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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. 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 hearty support to the British American Presbyterian, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

On motion of Mr. McMullen, 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.—From Proceedings of General Assembly.

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 every congregation to solicit new subscribers, 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.

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TORONTO, FRIDAY, OCT. 18, 1872.

Owing to the fact that crude oil had fallen in price to a point so low that there remained no profit to the producer, and the further fact that the stock on hand at the wells was estimated at about 7,000,000 barrels, the well owners have by concert 'shut down,' stopping all productions until the price of oil shall rise to a more remunerative figure. This sudden stoppage of the industry of a whole community, so singularly circumstanced as is the Pennsylvania oil region, causes intense excitement and fears are entertained that acts of violence may result therefrom.

Almost any state of agitation is better than almost any state of stupor. In this point of view there is hope to China in the fact that two pretty evenly balanced parties are contending for the mastery. One desires that the Emperor, who has thus far only had a nominal authority—the government having been administered by a regency—shall assume the reins. This party is, in general, in favor of a more liberal and progressive policy in the future. The other faction insist that the young Emperor's majority shall not be regarded as commencing for two years yet, and that the government of the regency shall meanwhile continue. At the head of this faction is the Emperor's mother, an able, energetic, and ambitious woman, who is unwilling to give up the reins of the government, and is afraid of losing her political influence and power.

PRAYER.

Notwithstanding the challenge of the distinguished Prof. Tyndall, to test the efficacy of prayer, the duty, "men ought always to pray and not to faint," is imperative on all who have a true idea of their physical and moral condition. Prayer is founded on the very nature of things, on the felt wants of the human race. It is no arbitrary arrangement on the part of God, it is a natural and I believe, a universal instinct. The Brahmin worships his God, the Roman prayed to his Jupiter, the Greek to his Athena, the materialist, like Herbert Spencer, prays to the unknown power, that lies behind the phenomena of nature, the Christian worships the living and true God.

From the physical conditions of our being we pray to God. We are in a state of absolute dependence, we are conscious of a power outside of us, and of being governed by that power. Revelation tells us that power is God and we worship Him. When we realize the fact that our life and all that maintains it are from God, we very naturally express gratitude and praise.

When we turn to the moral condition of the human race, we find prayer a more stern necessity of our being. If our reception from God, of daily blessings lead us to express our gratitude to that God, whether he be the cold, abstract nature of the pantheist, or the unknown power of the materialist, or the God whom we love; how much more do the reception of spiritual blessings force us to express in prayer, our gratitude and dependence. As creatures, depending on God's bounty, we ought always to pray. As sinners, however, we have a thousand fold greater reason. If we regard the Bread of Life, infinitely more valuable than the bread that perishes, if life and immortality and heaven and Christ are in our eye, more worthy of being sought for, than time and death and hell and Satan, so then we ought to pray with greater zeal, that we might obtain the crown of life promised to them that love God.

Scripture tells us everywhere God will answer prayer, but we must have *the right object and the right spirit of prayer.* It was simply because Prof. Tyndall failed to recognize these two essential conditions, that he wished to apply a false and illogical test to prayer. Prayer has for its object chiefly spiritual and not material things. To develop a noble character, to prepare us for heaven, to enable us to serve and honor our God are the main things with which prayer has to do; for by prayer, for the sake of Christ, we obtain the grace that enables us to accomplish these objects.

Temporal good is also promised; but in our prayers it must ever hold an inferior position. It must be modified by the barrier that will ever prevent us from daring to trade on ground sacred to the Almighty alone; and that barrier is "not my will but thine be done."

The true spirit of prayer is, that we ask for a material blessing, only if it be harmony with God's will. If this will of God were known, we could say our prayer will be answered with the same certainty that we could say, if mercury is placed in a certain temperature it will freeze. "This is the confidence we have in him, that if we ask anything according to his will he heareth us.

According to his will, therefore, constitutes the limit to our prayers for temporal blessings. The absurdity as well as the impossibility, of the test which Prof. Tyndall would subject prayer is manifest. It merely amounts to this, we must know through some means, what God's will is with regard to the invalids in a particular ward of an hospital. We must know that God's will is to

spare their life, before the prayer would be a success according to Prof. Tyndall's idea of successful prayer. He would force us to pass beyond the present limits of our being and pry into the eternal counsels of God.

