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IN answer to numerous inquiries, we have to say that the clubbing arrangement for some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced ONE FOURTH to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1 50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

The price of THE PRESBYTERIAN for 1883 will therefore be \$2, with balance of year free to new subscribers. May we ask all our friends to renew promptly? And, when renewing, will not everyone try and send along the name of at least ONE NEW subscriber? A word to a friend would in nine cases out of ten result in another name for our subscription list; and in view of the benefits which a largely increased circulation would confer on our Church and people, surely the word will be spoken!

NOTES OF THE WEEK.

DR. HORATIUS BONAR, at the meeting of the Edinburgh Auxiliary of the McAll Mission in France recently, said that eleven years ago they had only 100 followers in Paris; but now they had sixty-eight meeting places, with sittings for nearly 11,000.

THE Rev. Dr. Burns has again enriched the library of the Halifax Theological Hall by placing upon its shelves McClinton and Strong's "Biblical Cyclopædia," ten volumes. Among other works previously contributed by him is the "Encyclopædia Britannica," latest edition. These are works of great and permanent value.

HERE is a suggestive paragraph: "Woman looks abroad over the world, and sees that wherever the Bible with its teachings have gone she has risen from dependence and slavery to be the helpmate and equal of man. To impart this knowledge speedily and effectively demands woman's personal work, for woman can alone effectually reach woman in heathenism. To convert a heathen mother gives us the sure hope that her children will be made sharers in the rich inheritance in that mother's knowledge of the truth, which is the power of God unto salvation unto every one who believes it. If early in the morning it was given woman first to publish the glad tidings of salvation, why may she not at full noon?"

OF the three men who invited Mr. Moody to England eight years ago, two, Rev. William Pennefather and Mr. Bainbridge, of Newcastle, had died before he came; and the third, Mr. Henry Bewley, of Dublin, was taken not long after. The principal mover in urging Messrs. Moody and Sankey now to visit Paris, was the late Mr. Dodds, a worthy compeer of the former three; and it is a little remarkable that he should also have been removed to the home above, just before the arrival of the evangelists. Mr. Moody dwelt upon this fact on a recent Sabbath afternoon, calling to remembrance the self-denying labours of this dear and faithful brother, and making a touching allusion to the widow and five fatherless little ones.

REV. WILLIAM ARTHUR, the distinguished Wesleyan of England, paid a fine compliment to his Presbyterian brethren at the late meeting of Conference when expressing his dissatisfaction with the examinations of Methodist students. He said that there was something worse than theological ignorance, and something greatly to be regretted—namely, a scanty

and imperfect knowledge of Scripture, both in the original and authorized versions. "He did not see," he added, "why there should be a better knowledge of Scripture amongst the Presbyterians than amongst the Methodists; but one brother had said to him, after such an examination as he had referred to, 'If these brethren had only the Presbyterian knowledge of the Bible.'"

THERE are in all seventy of the Egyptian pyramids. Seven are at Gizeh, five at Abusir, eleven at Sakkara, five at Dashur; some are built of stone and others of brick. The principal one is at Gizeh. This pyramid was erected as a mausoleum for Khufu or Cheops, of the fourth Egyptian dynasty, who reigned about 3800 years B.C. It is of stone, transported over a causeway eight miles, from the quarries to the site. The construction of this causeway occupied 100,000 men for ten years. Twenty years more were consumed in the building of the pyramid itself, which is 450 feet in height, 746 feet square at the base, and contains 6,800,000 tons of stone. The four sides exactly face the four cardinal points. The interior contains what is called the King's chamber and the Queen's chamber (in which the bodies of the sovereign and his queen were found) and numerous small chambers.

HUGH MILLER, when working at his trade as a stonemason, used to say that his was a grand calling, because the routine of it gave a first-class workman so much time and force for silent communion with God. It was in such communion that he had laid the foundation of that dignity of character which afterwards made him the companion of philosophers and the instructor of princes. It matters little what may be a man's employment in life. The whole life is ennobled and adorned by it if it is done as in a vision of Christ. "In His name was the watchword of the Waldenses, and their form of salvation when they met and when they parted. It expressed their supreme idea of life, and of all that made it worth living. They said it at their weddings, and repeated it at their funerals. It was their formula in baptism and at the Lord's Supper, and it lifted to the same attitude of dignity their work in the fields and vineyards. When have wise men ever discovered a theory of life more magnificent and inspiring? No being in the universe has a more exalted occasion for self-respect than one who lives in a vision of Christ. The Apostle could find no more honourable words in which to depict the life of Moses than to say of it, 'He endured as seeing Him who is invisible.'"

