

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, NOVEMBER 4th, 1885.

No. 45.

"In every respect a credit to the Presbyterian Church in Canada."
Barrie Gaultt.

THE CANADA PRESBYTERIAN,
PUBLISHED EVERY WEDNESDAY BY THE
Presbyterian Printing and Publishing Co.

"Without doubt the best religious publication in Canada, and a well come visitor to thousands of families."—*Stratford Beacon.*

THE PRESBYTERIAN is recommended by the General Assembly as "worthy the hearty support" of the ministers and members.

An Agent wanted in every congregation in the Dominion. Liberal commissions to suitable persons. Specimen copies mailed free on application. Apply at once to

C. BLACKBURN ROBINSON, Toronto.

Notes of the Week.

CANADIAN literature, says the *Christian Leader*, is growing apace. Rev. Dr. Murray, of Montreal, has just published a work on psychology, Sir William Dawson, a scientific sketch of Egypt and Syria, and Pastor Chiniquy his autobiography, while Professor Bryce, of Winnipeg, has on the anvil a history of the Highlanders in Canada, and Dr. Gregg's "History of the Presbyterian Church in the Dominion," is passing through the press. Rev. Moses Harvey, of St. John's, has published a second volume of his history of Newfoundland, and, according to the *Presbyterian Record*, Rev. Robert Campbell, of Montreal, has "got the history of old St. Gabriel's Church on the brain."

"The Union of Scottish Presbyterians" is the topic of Dr. Alexander Roberts, the Professor of Humanity at St. Andrew's, in the October *British Quarterly*. He describes the Established Church of Scotland as broadly tolerant, both in doctrine and worship; the second, the Free Church, has greater respect for the old theology and worship, but is zealously careful of its ministerial scholarship; the last, the United Presbyterian, is bound by few traditions, is free and popular, and the writer affirms that "its ministers may at the present day claim comparison with those of any other Church, as liberal-minded, earnest and effective proclaimers of Gospel truth." It is his opinion that disestablishment will promote the desired union, because it will create and diffuse a sense of religious equality.

THE uncertainty as to Riel's fate is as great as ever. Much interest is everywhere taken in the leader of the North-West rebellion. Speculation as to what will be done with him is common in the United States and Europe. Pleas for and against his execution come from the most unlikely quarters. Societies and individuals plead that the interesting criminal should not be put to death, and such legal audacities as Baron Bramwell show clearly that he ought to be hanged. We have no vindictive feelings toward the guilty Half-breed champion; were it compatible with justice that he should live, and a good case made out why he should be spared, we would be glad to join in the sentimental cry-raised for his reprieve. If capital punishment is the law of the land it ought to be carried out with calm impartiality, and it is difficult to show that Louis Riel is not a fit victim for the scaffold. The people of the United States did not hang Jeff. Davis. But if the Confederate leader had made another attempt at rebellion, would his life have been spared a second time? There are not many nationalities prepared to condone treason and put a premium on rebellion.

FOR the last six years the Christian Temperance Mission has been accomplishing an excellent work in the city of Toronto. It is supported by many Christian people who are not of exactly one way of thinking on every minor detail of Temperance theory, but they are united in their effort to save the victims of the enslaving habit of drunkennes. The Rev. G. M. Milligan, president last year, has been re-elected, and Mr. James Thompson continues secretary. For several years the Rev. Henry Melville, an excellent, sympathetic and kindly worker, accomplished much good in the way of visiting the gaol and the homes of poor

unfortunates. He has been succeeded by Mr. Robert Hall, who is labouring diligently and successfully in the same field. Among the speakers at the annual meeting last week were: Dr. Potts, H. M. Parsons, Dr. Castle, D. J. Macdonnell. Mr. Parsons, in very vigorous language, condemned the licensing of billiard halls, etc., in connection with liquor saloons. This active Christian Temperance agency deserves much more liberal support than it has hitherto received from the religious community.

ON the subject of Church union, the *Independent* says. The most beautiful illustration of Christian fellowship of the past twenty-five years was the re-union of the Old and New School Presbyterian body. Hardly second to that was the late union of the Methodist sects of Canada. Every such union is a triumph of grace over the selfishness and pride of sectarianism. We are glad to see that the latter body, the Associate Reformed Synod of the South, is proposing a corporate union with the United Presbyterian Church. They are of the same faith, the same order, and have the same hymn-hating weakness. There is no reason why they should not come together. But just so, there is no reason why the Northern Methodists and the Southern should not unite, or the African Methodists and the African Zion Methodists, or rather all four and half-a-dozen others into one body, or the Free Baptists and the Congregationalists; or the Unitarians and the Universalists, or the Reformed (Dutch) and the Northern Southern and Cumberland Presbyterians. It is wonderful, it is painful, how these brethren, who ought to love each other, actually love to stay apart.

