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Hamilton agency.

MR. JOHN GREIG.

Bookseller and Nows Agent. No. 2 York Street Hamilton, has consented to act as Agent for the BRITISH AMERICAN PRESBYTERIA N.

ur friends in Hamilton may find it more convent to pay Mr. G. than to comit their subscriptions o this office. Toronto, 12th March, 1874.

## British Imerican Presbyterian

#### FRIDAY, APRIL 8, 1874.

Parties to whom accounts are forwarded in this issue, will very much oblige by remitting WITHOUT DELAY. The subscription is a small matter to individual subscribers, but these small amounts aggregated form a large and important item to the publisher. In putting our subscription list into type it is possible that mistakes may have been made. Of course, if our friends let us know, we will cheerfully correct errors.

## RIEL AND THE ROMAN CATHOLICS

The Riel affinir is going to be troublesome, though why it should be, we cannot see. Why should the French Canadians, or the Roman Catholics adopt that man's cause as their own. The mere fact of his being a Roman Catholic is no reason why the member elected for Provencher should be exalted by his co-religionists into either a hero or a martyr unless they acknowledge, as by their present proceedings they seem to do, that the whole uprising in the North West with which his name was identified, was one prompted, arranged and pushed forward by their own priests. We have never had any doubt on that subject. But for the priests Riel would never had one follower for a single day. Archbishon Tache could have put the whole commo tion down by a single wave of his la d He did not choose to do so. He thought the interests of the Church would be bette served by a different plan. Now this is coming out unmistakeably in the very fact of making Riel's cause one of religion and race, when, if the Church had had nothing to do with it, it would have simply been one of individual wrong-doing to be treated on the principles of even-handed justice. The preceedings of the new Government and Parliament will be watched with very great attention in connection with this business, and very many will be both disappointed and disgusted if it is found that Mr W. R. Scott dictates his terms in the Dominion Government at Ottawa, as there was too much reason to think he did in the local at Toronto. We are not Orange in our sympathics and opinions, but if things go on as they seem to tend, and if for polical purposes everything be done to please the hirarchy of Rome, whether in the amnestying of Riel, the up-break of the New Brunswick School law, or the quiet ignoring of such things as the Antigonish riot, we, and a good many others, may have to review and possibly reverse a good many opinions which we had thought finally and permanently settled. If French Canadians and other Roman Catholics are wise they will leave Riel to be dealt with in the ordinary course and not presume quite yet, that they are masters of the situation and can do exactly as they choose with this Canada of ours. Better not halloo before they are fairly out of the woods. A great many reaccful and not altogether stupid people will have two or three things to say and do likewise, before quietly acquiescing in the idea that for the interests of mother Church, Mr. W. R. Scott reigns at Ottawa carried on, with its bar-rooms, saloons, low

and Mr. C. F. Fraser at Toronto.

## THE ANTICONISH RIOT.

Our readers are aware that last July the Roy. Messra, Chiniquy and Goodf-llow, were rudely and murderously as ailed by an excited Roman Catholic mob in Antigonish, Nova Scotia, and were polted with eggs and stones to the injury of their persons and even danger of their lives. Up to within a fow weeks no investigation had ever been made by authority of the Government, into the particulars of that affair. At last a commissioner has been appointed who has been taking evidence at Antigonish. The facts brought out at the enquiry show a greater amount of brutality and blood thirstiness on the part of the rictors than the previous ly published accounts gave us ground for believing. What made the matter worse was the fact that there were Roman Catholie magistrates present who not only did nothing to quell the disturbance but rather encouraged the people in their deeds of viclance. Apparently it is not possible for Roman Catholics to stand free discussion, when they have the slightest chence of putting it down by clamour and violence. "Liberal" Protestants may try to persuade themselves that Popery is changed; but they will find themselves to be wofully mistaken. If those riotous blackguards of Antigonish did not wish to hear Mr. Chiniquy they could have staid at home. Nobody obliged them to go to the Presbyterian Church there. But no! They must needs show their civilization and their Christianity by breaking up a peaceable meeting and threatning the lives of men uncharged with crime. It is even so. Roman Catholies don't seem to be capable of understanding that this is a free country, and that all have a right to think and speak as they choose, so long as they keep within the limits of the law. When they overstep those limits the law is strong enough to punish them without any need of the services of Judge Lynch. It is not a new thing for us to be told that Popery is in its very nature bitterly hostile to all free institutions; but it is surely impolitic in its supporters to be giving ever fresh evidence of that fact when so much is being said in Canada and elsewhere just now to prove the

