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TORONTO, WEDNESDAY, NOVEMBER 28, 1883.

"WOULD men die for Christ who never pray to Him? Would men fight for the Bible who never read it?" These ringing questions formed part of a peroration of a memorable speech delivered many years ago by Dr. Willis. The Doctor had been speaking in most eloquent terms of the principles of the Reformation, and he gave his speech a practical turn at the close in the way described. We have lately heard a good deal about Martin Luther and the Reformation. The privileges secured for us by the great Reformer have been thoroughly discussed in the press and pulpit. It might be a good thing now to ask what use are we making of these privileges. The Bible is open; do we read it as much as we should do? We have the right of free speech; is not that right often most grossly abused? We have the liberty of the press; is not this liberty often used for the destruction not only of men's morals but of their souls? We have the right of self-government; is a man fit to exercise this right who sells his vote for a glass of whiskey? Go through the list of privileges that flow to us directly or indirectly from the Reformation and it will be found that every one of them is most grossly abused by many in the very countries in which they are most enjoyed. Now that so much time and labour have been spent, and well spent, in the glorification of the Reformation here, it would be a good thing to spend some time in humiliation on account of the way we abuse Reformation blessings.

A LITTLE discussion, a little litigation, a little palling, and a little common sense have fixed clearly the legal status of the Salvation Army in Ontario. They are to have precisely the same rights as other citizens—no more, no less, no other. The man who says they should be put down as a nuisance, even when they create no nuisance, does not understand the constitution of this country. The other man who contends that they should be allowed to disturb a community unnecessarily, and who bellows about persecution when the Army are not allowed to interfere with the rights of citizens, is equally ignorant. The law has nothing to do with their teaching so long as they manage to steer clear of the enactments against blasphemy. Their methods are their own and anybody who does not like their style may keep away. While exercising the rights which the laws of Ontario guarantee them, the Army must not infringe on the rights of others. Good, peaceable, tax-paying citizens who prefer worshipping without uniform and without a drum must not have their worship or their rest interfered with by the Army or any other collection of people. The people who made this country and who live here have some rights as well as strangers who come and beat drums on their streets. Wonderful the number of people who are ready to shout about the rights of those who have very little interest in anything here, but who are perfectly willing to see the rights of their own neighbours trampled upon.

AN Episcopal minister writing in the "Mail" says it is "sheer mockery" to propose that the Episcopal Church should join in the general exchange of pulpits as suggested by THE PRESBYTERIAN a few weeks ago. To do so, he says, would "mean the acknowledgment of an equal ecclesiastical right and status." "Any real scheme of unity," it is alleged, "must make room for Episcopacy." Quite so. Presbyterians, Methodists, and others must begin the work of unity

by acknowledging that they have not "an equal ecclesiastical right and status" with Episcopallians. In the proposed united Church there *must* be room for Episcopacy, and room will be made in Episcopacy, we presume, for the other bodies, provided they are willing to become Episcopallians. And this, forsooth, is to be the basis of the united Church. The proposal has at least the merit of simplicity. The lion and the lamb may lie down peaceably together, but the lion must be inside of the lion. If the gentlemen who are writing on this question cannot see their way clear to preach in a Presbyterian pulpit as a preliminary step towards union negotiations, we take the liberty of making another suggestion. There are practically two or three Episcopal churches in Toronto. We have two divinity schools, two organs, and two main divisions usually known as the "High" and the "Low." Let the "High" and the "Low" and the "Reformed" and the "Broad" dwell together in unity and show us a good example. So long as they put each other in gaol, as they sometimes do in England, we must be excused if we prefer for the present our own status.

CHRISTIAN HOME TRAINING.

HOME life is still one of the most powerful influences in the formation and development of character. Parental instruction and example possess a value peculiarly their own. They can neither be replaced nor superseded. Social conditions change, but the paramount necessity of family training is not removed by the altered conditions of social existence. Do Christian people generally over-estimate the importance of the domestic sanctities? Are there not in these days strong tendencies moving in an opposite direction?

In every branch of the Christian Church the Sabbath school is an important institution and a high place is assigned it in popular esteem. It is doing a grand work, and is doubtless destined to accomplish results more important than any it has yet achieved. Those who value it most, and who with intelligence and consecration seek the promotion of its efficiency are the readiest to confess that it is not intended to interfere with parental obligation in the training of the young. It is no doubt in many instances supplying the place of parents to numbers of children. This is no reproach to earnest Sabbath school teachers, but it is a reflection on too many professing Christian parents. There are thousands of self-denying earnest and intelligent instructors engaged in our Sabbath schools. Yet the best of them cannot do the work which Christian parents can delegate to no other. Without, in the faintest degree, seeking to lessen the value or weaken the claims of the Sabbath school, it is but right to urge that parents should realize more vividly their own personal responsibility in imparting religious education to their own children.