We may pray for spiritual blessings without attaching this limitation. Simply for this reason, it is God's will to give them, and they are for our good, we can't assert this, however, of material blessings: The command is seek ye first the Kingdom of God and his righteousness. That kingdom is not meat and drink however but righteousness and peace and joy in the Holy Ghost.

Should we apply Prof. Tyndall's test and fail, it would show one of three things. 1. That we had not the true spirit of prayer. 2. That the object was not in harmony with God's will. 3. That there was no intelligent God at all. Prof. Tyndall, by this invitation to try the power of prayer, implies that, if we submitted it to such a test, we would have the proper spirit of prayer, and a perfectly legitimate object, and therefore if our prayer were not answered, we would be forced to the conclusion that there is no merciful and intelligent God governing the universe. Then he would land us in Pantheism along with himself, or at best make us look to that strange and undefinable divinity of Spencer behind the manifest laws of nature.

Now, we submit, Tyndall's conclusion is drawn from false premises. Let us subject prayer to such a test and we have neither the true spirit nor the right object of prayer; and if our prayer is not answered it is not because the governing power of the universe is a blind force without will or intelligence or personality. But because the Almighty sees, that the answer to such prayer, would be neither for the real advantage of the petitioners nor for the ultimate good of the invalids nor for the glory of God himself.

Rev. R. M. Cheyene died at the age of 30 years: so did David Brainerd, missionary to the Indians. Rev. J. Summerfield, termed by a biographer "that apostolical young man," died before he was 28; Felix Neff before he was 31; the same is true of Henry Martyn. Not years, but a life consecrated to the service of the Master, tells upon the interests of the world.

The newspapers are sending the Pope out of Rome again. They are not quite sure, however, whether he will go to France, Belgium, or England. Since they are bent on getting him out of Rome, the least they can do is to fix definitely a refuge for him, and so save him all perplexity on the subject. Meanwhile the telegram informs us that the Pope really has left the Vatican—for a walk in the streets—the first time he has done so since the occupation of the city by the Italian Government.

Says Father Gavazzi: "Don't send your sons, and particularly, don't send your daughters to Roman Catholic monasteries, convents, nunneries, for education. Let Roman Catholics educate their own children, and let Protestants educate their own children. Some foolish Protestant parents send their children to Roman Catholic schools; some because they are cheaper, and some because they teach higher lessons. Yes, they are cheapest, because they know their business! You buy cheap, and you sell their eternal souls. My dear friends, they are in America to proselyte for Romanism, and nothing else. If they are dishonest to their creed, their consciences, and their education, then what kind of honest education can they give your children? And if they are honest to their consciences, their creed and their religion, then they must convert your sons and daughters to Romanism."

MUSKOKA MISSION.

Among the various Home Mission fields of our Church there is one viz., that of Muskoka, to the importance of which we do not seem to be at all alive. Other Mission fields not half so important, have been long and well occupied, whilst this one has been comparatively neglected, and now several applications are made by the Church for missionaries to occupy the other new fields not one of which, from the accounts that have been given, can be compared with one of a number of districts into which Muskoka might be divided, whilst nothing further is done for one cause there.

This field, apart from what might be called the pro-organized portion of it, extending as far north as Lake Nipissing, and which alone is of equal importance with any one of the fields for which missionaries are at present advertised.—extends from the River Severn in the south to Lake Huron in the north, a distance of about 50 miles; and from the township of Draper on the East westward to Parry Sound, a distance of more than 60 miles. Within this area there are about twenty organized preaching Stations which have been in some measure supplied during the summer with fortnightly service by the students—two out of five of whom this summer were sent by the Students Missionary Society—but now that the summer is over, must again be left almost entirely destitute.

The number of Presbyterian families is about 200, besides many others who are not yet known, and there is about the same number of members of whom about 100 sat down at the Lords Table at the various places where the Sacrament of the Lord's Supper was dispensed during the summer, many of whom were of the excellent of the earth.