## THE TEMPERANCE MOVEMENT.

The present movement in the cause of temperance is noteworthy. Simultaneously and yet spontaneously it has shown itself in many places widely separated; nor does it appear that it is the result of pre-concerted action, as the action is very varied in its character. In addition to former expediauts of associations, leagues and pledges, we have now prayer-meetings. We need not pass any judgment on the women crusade, so extraordinary and abnormal that it does not seem possible for it to continue effective, but it is significant that the weapon of all prayer, as Bunyan calls it, has been laid hold of, and that the weak and poor oppressed who find no help in man are turning to God. This is a hope" ful symptom. Many were jealous of the temperance movement, which in some manifestations seemed to ignore religion, and treat the whole subject as one of more natural morality. Prayer will disarm such suspicion and will unite the friends of God and man in a work which seeks God's blessing and lays hold on his promises. Prayer then is being offered. We look for the answer Is it to be "by fearful things in righteousness?" We have grievously sinned in the matter of strong drink -sinned as individuals, as families, as a community, as a native; and if God comes to break our bonds and set us free from that terrible thrall under which we groun and weep all but helpless and paralysed, will He save us without judgment? It is not His way. We must expect that our sin shall be made bitter; we can emerge into life and liberty only by labour, travail and pain. Let it come-come with its unpleasantness and strifes, hard savings and hard deeds-only let us have the terrible accursed spell broken and our country saved, and we shall rejoice attrid the tribulation accompanying it? Abstinence is a duty, no matter what view may be held regarding drinking per sc. If example can help on the good work, encourage the feeble, or bring the halting to decision, we should obstain. Cordial assistance in removing the evil is a duty. It seems beyond all dispute that the license system cannot prevent the huge wrong it attempts to regulate. Restrictive Legislation only gives the the traffic respectability and fortifies it with of law, creates vested rights, and gives power-a mighty controlling power to the traffickers. The English Government trembles before it, and candi dates for Parliamentary and municipal honours among ourselves must bow to it and give it due consideration. If the traffic, as now carried on, is simply wrong; then the duty of Gover went is simple and plain suppress the wrong, not heense it. No considerations of revenue will justify the licensing and upholding of a traffic that is wrong. We speak of the traffic as now

I groggeries, groceries, &c. We speak of the

public drinking usages, as regulated and uphold by law.

We have no wish at present to enter on the more debateable ground of drinking in private houses, and the use of wines, beer, and ale as a matter of diet. If all the places of public resort which are licensed to sell measicating dimks, were abolished, much of the crime and misery which is so prevavalent would cease, and our youth and weak-minded men would be delivered from most powerful temptation. A prohibitory act might reach further and soon prevent the use of intoxicating drinks in private houses. If so the benefit might be still greater than that arising from the cuppression of public drinking; but even if it did not, there can be no doubt of the great blessing which our land would enjoy from from the prohibition of the public sale of intoxicating beverages by the glass.

The Church is moving and carnestly moving in this matter; not perhaps as some sanguine reformers desire by making terms of communion for which there there is no Scripture warrant and legislating on matters not properly within her sphere; but no one can deny that the great majority of Christian ministers, and prominent Christian men, are fully bent on doing what is in their power, both ecclesiastically and as citizens, to secure wholesome legislation and to promote morality. Let public opinion be thoroughly enlightened on the subject, and a feasible measure of prohibition be set before it, then of the issue there can be no dcubt. We have God's promise; if we lack wisdom let us ask, and wait on God, and labour each as we can. A very short time may suffice to remove all obstacles and to create such stress of public sentiment as will carry all before it. We should remember God's doings, and learn from such providences as the abolition of slavery, how much of labour, suffering, and social agony must attend the excision of the cancer and the removal from the body politic of a mighty evil whose roots and fibres have spread through every part and affect every relation

## HOME MISSION COMMITTEE.

The Home Mission Committee met on Monday and Tuesday in Knox College, Toronto. The resignation of Dr. Waters was laid on the table, and accepted; and on motion of Mr. Laing, seconded by T. W. Taylor, Esq., the Rev. R. H. Warden, of Bothwell, was appointed Secretary to the Committee in his stend.