WHEN Newman Hall, of London, was asked by a young minister as to his method of sermonizing, he turned and put his right hand on a large Bible and the other on a copy of the "Thunderer" (the London "Times"). On surprise being expressed, Newman Hall gave the following explanation: "The world is sorely diseased. We know the remedy. Now, in order that we may apply the remedy with wisdom and skill, we must know, like a wise physician, the prevailing form of the disease, and make a careful diagnosis. I consider the London 'Times' as the best paper in the world to reveal the daily current of human history. It seeks to command, at any price, the ablest talent in all departments, and its aim is to give a true reflex of current life. You know that life is wrong, and going wrong, and, as ministers of Jesus Christ, we should seek to know man and to apply the remedy to his needs. Here, under my one hand, is God's storehouse of corrective truth; here, under my other hand, is the daily revelation of man's needs in all departments of human experience. So, my young brother, you perceive what must necessarily be my method of sermonizing. I acquaint myself as thoroughly as I can with my two text-books, and seek as faithfully as I can to apply the remedy to the disease."

A NEW YORK Scot who has revisited his native land, writes some very racy and interesting letters in the Huron "Expositor." We give an extract from his Letter No. 2: "It is an extraordinary thing what an amount of hard talking and fechtin' our God-fearing

countrymen indulge in over the appointment of a new minister, the erection of a new kirk steeple, or a present to the minister's wife. The election of a new minister is as serious a matter in one of our Scotch minor towns or villages as the settlement of the Egyptian question. I can fancy no more terrible ordeal than preaching on trial before a congregation composed of these hard-headed critics. Woe betide the poor probationer if he fails to hit the mark. Before him sits the theological tailor, the logical shoemaker, the gospel smashing weaver, and those merciless critics, the weemen. If the poor man happens to be passing through the kirk-yard while the kirk is sealing he may hear such observations as these: 'Man, he's a puir stick yon.' 'Aye man, he's no deep.' 'Deep! he's as shallow as the Glenbuckie burn.' 'His doctrine's no soond.' 'Na man; he's far aff.' 'And did you ever see siccina manner in a poopit? Nae unction, nae fervour, and his prayers were ower lang, and no of a sufficient devotional character.' 'Well, mem; ma opinion is that he's a puir creatur; he had better gang and be a schoolmaister; he'll no dae, ava; he's ower young; and so on.'

DR. DONALDSON, on entering upon his duties as Professor of Latin at Aberdeen, wound up a valuable address to the students as follows: "Now surely no one will deny that it is essential that a nation should possess such a band of thinkers and investigators as I have described. They form the very life-blood of a nation. A nation which contributes nothing to the circulation of ideas is tending towards barbarism. A nation which is well provided with such thinkers is in the van of nations. Is it ignoble ambition for a nation to wish to be foremost in the world of thought—foremost in influencing the minds of men? What part, then, can we in Scotland take in this great work? No one can deny that we have contributed our fair share to the circulation of ideas, but there are some who affirm that we do nothing, can do nothing, ought not to attempt to do anything in the department of scholarship. Can they tell us why Scotland should be thus disqualified? Holland rears her own scholars, Belgium rears her own scholars, Switzerland rears her own scholars, the little kingdom of Greece rears her own scholars. Is Scotland inferior to every one of these kingdoms? This is a large and inviting subject, but I think the present time is inappropriate for discussing it. I reserve it for a future occasion. Meantime, it is for you students of this university to reply by deeds to these depreciatory estimates of Scotland and to show that students are not deficient either in natural ability or in resolute industry."

LIVING, as we do, in an age of wonders, it requires something extraordinary to arrest attention and compel a sober consideration of the marvels that are passing unregarded by us. The revolution effected by the invention of the telegraph is a fact admitted and felt by everyone. It is a trite thing to say that it has annihilated time and space, but how little do we realize it as we say it. When Professor Morse brought Washington and Baltimore into instantaneous communication, the world felt the aptness of the acknowledgment, "what hath God wrought!" The miracle, however, has become commonplace, exciting little notice until the occurrence of some such startling event as a few days ago held even telegraph operators spell-bound. A silver spike had been driven into a mahogany tie at Guaymas, on the Gulf of California, completing the line of the Santa Fé Railroad from Kansas city to the Pacific, when the General Manager of the road sent a message to the office in Boston. There was silence all along the line as that message flashed across Sonora in Northern Mexico, through Arizona, New Mexico, Colorado, and Kansas to Kansas city in Missouri, and thence across the broad country to Boston, and in less than five seconds was answered by the President of the road. For five hours from his office on the shore of the Atlantic, he conversed with his associate 3,500 miles away on the distant Pacific, in the hearing of all the operators along the longest line of land communication in the world.