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British American Bresbyterian.

TORONTO, FRIDAY, MAY 10, 1872.

TOPICS OF THE WEEK.

A little more life has been displayed in our Parliament during the past week, and there has been greater appearance of the business of the session being actually set about. The Finance Minister made his yearly statement, which gave a very encouraging view of the condition of the country, and showed a handsome surplus on the transactions of the year. No changes of the tariff was proposed. It was hinted that in the event of the duties on tea and coffee being abolished, as they have since been in the States, it would be necessary to make some change with reference to these articles, so as to prevent smuggling. No definite statement, however, as to what is to be actually proposed has as yet been made, and grocers are accordingly in difficulty about their proper course. The number and extent of the public works to be speedily undertaken in various parts of the Dominion give promise of a time of great prosperity and the expenditure of a large amount of money. Railways in all parts of the country, the enlargement | and pointed out in a very friendly spirit of the canals, the improvement of har- some of the more evident defects of our bours, the deepening of the St. Law- publication. rence, the more thorough opening up of the North-West, besides the large amount of building everywhere going wishes, and hope to hear from them forward, will absorb a very great amount often, and from many others who have of labor, and give a great stimulus to the not yet favored us with any communi whole business of the Provinces. The risk of overdoing things is, in such cirlish every thing we receive. That might comstances, considerable. Speculation is aut to be pushed to an extreme, and the reaction which almost certainly fol-themselves. We shall, however, do our lows such excitement is correspondingly best to let all who wish to speak to the great and disastrous.

The measure for ratifying the Washington Treaty has been at last intro- letters may never appear, or come beduced by Sir John A. Macdonald, in a fore the public somewhat curtailed in long and very plausible speech, which their dimensions, and as the writers occupied between four and five hours in may imagine, shorn considerably of delivery. The debate on the measure their beauty and eloquence, let not our is still going on. It would be somewhat friends take the pet and write no more. hazardous to conjecture what may be | These letters may have served a very the character of the division on this sub- good purpose and supplied very useful jecc. Both sides anticipate that it will hints, though in some respects not suitbe comparatively close. The necessity ed for publication at the time they were of Canada giving any decision on the sent, and in the form in which they point at issue is even yet somewhat were cast. Let our kind friends study doubtful, as there is still the likelihood brevity; use only one side of the paper of the Cabinet of the United States ad- cultivate a distinct, legible handwriting; hering to the claim for consequential punctuate fairly and stop whenever they damages, and thus bringing the whole are done, and we shall be always glad negotiation to an end.

The nomination by the Cincinuati Convention of Horace Greeley for mira, Ill. will have noticed that he has President was not anticipated, but been anticipated by our beginning a in regarded by many as quite as course of Sabbath School lessons before goed as could have been made. It receiving his of the 24th of April, so will not, however, carry with it the that it will not be in our power to avail statire ferce of the Democratic party, ourselves of his kind offer, for which we

British American Presbyterian, as it was hoped, though perhaps ground- are very much obliged. Such a publihave done. The result in all likelihood; have no doubt, be very useful, and we will be the nomination of three candidates and the election of Grant for a form, it will have a wide circulation. second term.

Nothing of much importance has transpired during the week in Europe. The Gladstone Ministry has suffered no more defeats, though evidently its prestige and power have been sensibly lowered. The latest rumour is that if Mr. Gladstone is under the necessity of resigning he will withdraw from Parlia-TO CONTRIBUTORS AND CORRE- ment and politics altogether.

The most important news from the other side of the Atlantic during the week has been about Dr. Livingstone, who is said to be all safe and about to return to England with Mr. Stamley, the Commissioner of the New York Herald, Should this intelligence turn out to be authentic, the whole civilized world will unfeignedly rejoice.

The three Provincial Synods of Hamilton, London, and Montreal, in connection with the Canada Presbyterian Church, have had meetings during the present week, but no business of any importance was transacted.

The question of Union with the "Kirk" and the Church of the Lower Provinces is still being discussed in the sessions and congregations of the C. P. Church, and generally, though not always, the result is favourable.

