset, that you have all come to definite conclusions as to all the doctrines of theology, or are prepared in this stage to adopt as your own the Church's Confession of Faith. I 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 calm and patient consideration. But we are entitled to assume in you, if not mature theological orthodoxy, at least spiritual life and orthodoxy. You come here as Christian men who, having felt the power of God's grace, desire to be fully equipped for making it known to others; and if that profession is real and genuine, I have no doubt that the most free and fearless discussion of all questions, and the most tolerant treatment of all doubts and differences, will lead to substantial soundness in the faith and spiritual life. If there be any truth in these observations, you will see, gentlemen, the necessity, as the very foundation of any good work to be done here, of our cultivating a very high Christian life in our souls, professors and students alike. Let me very earnestly urge this upon you at the very outset of our course, and let me remind those friends whose presence testifies their interest 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 to do something to promote a free and faithful, because a spiritual, theology. (Loud applause.)

The opening of the Free Church College at Edinburgh, is noticed in the Seventh page.

DENOMINATIONAL NEWSPAPERS IN 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 beneficial 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 reading to many who would otherwise have next to none. Among the Presbyterians 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 Presbyterians 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. The 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 jurisdiction, is being proclaimed so ostentatiously 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 jannissaries of the Pope. A new ground of discussion and division is at present found in the desire to get up a new Universite 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 a 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 Gazette has also been meddling with the matter and has been told very decisively by its French confederates to mind its own business.

In short, everywhere the same extravagant claims of clerical supremacy are 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 that the Popery of to-day is very different from what it was in former times, and that now there is no need taking any precautions against its attempts upon the liberties either of individuals or nations. The large majority of the Bishops condemn this attempt at getting up a rival University, but the Jesuits seem determined to push matters as fast and as far as they possibly can. By all means let them go on and prosper. The recoil will be all the more formidable when it comes.