The following claims were passed and ordered to be paid for work done during half year, ending 80th March, 1874.

| 1 2000 3 0 00, 0000 | OULL DIRECT    | , 10/4.      |
|---------------------|----------------|--------------|
| Prosbyteries.       | For Sup. Cong. | For Mis. Sta |
| Montreal            | \$888.00       | \$281.00     |
| Ottawa              | 150.00         | 145.00       |
| Brockvillo          | 380.00         | ******       |
| Kingston            | 406.00         | 12.00        |
| Cobourg             | 287.50         | 8.00         |
| Ontario             | 205.90         | 132.00       |
| Toronto             | 181.00         | 243.00       |
| Simcoo              | 75.00          | 214.75       |
| Hamilton            | 368.00         |              |
| Paris               | 50.00          |              |
| London              | 405.00         | 270.00       |
| Chatham             | 200.00         | 88.00        |
| Stratford           | 37.50          | 14.00        |
| Guelph              | 165.00         |              |
| Huron               | 35.00          | 82.00        |
| Bruce               | 112.50         |              |
| Durham              | 100.00         | 58.00        |
| Owen Sound          | 175.00         |              |
|                     | 54 170 50      | 61 100 75    |

\$4,170.50 \$1,492,75 \$5,663.25 The following grants were increased:ungannon to 125 per

The following were reduced, at the request of the Presbytery of Simcoe :- Stayner to \$80, and Esson and Willis Churches, Oro, to \$40 per annum; Dresden was reduced to \$2 per Sabbath.

to \$300.

The following grants per annum were made: Hanover an' W. Bentwick \$100; Dover, \$2 per Sabbath; Eveston and Mimosa, \$200; Minissing, &c., \$2 per Sabbath; Penetanguishene, \$2 per Sabbath; Longford, \$1.50 per Sabbath; Mara, \$1.50 per Sabbath : Proton, \$100; Gloucester and Russell, \$100; Caledon and Alton \$1.50 per Sabbath; Kemptville, \$200; St. Sylvester, \$200; Silver Hill, &c., \$100. The last six grants, are retrospective from 1st October, 1878. Mille Islo received \$75 for the last six months, and a grant of \$200 per annua fro. 1 1st April, 1874.

The Committee agreed to male the following recommendations to the General Assembly: -

1. That the salaries of missionaries in Mandoba he \$900 per annum for married men, and \$700 for unmarried, to take effect on 1st October, 1874.

2. That the Home Mission Committee be hereafter relieved of the support of A unitoba College.

8. That the allowance to Students for Summer work be increased to \$6 per Sabbath, together with board and travelling expenses to their fields of labor.

4. That the remuneration to Probationers supplying vacancies be in no case less than \$7 per Sabbath, with board, and that this priount be mereased gradually in proportion to the stipend by the respective congregations before they became vacant.

The latter two recommendations to take offect from 1st October, 1874.

The Rev. Mr. Vmcent was engaged for one year, his salary for the first three months to be paid by the Foreign Mission Committee.

The Rev. D. J. Caswell was appointed for two years to Silver Islot, Rov. W. Kay for the same period to Sault Ste Marie, and Mr. D. McKerracher for the same period to Prince Arthur's Landing. It was agreed to ask the Hamilton Presbytery to ordain Mr. Coswell, the Guelph Presbytery to ordain Mr. Kay, and Toronto Presbytery to take on trials for license and ordination Mr. Me-Kerracher.

The receipts to date were reported at \$14,000, and the estimated expenditure for the year at \$22,000 leaving a balance against the fund of \$8,000.