The "Kirk" Synod meets in Kingston on the fifth of June; the Canada Presbyterian Church in Hamilton about the same time. It is peculiarly desirable that there should be a full attendance of Elders at both meetings.

The General Assembly of the Presbyterian Church of the United States meets this year in Detroit, in the course of next week. We have no doubt that a large number of Canadians will avail themselves of the opportunity of attending this meeting of the Supreme Court of the largest Presbyterian body in the

The question of Union among the various branches of the Methodist body in Canada is being discussed with a good deal of interest, but we doubt if with any present practical result.

In Ireland it is to be noted that the first popular election of a Bishop has taken place in the lately enfranchised Protestant Episcopal Church of that country, and with great satisfaction to all concerned.

NOTES TO CORRESPONDETS.

Already in the course of our short connection with the British American PRESENTERIAN, we have been under great obligations to our correspondents. They have supplied valuable contributions; cheered us with words of kind encourargement; thrown out very useful hints;

We thank them all heartily for their cation. We shall not promise to pubin some cases not be fair to our readers nor kind to some of our correspondents public, have an opportunity of expressing their views, and when, sometimes, to hear from them.

Our excellent correspondent from El-

lessly, the nomination of Adams would cation as he contemplates would, we hope, when he puts it out in a separate

> J. D .- Thanks for your facts, which we shall be happy to use when occasion

> We are very much obliged to our esteemed friend "OBSERVER" for his zenlous defence of us against what he regards as the hard words of Lieraros. We think he rather misapprehends the drift of the communication to which he refers, which struck us as acknowledging that there was a good deal of force in what "Justitia" had advanced. We quite agree with "Observer" that, considering all the circumstances, the wonder is not that we suspended publication for two weeks, but that we did not suspend it much longer; not that misprints in some our numbers have been so many but that they have been

"A FATHER" writes us to say that a

son of his, a lad of fourteen or fifteen, when reading the Pressyerian last week, put in the remark "Why don't writers in Presbyterian newspapers and ministers in Presbyterian churches explain to us young people all about Presbyterianism, as the Roman Catholics and Baptists and Congregationalists do to their young folk? I don't have a single idea why I am a Presbyterian and I don't like it. Our minister never tells anything about it, and how can he expect us to understand and defend what he never explains?" We hope the experience of this young lad is not so very common as "A FATHER" fears; though we rather suspect that Presbyterians in their zeal for preaching the Gospel may not be in some cases so careful as they ought in explaining and defending the scriptural character and special excellencies of the Presbyterian form of church government. Presbyterians have certainly no cause for being ashamed of their system of church order, which, it is really no more than truth to say, is found to be so suitable for settling difficulties and securing substantial justice, that our friends of other denominations find themselves glad, in perplexing cases, to have recourse to it in all its substantial features, though with the drawback of its being, in such instances, temporary in its application and more or less imperfect in its arrangements. We hope the hint of "A Father," will lead Presbyterians to give a little more attention to 'this matter; and we intend to do our part by supplying our readers, both young and old, with materials for answering the question,—"Why am I a Presbyterian?"

Perhaps some of our correspondents will kindly resolve the difficulties of a " Novice." He says that he has been under the impression that "ruling elders" are so integral a part of every Presbytery that there is no such court where there are no such "elders." If a minister, then, is ordained by the laying on of the hands of the "Presbygoon word, kind words and friendly tery," does that not, he asks, imply that is such a court is constituted simpl, for ruling, not for teaching, and as there is no Presbytery possible without these ruling elders, that such ordination necessarily involves the active co-operation of every member present, and not merely of the clerical members? If not, then he argues, it is not the Presbytery that ordains, but a mere committee, made up

of certain of its members. "A Novice" is also in perplexity about the ordination of elders. Is the laying on of hands necessary in that proceeding? If so, who are entitled to lay on hands? Surely, he says, not the minister alone, for then he would become something of a bishop. If the laying on of hands is not necessary for the ordination of an elder, why is it necessary for the ordination of a minister? Our correspondent's difficulty seems to have originated from his seeing a number of elders ordained simply by a few words of prayer, and the minister thereafter shaking hands with them-and he wants to know if that is all right. Perhaps some of our readers will calighten him.