WHY cannot French-Canadian papers discuss matters affecting their race and religion with a little more calmness and common-sense than they have too often been in the habit of doing? Why blaze up in a white heat and make frantic appeals to the passions of their readers? Terrible charges have been made against the management of small-pox patients in St. Roch's Hospital, and what is the attitude of representative French-Canadian journals? One would naturally expect that they would join in an urgent demand for investigation and a prompt removal of the terrible abuses testified to by inmates of the hospital. Instead, we are treated to rancorous abuse of Protestantism, and the race-antagonism is relied upon as a sufficient excuse for ill-timed and meaningless virulence. In the name of our common humanity let Catholic and Protestant French-Canadian and Anglo-Saxon unite cordially in making these small-pox hospitals places of decency and comfort where the plague stricken unfortunates will receive the attendance and care their sad condition requires. These race feuds might have been compatible with the progress of the ninth century, in the nineteenth they are ridiculously foolish.

THE Evangelical Alliance held its sessions this month in Glasgow, where the idea of the Alliance was originated by Dr. King and John Henderson, of Park. The Conference was on the whole more spirited than some that had preceded it. The audiences filled the Queen's Rooms. Lord Polwarth presided at the first sitting the chief feature of which was the annual address delivered by Dr. J. Munro Gibson, of St. John's Wood, London. His theme eloquently set forth—was "Christian Unity by the Way of the Cross." The aged Dr. Stoughton followed, speaking briefly, and subsequently, on motion of Hon. Arthur Kinnaird, a resolution was passed on the death of Lord Shaftesbury. The Conference continued from Tuesday to Thursday evening, the final meeting being presided over by Sir William Muir, Principal of Edinburgh University. Drs. J. Oswald Dikes and Newman Hall were the last speakers. "Faith Healing" was the latter's subject, and "while making all allowances for bodily cures being wrought in answer to prayer in harmony with Scripture an experience which could not be gainsaid" he showed the falsity of urging that where there was no care there was, therefore, a want

of faith. The faith which asked for relief from bodily ailment was transcended by the faith that could say: 'Not my will but Thine be done. The cup that my Father hath given me, shall I not drink it?'"

THE *Christian Guardian*, with an intimate knowledge of what it is talking about, says. Unreasonable complaints about the dearthness of religious papers are not unfrequent. The standard of comparison is generally the cheap weekly made up of the matter prepared for a daily; or else some cheap inferior paper trying to get a circulation by underselling established religious papers. This is an age of cheap books; yet if any one will compare the amount of reading matter given in fifty-two issues of the *Guardian* with the cheapest books, he will find that he gets an amount of valuable reading for \$2.00, far above what he could get by purchasing cheap books. But even if one could get the same quantity of reading matter of some kind cheaper, that cannot supply the place of the particular matter which the *Guardian* supplies. Every four weeks we publish reading matter enough for a good sized volume. That is, matter for thirteen volumes for \$2. Starting a cheap religious weekly with the view of underselling a better paper must be ranked with other mercantile ventures of that kind. Many people go into business and try to break down honest merchants by selling below a paying price. The result is that they fail and cheat the men who have trusted them. The same kind of procedure has been seen in newspaperdom. The paper that has been pointed to as a model of cheapness generally soon disappears from the scene altogether.

THE Week of Prayer for Young Men begins November 8, and will be observed throughout the Christian world. The idea is excellent, and is meeting with increased favour year by year, as the importance of winning young men to Christ is more and more realized. Sermons suitable for young men will be preached. This season had its origin in a resolution adopted by the International Convention of the American Associations held in Albany, N. Y., in 1866, and has been observed every year since at the recommendation of subsequent conventions. There are now 2,900 of these Associations in the world, distributed as follows: North America, 934; Great Britain, 503; France, 72; Germany, 549; Holland, 396; Switzerland, 268; Denmark, 43; Belgium, 24, and a varying number of Associations in each of the following countries: Spain, Italy, Turkey, Russia, Austria, Japan, Syria, South Africa, Australia, New Zealand, Madagascar and India. The American Associations are strongly organized. They number 629 General Associations, 190 College, sixty nine Railroad, thirty-four Coloured and twelve German. The yearly current expenses of the Associations in America amount to \$750,000. They own eighty two buildings valued at \$3,532,000, and have a total net property of \$4,353,000. Four hundred and fifteen men are devoting their whole time to the work as secretaries, librarians and gymnasium instructors. The expense of the Railroad Associations is \$75,000, two-thirds of which sum is contributed by the railroad companies, who testify to the great benefit resulting to their employes through this special department of Y. M. C. A. work. Last year 1,700 young men professed conversion in the College Associations. There are thirty-one State and Provincial organizations, each with its Executive Committee and annual convention. These committees expended last year in their work \$32,034. The International Committee, located in New York City in 1866, and continued there ever since, is the Executive Committee of the International Conventions which meet biennially. It consists of thirty-three members, nine advisory members and fifteen trustees, representing all parts of the United States and the Dominion of Canada. It employs ten secretaries, whose business it is to visit all parts of the two countries, advising and counselling Associations, both State and local. The expenses of the committee for last year were \$30,496, which amount was contributed by friends of the cause.