At all these various stations, the people are anxious for regular services, and willing to do what they can, which in many cases may not be much to meet the expenses incurred, and complain that our church, by what is at least to them apparent neglect should as it were compel them to join other churches.

These other churches whose zeal in this respect and missionary provisions we might well imitate, with no great interest in the district, so far as the number of families connected with them are concerned, have been far from being thus indifferent.

The three churches principally occupy the field, viz., the Wesleyan Methodists, the Primitive Methodists and the English Church have at present at least 10 regular missionaries, besides the lay brethren working with these, constantly employed during the whole year and supported almost entirely from the general mission funds of these several churches whilst our church has scarcely one such

The importance of the country itself is another argument for our church arousing itself to do something more than has yet been done. It is fast settling with an enterprising and intelligent people, and from the very position it occupies as the highway to the north-west is evidently destined to be of great importance.

Villages are already rising into notice all through the district, and Bracebridge which was a wilderness ten years ago, is now an enterprising village of about 500 inhabitants having 6 or 7 resident missionaries and regular weekly service Sabbath morning and evening, on the part of all the other churches but the Presbyterian, by which it has been so long neglected that our cause there is at present comparatively weak. Why our church does not endeavour to secure a hold in so important a mission field and respond to the wishes of so large a Presbyterian community and not leave the work done at one time to

be undone at another; or why the whole burden of so extensive a mission should be cast upon one comparatively weak Presbytery, seems unaccountable.

Since, long before Manitoba was of sufficient importance to engage the attention of the church, Muskoka has called in vain for settled missionaries; and now whilst the former with claims not yet equal to those of Muskoka, either in position or numbers, and requiring a much larger expenditure to meet them is provided with a college and organized into a Presbytery and able to command an additional missionary at any time by an appeal to our church. Muskoka, although much nearer home is passed over. Can nothing be done in this matter? Can no funds be provided by the church to carry on this important mission with at least some degree of efficiency and so as sufficiently to remunerate any who may offer? Are there none willing to offer themselves to what will be found as pleasant work as the church offers and, attended with no hardships which any one may not easily endure for Christ's sake? or are the present Home Mission Funds wisely and proportionately distributed when so important a field is comparatively neglected?—COM.

The bakers have threatened a strike in England. What with high prices of meat and high prices of coal, a bakers strike would pretty nearly empty the larder. A compromise is now under consideration, with a prospect of being accepted by both sides.

Probably the greatest movement of population in modern times caused by the sentiment of nationality alone has just taken place in the newly acquired German provinces of Alsace and Lorraine. The time granted by the German Government to the inhabitants of these provinces to choose between German and French citizenship having expired, the exodus during the last two weeks was simply immense. The railways leading into France were crowded, and proved to be insufficient to carry all who wanted to go. 18,000 persons left Metz to seek homes under French jurisdiction, and the population of that city now numbers only 10,000 persons. This movement will largely increase the populations of those French cities nearest contiguity; Nancy alone receiving, it is estimated, about 88,000 Alsatians. During the exodus the French journals published in Alsace and Lorraine appeared in mourning. The Paris journals have opened subscriptions in that city for the relief of those who have left their homes to retain French citizenship.

THE CONVERSION OF INDIA.

The Lucklow Witness, gives the following interesting view of the progress of Christianity in India: "From statistics recently corrected and published by Baboo T. C. Mitter, of Hoogley, it appears, that the number of native Christian communicants in North India has more than doubled since the publication of Dr. Mullins' statistics in 1861. We had expected a large increase, but must confess that this gratifying exhibit is a surprise to us. The total number of communicants reported is 14,808, with a Christian community of no less than 48,591 souls. The number of Protestant native Christians in India (Burmah, and Ceylon is estimated at 300,000). Thus the work goes forward. We firmly believe that the next decade will witness a more vigorous growth of the native church than even the most sanguine anticipated. The conversion of India is no longer a dark problem. Let us have an evering faith, work patiently, pray earnestly, and expect success; and a great work will assuredly be done."