

Our Young Folks.

Harry's Temptation.

"I don't begin to make enough money, and I would leave Mr. Hardin's store if I could find a better place. You know mother, the doctor says you should have good food and medicine, and I don't know how I can buy them unless I get a better place, or Mr. Hardin raises my salary."

Sabbath School Teacher.

LESSON LI.

Dec. 17, 1876. PETER'S RELEASE. Acts xii. 1-17. COMMIT TO MEMORY vs. 6, 7. PARALLEL PASSAGES.—Prov. x. 25; Dan. iii. 24, 25.

opening the door and settling the point, these good praying people had a little discussion about the fact, bandying strong language, and, as it often happens in such cases, setting up an untenable theory to account for what they ought to have taken as a prompt answer to their prayer.

LESSON 7—General review of the Bible topics; b. Lessons in Sabbath-schools. LESSON 8—Bible history and chronology; b. The superintendent's office and work.

CHAUNTAUQUA NORMAL WORKERS. At the Chauntauqua Assembly a committee selected from the various denominations there represented was appointed to consider the practicability of preparing a Chauntauqua normal course of study.

THE NECESSITY OF VITAL GODLINESS, and the way to heaven. Many children have died in holy triumph who have been indebted to the Sabbath school as the means of their conversion and happiness.

REASONS WHY YOU SHOULD ATTEND THE PRAYER MEETING. 1. God is there. Father, Son, and Holy Ghost. He is there to meet you, to bless you, to hear your requests, to hold communion with you.

British American Presbyterian, 107 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE EIGHTH PAGE. J. C. BLACKETT ROBINSON, Proprietor.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning. All communications must be accompanied by the writer's name, otherwise they will not be inserted.

OUR GENERAL AGENT.

MR. CHARLES NICOL, General Agent for the Presbyterian, is now in Western Ontario pushing the interests of this Journal. We commend him to the best offices of ministers and people.

British American Presbyterian, FRIDAY, DECEMBER 8, 1873.

MR. FROUDE, the distinguished English historian has been delighting the people of the Metropolis of Scotland with a lecture upon the landed gentry. Considerable discussion has arisen from it.

THE Sabbath School Institute held in this City has proved a great success. The style of Dr. Vincent is attractive. The subject matter is all important away from the educational influence of the Institute.

AN interesting case of mutual eligibility has occurred in Orkney, Scotland. The congregation of a parish church has given an unanimous call to a minister of the United Presbyterian Church.

ON Monday evening a number of the friends of Temperance met in the Temperance Hall to consider the propriety of submitting the Dunkin Act to the voters of Toronto.

REV. CHARLES CLARKE has afforded our citizens a great deal of pleasant amusement and solid instruction by his invaluable lectures and sermons. His lecture on the Tower of London was quite a masterpiece.

GOSS sheds are being erected at St. Andrew's Church, Keokuk, of which Rev. A. H. Cameron is pastor.

SYSTEMATIC BENEVOLENCE.

Systematic benevolence is being brought prominently before the churches. Every denomination is alive to its importance. The General Assembly has over and over again endorsed it, and enjoined Synods and Presbyteries to bring the matter before ministers and congregations on its merits.

The subject before us is commended and enforced by the Word of God. The practice of giving systematically was a question that admitted of no choice in the economy of the Jewish Church. It was incumbent upon the people to pay tithes for the support of religion.

The value of system is a matter of common sense and every day experience. We see what it does for the merchant, making it easy for him to carry vast responsibilities upon his shoulders. Behold the important part it plays in the traffic by sea and land, furnishing about the only security we can get when we trust ourselves on board the vessel that is to plough the Atlantic waves.

powers, they had learned the value of moments, and of system in their work.

The value of system is seen in the works of God. In nature every thing is done according to plan. Nothing befalls by chance. With what unerring certainty the sun rises and sets, and the stars hide themselves from our gaze, and again in the darkness of night come forth to charm us with their sweet and heavenly rays.

System is necessary in the work of the Church. If everything is left to chance, nothing great will be gained, and there will be constant friction and disturbance experienced. Let two congregations in all respects as nearly as possible equal—equal in number, in social position, in wealth, in their equipments and appointments, follow out for the same length of time, the one benevolence without system, and the other benevolence with system, and we venture to say that the former would have but a mean success, while the latter would be surprised at the results.

REV. JAMES WYNN'S congregation at Long Island Locks intend building a new church at Manetick this Spring. A new brick manse was finished about a month ago, and when they complete the church at a cost of \$1800, Manetick will have set an example worthy of imitation.

CLERICAL INTERFERENCE IN POLITICAL ELECTIONS.

(COMMUNICATED.)