The following were the appointments made for the Summer months :—  $\,$ 

D. McKerracher, Chatham, to middle of May, Princo Arthur's Landing from 1st

July H. H. McPherson, Owen Sound 11st 3 m. J. Bryant, Ottawa. Isauc Campbell, Toronto. P. Nicol, S. W. Fisher, Chatham. Toronto. Lyman, London. Paris. Tnynne Somerville. London. R. W. Leitch, Kingston. J. R. S. Burnett. Simcoe. Campbell, Ontario. D. B. McRao. Chatham, Paris (till 2nd Sab. July) J. S. Stewart, Hamilton. W. Reid. Ottawa. Atcheson, London. H. McFayden. Simcoo. Guelph. D. C. McDonald, Chatham. Ottawa. Jas. Campbell, McFarland. Toronto. J. Allıson. Cobourg. Owen Sound. Amos, J. H. Rateliff. Hamilton. Rod. Henderson, Durham (middle Aug.) W. Blewett, Toronto. Alex. Fraser, Thos. Kennedy, Bruco. Simcoc. W. J. Smith, Toronto. J. Geddes, Ontario. Alex. Nicol, D. G. McKay, Owen Sound. Bruce. Ottawa. J. N. Vanfleet, A. Leslio, Ira Van Allan, A. Matthews, Ottawa. Brockville. Kingston. London. Ł Allan, D. Cameron, A. McGilvray, J. Dunlop, Ontario. Huron. Toronto. G. Bruco Toronto. Chatham. Don. Carrie. London. Thos. Atkinson, Cobourg. Dr. Findlay, Ontario. · Fowlie, Huron. C. Brouilette, Montreal. M. H. Scott, Jas. McQueen, T. Brouilette, Montreal. Montreal. Montreal. Guelph. E. F. Torrance Montreal. - Bennet. Montreal. E. D. Pellotur, Montreal. F. McLennan. Montreal Jas. Cameron, Montreal. J. G. Cochrane, W. J. Day, Stratford. Huron. N. McPhee. Ottawa. D. McRae, Oftawa. Brockville. W. M. McKibbin,

Chas. Fletcher, Huron. Students will please correspond with the following ministers in the respective Presbytenes, to which they are assigned as to

Kingston.

Kingston.

Toronto. Cobourg.

Ottawa.

Durliam.

Durham.

Chatham.

Stratford.

Simcor.

Terento.

Ottawa.

Simcoe.

Guelph.

Chatham.

London. Moutical.

Montreal.

Paris.

A. C. Most n.

Ferguson, J. Ferguson, W. Boyd, jr. Marl A. Rouse,

Morgan Lane, W. N. Martin,

A. N. Bruen,

S. W. Cuitis,

W. Frizzle,

. Hume,

T. Fenwick.

P. Alexander,

J. A. McAlmon

Thos, McNinch

Hugh McGuire,

Isaac Scheneck,

F. Wrigly, J. G. McGregor,

F. Smith, J. A. F. S. Fayette,

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Montreal M. Rev. D. Paterson, M. A.

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Parist!! Nov.

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Thum St. Andrews Wakefield Brockvillo Bellovillo Port Hopo Bellovne Port Hopo Whitty Toronto Guelph Hamilton Brampton Witton Grove Motherwell Clinton Bothwell O. Sound Hobstein Bradford Ft Garry Southampton

MONTREAL STUDENT'S MISSIONARY SOCIETY. Desert, South Branch, M. F. Bourdroux. J. R. McLeod, J. H. Gray, W. D. Russell, Thanet, &c.. L'Amble,

## FRENCH EVANGELICAL COMMITTEE.

Aylmor, Desert, C. Amaron. G. Mossenu. Now Brunswick, Bible Soc, Quebec, M. Blon'n.
G. Bouchard. Colporteurs, IZ. Lefeboro. ROBERT H. WASDER,

WH. COCHRANE, Secretary.

# Ministers and Churches.

The Rev. G. Crystal has been called by the congregation of East Oxford.