People talk of originality. What do they mean? As soon as we are born the surrounding world begins to operate upon us, and so on to the end; and after ail, what can we truly call our own but energy, power, and will? Could I point out all I owe to my great forerunners and contemporaries, truly there would remain but little over. -- Guthe.

DIFFICULT QUESTIONS.

The next General Conference of the Methodist Episcopal Church, which is to meet in Brooklyn in the month of May, will be constrained to face some questions which will require skilful guidance in the leaders of that body.

1. The bench of Bishops must receive six or eight additions. Death and disease have reduced the number of effective workers among the Bishops to three or four, and the ranks of the Superintendents must be recruited. But in the foreshadowings of this important election, the inevitable African makes his appearance. A black Bishop-one at least, if not more—is the demand made by some of the radical leaders in the Methodist body. Nothing less than this, in their estimation, will demonstrate the equality of races in the Church, or show that the spirit of slavery is absolutely dead in the land. We think the majority of the Church do not favour this, and that unless some man shall appear who towers above his race so conspicuously as to attract the attention of the white race, or who shall win the place by his eloquence or learning, the day of a Dishop of the African presiding in the sense of including all religions Methodist Conferences, and assigning the itinerants to their fields, has not yet thus of the Church of England as she

2. The advanced woman of the Methodist connection propose a movement in force upon the next General Conference, their purpose being to open the door to the pulpit that they may go in thereat. A Conference of women who desire entrance into the ministry has just been held in St. Louis, as the papers inform us, and a memorial addressed to the General Conference has been adopted. Whother they wish the privilege of being enrolled among the brethren in travelling connection, or whether they are to be simply local preachers or wandering evangelists, we do not know, but we have no doubt that they will fully make known their minds to the Conference when assembled. Beyond this, how-ever, emerges another question, which in a few years may demand an answer, to wit :- Why may not a woman, being an elder, and travelling a circuit with due regularity, be eligible also to the Bishapric, and sit with authority on the platform of the Conferences, general and local? We see not how, if she is declared competent for one grade of the ministry, she can be excluded from any.

These questions which are now presenting themselves for solution to our brethren of the Methodist Church, are not questions which other churches can afford to disregard. They will inevitably push themselves into other communion, and the other ecclesiastical courts. The question as to the African, Presbyterians have already settled. Numbers of coloured men are now Presbyters in our Church, and are, as we believe, scriptural Bishops, by virtue of their own official designation as pastors of particular Churches. They have been members to all our Church courts, from Church session up to the General Assembly, and there is no law, if the General Assembly should so choose, debarring any of them who are competent from presiding as Moderator in the highest court of the Church. Twenty years ago we saw a coloured man, pastor of one of our churches, presiding over the Presbytery of Philadelphia, and doing this, without affording any cause of wonderment or regret to the venerable men, ministers and elders, who sat before him.

Whether the women of the Presbyterian Church will ever invoke the Genbut we believe extremely improbable. Opposed to such a movement are all the traditions of the past, the usage of the Church, which is its common law, the unequivocal deliverances of the General Assembly, and in the judgment can pass into the Presbyterian ministry, without a contest such as will breed do the women of our churches, we are each class his interest increased. thankful to say, desire such a translation from the sphere which it is their honour and happiness to occupy. Their field of service to Christ is well defined, and constantly becoming wider and more interesting. In the Work of the Church particularly in the Foreign and Home Mission Work, they are making their power and influence felt most effectively, and manifesting an aptitude and earnestness in carrying forward their plans which is full of promise to the Church. The establishment and management of homes, hospitals, and orphanages, gives opportunity to others, and the tact and zeal and hearty sympathy which they show in such labours of love make it surprising that the Church has suffered so great a power for good to slumber so long. We do not believe that women, who see so clearly the positions in which they can serve Christ and his Church, and who are using the opportunities they have so well, will aspire to be public expounders of the Word of God, or disputaits in the courts of the Church.—Prospection.