The priests of the Church of Rome claim the right, whenever they have the power, as in the Province of Quebec, to determine who shall be members of Parliament; and thus the right to control the Legislature and compel it to enact laws to suit their purposes, such as the Legislature of Quebec has enacted to prevent any Roman Catholic joining a Literary Society at peril of being refused Christian burial.

On the other hand, a writer in the Globe about the beginning of September last, argues that if a Protestant, whether minister or layman, was at liberty to tell an elector that by voting for a certain candidate he would endanger or lose his soul, there is no reason why a Roman Catholic Priest should not have liberty to express a similar opinion, which is really all that is meant by threatening spiritual penalties.

But with regard to the doctrine that the expression of a condemnatory opinion by a layman respecting an elector's vote, is a proper object of legal punishment as the "threat of a spiritual penalty by a priest," "A Minister of the Gospel" says:—"Every one knows that such a threat in the mouth of a Roman Catholic Priest is altogether a different thing from the same threat in the mouth of a layman—if a voter was brought to the polls, and compelled by mere brute force to vote for a particular candidate against his wishes, those exercising that brute force could be made answerable to the law of the land, and justly.

And in view of the power which the confessional gives the priest over the conscience of the devout Roman Catholic, he argues that we need a law on our statute books which will inflict severe penalty on every religious teacher of whatever denomination, who may be found guilty of threatening spiritual pains and penalties against electors for the use of their franchise. This is met by an article in the Globe, which argues that the Roman Catholic religion, like every other, is only a matter of opinion, and that any such law would prevent liberty of action, on the part of both minister and layman—of all churches—and would prohibit them from using moral and religious considerations as a reason for urging any one to vote for any person or party.

What is implied in enlightening the Roman Catholic people as to the absurdity of the claims of the priests and the efficacy of excommunication, but a mission against the whole Popish system as false, for this claim is a part and parcel of the whole system. Such a method of freeing the people from the control of the priests, however right in itself, political parties and papers are sorely prepared to advocate. We will not here discuss the propriety of such a law as has been referred to; but we cannot admit that such priestly threats are nothing more than the Globe represents

them to be. When that paper insinuates that similar threats are made use of by Protestant ministers and laymen, as a means of inducing electors to vote for certain candidates, the main difference being that Roman Catholics believe and are influenced by them, we maintain that serious injustice is done to Protestant ministers and laymen by such a representation, as we do not believe there is any ground for such a charge.

In the case of the Protestant minister or layman it would be a merely foolish expression of opinion or passion rather, and would be universally laughed at and only expose the offender to ridicule as acting contrary to the principles of Protestantism. But the threat of Romish Priests is not a mere expression of opinion as to the moral consequences of voting for a certain person or party. 1. It is the threat of excommunication from the church on earth and in heaven, by ecclesiastics who claim to have, and who are by many of their adherents believed to have, the right and the power to inflict this fearful penalty.

Besides, the maledictions of the clergy have real disadvantages, such as would influence the votes of those who have no faith in the spiritual power of the priests, as well as of those who had. If the threat of the priest has the same effect on the voter as a bribe or a threat of bodily injury, why should not the law take cognizance of it, the same as it does of them? We are told that its power to injure depends on the opinions of the people. So also, when a swindler tells a plausible story, or when a false and damaging slander about any one is circulated, it might be said that if nobody believed the falsehoods they would injure nobody. This is true; but it does not prevent the law from protecting those who are injured by such falsehoods being believed by themselves or others. To say that Protestant ministers and laymen may also be restrained from using religious considerations as a motive to induce electors to vote in any particular way is, aside from the point altogether. Do they claim the right or the power to exclude from the kingdom of heaven those who will not do their bidding? Do they even forbid church members from holding fellowship with them, or doing business with them? We throw not.

The plea that a law which would prevent the priests from anathematizing those who repudiated their political views, will interfere with liberty of conscience, will not bear examination. Every man has a right to carry out his religious convictions, so far as he does not infringe upon the right and interest of others, but no farther. No one has the right to plead liberty of conscience, in order to enjoy the liberty of inflicting injury upon either individuals or communities. No man is bound to govern himself by another man's conscience. Nor are our legislative bodies bound to govern themselves—in their legislation for the general good of the country—by the Roman Catholic conscience, as the Globe's reasoning seemed to imply. It is certainly a surprising thing to see the Globe pleading the sacred right of conscience on behalf of those Roman Catholic priests, who desire to enjoy the pious luxury of cursing the independent members of their flock, with the orthodox church by maledictions. If such priestly interference and control prevailed generally, it would corrupt and pervert the fountain of our laws, and make our parliament the tools of a corrupt and retrograde church, which has ever been ready