Ray, T. McGuire, of Glenallan, has been called by the congregations of Jarvis and Walpole.

The Rev. P. Wright, of Ingersoft, has accepted a call to Chalmers' Churci, Que. bec. Sclary \$2,000.

Rev. II. Gray will be inducted paster of the Presbyterian congregations at York Mills and Fisherville, on Saturday, 7th April. The induction will take place at York Mills.

We have before us the annual report of Chalmers' Church, Woodstock; the tota re cepts, including a balance of \$81.40 from last year-amounted to \$4,288.65; the expenditure amount to \$4000.92; leav. ing a balance of \$177.63 in the hands of the treasurer.

## Ladies College at Brantford.

The Rev. W. Cochrane is making a move for the establishment of a Ladies' College in that thriving town. The Expositor of recent date says:—The project has been mooted of establishing a Ladies College in Brantford, and in reference therete Rev. W. Cochrano writes to the "Expositor" as follows: "I shall be glad to receive the names of gentlemen who are willing to take stock in such an institution. Several parties connected with other denominations in town have intimated their desire to see such an institution established, and have also volunteered substantial percuniary aid. Similar institutions in Hamilton, Woolstock, Ottawn, and olsawhr...o have proved most successful and are in overy case a very great benefit to the towns in which they are located. Should anything like a favorable response be given to this eard a meeting will be called to take further steps."

Mr. Cochrane is an indefatigable worker

and we have no doubt of the success of the movement if the is only properly seconded by those interested in the locating of such an institution at Brantford.

#### Synod of Toronto, of Canada Prezbytsrian Church.

This Synod met in Gould-street Church, on Tuesday evening, at half-past seven o'clock. There was a fair attendance of

The Retiring Moderator, the Rev. J. Patterson, delivered an excellent sermon, from Isaiah lx. 22, which was listened to with carnestness and interest.

The Rev. Dr. Topp was unanimously appointed Moderator, and filled the chair with his wonted dignity and snavity.

The remainder of the evening was occupied with arangements for holding meetings, and transacting the business of the court, The most important part of the business was the appointing of a Conference on the State of Religion, to be held on the forencon sederunt of Tuesday. At this meeting reports on the State of Religion will be submittedby the several Presbyteries, at . addresses bearing on vital religion will be given.

## Worthy of Attention.

Editor British American Presbyterian.

DEAR SIR,-I read the letter of your friend "Amicus," on the last General Assembly, published in the BRITISH AMERI-CAN PRESBYTERIAN, soon after the meeting of that venerable court. I, too, was in Toronto at the time, and was present, I think at every sederant but one. I can heartily endorse all "Amicus" said, so far as he went. But there was one noticeable feature which he overlooked,-ne which pained me so much that my mind has been burdened with the thought fof it ever since. I have often thought of taking this mode of trying to throw off my burden, namely, by a few hints in your paper. Will you allow me a small space for the purpose now?

The matter is this. I was pained to see so few present at the devotional exercises with which each sederunt was opened. In the case of those who had long distances to come, there might be some excuse if they did not always get forward in time. As I was a little late myself sometimes on this account, I had occasion to observe that some were quietly enjoying the luxury of a smoke behind the Church, and still larger numbers were standing in groups about the door, while the sound of praise or prayer or the reading of God's word was heard with m. And they were mostly ministers! It was only when the devotional services were over, and with some, not till after the minutes of the previous sederunt had been read that they crowded to their seats. How, or on what grounds can they be excused? The thought often arises in my mind, how would those gentlemen feel, and what would they think of their congregation, if they saw their own example followed from Sabbath to Sabbath? Would they regard it as a sign of spiritual health, and of the success of their own labour, among their people, it they found them preferring to stand granped around the church doors, discussing it may be, the topics that interest was only when the devotional services were cussing it may be, the topics that interest them most, until the opening devotional services are over, only crowding into church when the sermon is about to be commenced. What think you, Mr. Editor? I leave these questions to be pondered by all who attend our classes. attend our church courts, with the prayer and hope that by and by, what oppears to mo a needed reformation, may be effected -Alten "Ances."