

British American Presbyterian

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TORONTO, FRIDAY, MAY 17, 1872.

TOPICS OF THE WEEK.

The discussion of the Washington Treaty in the Canadian Parliament has been going on during the past week, and has been the great subject of interest to the people of the Dominion.

The struggle between capital and labor continues, both here and in the States. In Hamilton a large portion of the men have been "locked out" because they would not sign an agreement binding themselves not to agitate for the "nine hours" as a day's work.

The Presidential contest in the States is being carried on with even increased keenness, and as is always the case, any amount of abuse between the rival sides is being freely exchanged.

The month of May seems to have been fixed upon, both in the States and England, as the season for the anniversaries of religious societies. During the past week a good many of them have been held in New York.

Canadians seem to prefer June for their yearly religious gatherings. In the course of a week or two the office-bearers of the different religious bodies will be assembling in different localities;

let us hope with much comfort to themselves, and advantage to the churches over which they preside.

The reports of the most important of the London May meetings have not yet come to hand. The various Baptist meetings had, we are told, been very successful, and the other anniversaries of the year were looked forward to with special interest.

The controversy about the retention of the Athanasian Creed in the formularies of the English Church still goes on. It is all but certain that in the meantime, at any rate, it will be retained.

Everything goes to show that the meetings of the Supreme Court of the different Presbyterian bodies in Scotland which are held during the present month will be very stormy ones, especially so will this be the case with the Free Assembly, in which both parties seem prepared to carry matters to the greatest extremes.

SUNDAY SCHOOL BOOKS.

There is more truth than poetry in the following protest by a "Secular" newspaper, against the general tone and character of a great many of the children's books of the present day.

"If the Spirit of Evil has not gone into the business of publishing children's books, he certainly has taken a lien upon it. The condemnations which were heaped upon the ancient form of novel apply in full force to the majority of what booksellers class as 'juvenile' stories.

We are often assured that the children of the present day are indefinitely better situated than were their parents, from having such numbers of clearly printed and nicely bound books to read, while their fathers and grandfathers had none.

DEAN STANLEY, DR. RAINY, BURNS AND SCOTLAND.

We have already directed the attention of our readers to Dean Stanley's lectures on Scottish affairs, which were lately delivered in Edinburgh, and also to the answer given to them in the same place by Dr. Rainy, of the Free Church College.

An instance of this "oram" may be given as one of many. In order to fortify his expressed good opinion of the moderates, the Dean quoted from the late Sir Henry Moncrieff, and emphasized the certificate thus given to these "respectabilities in Zion" by specially pointing out that Sir Henry was the leader of the Evangelicals.

Another vehement controversy which the Dean's raid into Scotland has given rise to is with reference to Robert Burns' "saintship", and the causes of his 'ruin', if he were 'ruined', which many most stoutly deny.

Poor Burns has had a sad lot of it. What numbers of very dull, godless fellows who have never given any great evidence of deep and enlightened appreciation of either the Poets writings or character, have rushed forward to defend him in connection with the very short-comings and sins which he himself most strongly condemned and deplored.

Who does not remember the floods of vapid, insolent stupidity, that were poured forth on this subject, in this spirit, and in many cases by this class, at the celebration of the centenary of the Poets birth.

repetition of the same doge from those who speak with what they think loving familiarity of "Robbie Burns," as if the mighty peasant bard were their brother boor, or neighbor clown, though they are strangers to his genius, and in many cases only too successful imitators of his follies and his faults.

What a mercy it would be for the afflicted public, and the poets honour if those who dream that they have a "mission to stand up for Robert Burns against all comers, would at last let their 'weary creak' lie still, and rest satisfied with taking their tumbler of whiskey punch in solemn silence on the return of the 25th of January, or at most treating to their hearts content the glorious and immortal memory, without calling for the reporters and rushing into print to afflict their neighbours with the seventy times seven diluted rant and tasteless platitudes!

PRESBYTERIAN UNION IN SCOTLAND.

The week before last, we gave a large portion of a recent speech by Dr. Guthrie on the union question. As a companion picture we now reprint an outline of a speech on the other side by Dr. Begg—one of the prominent leaders of the party in the Free Church opposed to union with the other non-established Presbyterian bodies.

Supporting a resolution moved at a late anti-union meeting in Edinburgh, Dr. Begg said:

"The fundamental assumption upon which the present and all proposals for unsound union since 1867 have been founded is utterly erroneous and untrue. (Hear, hear.) It is not true that the Free Church changed her creed in 1846, or at any other time, or has ever ceased to hold as an article of her professed belief the principle of a Church Establishment. (Hear, hear, and applause.)

whatever we pleased, and especially not liberty to subvert the sworn principles of our Church and to defraud our brethren in defiance of truth and decency. Such a spurious theory, moreover, of spiritual independence would very soon be fatal to dissent itself. It savours directly of Popish domination. Who would join a Dissenting Church if such strange proceedings could be successfully practiced, and if we could not tell to what extent the principles of the Church might be changed from time to time?

"Perish 'policy' and cunning, Perish all that fears the light; Whether losing, whether winning, Trust in God and do the right."

Some will hate thee, some will love thee, Some will flatter, some will slight; Cease from man, and look above thee, Trust in God, and do the right."

MY REMINDER.

I have a beautiful illustrated text in my parlour—the words:—"Whatsoever He saith unto you, do it." It was the gift of a very lovely young friend, who brought it to me and asked me to find the right place to hang it.

"Yes," she said, "I have the same in my chamber. The first thing that my eyes rest upon in the morning is this text, and I wonder, when I awake, if I shall have courage to go forward in my day's duties, doing whatsoever my Master bids me."

Yes, there it hangs, the beautiful text, in blue and gold and divers colors. I do not know how many times during the day my eyes turn to it, and my heart turns to it too, I think. "Whatsoever He saith unto you, do it."

What does He say unto me, a plain, quiet woman, in my own quiet home? Does He bid me go forth and do some great thing, and bring some honor upon myself and family? I think not. My path of duty does not seem like that. God appoints us each a place in His great vineyard, and gives us work to do, and He saith unto us, "Do it."

"THOU SHALT NOT STEAL."

Here is an application of the eighth commandment: If a workman who is paid to work ten hours, takes advantage of the master or foreman, to smoke a pipe or read the newspaper, for one hour out of the ten, he steals one-tenth of his day's wages.