There is a general appreciation of the need for this. It finds expression in various forms. Ministers and others are alive to the importance of the religious and moral training of the young. They see that to permit successive generations of children to grow up without moral and religious instruction is to endanger the society of the future. Hence earnest appeals for religious instruction in our common schools, and the earnest efforts to promote the efficiency of the Sabbath school. While these discussions are in progress it would be foolish for parents to wait listlessly till politicians and moralists arrive at a mutual agreement likely to lead to practical results. Even if a method could be satisfactorily agreed upon by which Christian ethics could be taught in every common school in the Dominion, the parents' personal responsibility would remain undiminished. Neither the Sabbath school nor the common school can supply the parents' place.

It would be easy to state objections to this contention. Many could no doubt plead inability to impart religious instruction to their children, and with equal truth urge that they lacked time and opportunity. These, however, are pleas that Christian parents should not have to present. Christians profess a desire to grow in religious knowledge, and the study of the Scriptures with their children would be a valuable incentive and aid. A portion of the Sabbath afternoon or evening might be profitably devoted to this most important and delightful duty. The blessing accompanying the effort would be manifold.

Several Presbyteries in the United States have adopted a scheme of lessons for home study. It is simple and comprehensive, being arranged in a pro-

gressive series. The four parts of which the scheme is composed may be gone through in the course of a year; but its projectors say that it will be regarded as satisfactory if the course is thoroughly mastered in two years, while, in the case of the youngest children, a year for each series will not be considered too slow progress.

A better idea of the scheme will be obtained by an examination of one of the series, and for this purpose series "A" is appended:

"Commit Accurately.—1. The Lord's Prayer, Mat. vi. 9-13. 2. The Ten Commandments, Exodus xx. 3-17. 3. The Psalms the first and twenty-third. 4. The Beatitudes, Matt. v. 3-11. 5. The Apostles' Creed. 6. The number, names, and order of the Books of the Bible. 7. The names of the Twelve Patriarchs, Genesis xxv. 23-26. 8. The names of the Twelve Apostles, Matt. x. 2-4. 9. A note of the Gospel, John iii. 14-16. 10. Shorter Catechism, 1-26th question. 11. The three hymns beginning 1. Joy to the world, the Lord is come; 2. All hail the power of Jesus' name; 3. From Greenland's icy mountains!"

THE FALSE PROPHET IN EGYPT.

A FEW weeks ago it was announced that El Mehdi, the false prophet of the Soudan, had been defeated, and his army annihilated. It was at that time further surmised that he himself was either a fugitive or had been slain. The telegraph conveys speedy intelligence, but it is not always correct. Its accuracy is vulnerable. It now turns out that the latest pretender to supremacy over the Moslem world is one of the most prominent men in Egypt. For the past few days ominous reports of disaster to the Egyptian army have been current. They now turn out to be only too well founded.

In most cases where there is fighting the respective strength and movements of the combatants are generally known. The press keeps the public well informed of the incidents and fluctuations of a campaign wherever it is carried on. In the present case there has been a singular silence as to the fortunes of the war against the false prophet. The news of the overwhelming disaster has taken people generally by surprise. The full extent of it is not yet known, but it is of sufficient magnitude to cause dismay.

The accounts of the three days' fight are at present contradictory. The forces under command of the respective leaders are variously represented. Those of Hicks Pasha are approximately about 10,000, while the hordes of El Mehdi are represented as ranging from 200,000 to 250,000. Several regiments of the former army are composed of troops who were engaged in the rebellion under Arabi Pasha. It is not said that they were mutinous, but they fought without enthusiasm, while those following the green banner of the prophet bore themselves like men inspired. One account of the conflict leaves the impression that the Egyptian forces were victorious after a hard fought fight of three days at El Obeid and were afterwards led into an ambush by a treacherous guide and there massacred. Another report represents that Hicks' army was borne down in the three days' fight in the open field and annihilated. Of the utter defeat of the Egyptian army there is no doubt. The results of this unexpected occurrence may be very momentous.

There are no forces in Egypt capable of resisting this formidable following of El Mehdi. Flushed with victory they may advance northward. Egypt slowly recovering from the effects of Arabi Pasha's rising, is in no condition to deal effectively with this new danger that menaces her existence. There is also the added danger of Turkish intrigue. Though the claims of the False Prophet are incompatible with those of the Sultan it is not impossible that an understanding might be arrived at between them. There certainly was such an understanding between the Porte and Arabi Pasha. England has a deep interest in Egypt at the present time. The work of crushing the late rebellion and restoring peace and order to a distracted country is undone. Will she permit affairs to take their course in Egypt, or will she take prompt and effective measures for avenging the defeat of the Egyptian army in the Soudan and arresting the victorious march of El Mehdi? In any case the disaster of El Obeid will lead to important consequences not dreamt of a few weeks ago.

The Egyptian question emerges again as an important element in existing complications. These are both intricate and threatening. The great nations of Europe are armed to the teeth. In view of French aggression in the east China is defiant. The outlook is anything but reassuring to the interests of peace. It