ARCHBISHOP DENISON ON THE CRISIS IN THE CHURCH.

The Ven. Archdeacon Denison, at a visitation at Taunton, delivered a charge to the clergy. He said:-A time of transition is generally a time of delusion. Those who have grown up under a system which is passing away, do not readily incline to belief that it is pass. ing away, and shut their eyes to the evidence of accumulated and accumulat. ing experience. It is thus that men cling to the belief that the old relations of Church to State here in England are not passing away, notwithstanding that they are passing away is not a matter of opinion, but of fact. All I will say here is that there is one thing worse than disestablishment and disendowment, and that is establishment and endowment which shall be of no particular form and faith. There is a great many of us inside the Church as well as out of it who are labouring to keep the Church estab. lished and endowed on this condition only on the condition, that is to say, that it be no longer Catholic, but a compound of "all denominations," therefore creedless and unsacramental, so that it may become "national," not in the true sense of the word, but in is herself, but as she is by law established. These two things are very different things. The Church of England as reformed, that is, formed again upon the primitive model, is a part of the Church Catholic, and has existed in this country from very early times of Christianity. What is called the establishment is three hundred years old, it is an accident of the Church only, not the essence of it. If any man care to know when I finally ceased to think the Establishment worth keeping—a.id, more than this, when I came to the conclusion that it was bad for true religion that it should be kept, and why I came to think so—I will tell him. The "when" was in 1870; the "why" was the adoption by bishops, clergy and people, in the name of the Church, of the (so-called) "elementary education act." When I saw these things done act." When I saw these things done "faventeet adjuvante Episcopatu, Clero, populo," I ceased to think the Establishment worth preserving. Whatever may be the material advantages of the nineteenth century. I doubt its possessing the advantages, intellectual or moral, which are commonly claimed for it. Certainly, standing fast and holding the truth at whatever cost is not a conspicious feature of its history. Compromise has laid hold of all politics, and is eating its hateful way into religious

WELLS OF SALVATION.

Even in our own favoured country, where streams of water are so abundant we know what a prize it is to have a good, unfailing well of cold water at our very door. What must it have been then to the Orientals, who lived in sparsely watered lands, where, perhaps, in a range of fifty miles there would be but one available well? To them it would have been a forcible figure to speak of

the "wells of salvation," and of "drawing water from them with joy."

Such a well is the Bible. A deep unfailing well, with waters for refreshing and cleansing. It is a deep well, and we must labour to draw the water. But the toil sweetens the joy of tasting, and the reward is ample. We are always well paid for searching the Scriptures. Careless reading will do us little good.

"Mother," said a young convert, joy beaming in her face, eral Assembly to open the way for them | did you not tell me what a book the into the ministry, is, of course, possible, Bible is? It is wonderful. I never knew any thing about it before." She had been accustomed to read it from childhood, but now it seemed like a newbook to her. She had been labouring to draw water from this well of salvation.

It is an exhaustless well, as thouof a vast majority of her ministers and sands have proved. Professor Wood people, the declaration of the word of said that upon entering on his duties God. Over these barriers no woman he feared that going over the same Scripcan pass into the Presbyterian ministry, tures so often, his interest in them would abate. But after fifty years of close painful divisions in the Church. Nor study it was his experience that with

There is no source of earthly joy so great as drawing water from this well of salvation. It is said that no physical suffering is so great as that of perishing with thirst, and no enjoyment of sense so great as that of drinking when so distressed. So it is with the fainting perishing soul, which really longs for God's help. Here he finds something for all his needs. Can we imagine & person in such a condition that there would be no verse of Scripture adapted to his case?

The Bible, of all others, is the invalid'sbook. Everything in his case makes it peculiarly suited to his wants. Ind though laid aside from many other sources of improvement. his soul nog grow fat on such heavenly manna. have reason to bless God," said Dr. Wayland, in a time of illness, "for setting me aside, on a side bench at school alone to read his word, and call upon his name. I have read the Bible more than ever I did in the same time, and at every new reading I have found more to love and admire."—S. S. Times.