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## Notes of the Week.

EARL CAIRNS recently stated that of the 37,000 native population of Sierra Leone, 32,000 were professing Christians; and of the 44,000 Maoris in New Zealand, 25,000 were professing Christians. If New Zealand, in addition to its British population, counts a majority of even the natives on the side of Christ, may it not be called a Christian country as truly as England or the United States?

THE Synod of Alabama has pronounced decisively against the evolutionary teaching of Dr. Woodward in Columbia Theological Seminary. After an animated debate a resolution condemning such teaching was passed by a vote of forty-one to nineteen. Two of the Columbia trustees spoke and voted against the resolution. They were replaced by others who held the views entertained by the majority.

THE Presidential Election in the United States has been attended by more than usual excitement. Grover Cleveland, is, it seems, the President-Elect. Tenure of office for nearly a quarter of a century by one political party is certain to produce a desire for change. Corruption and fraud have had time to entrench themselves, and the withdrawal of public confidence was inevitable. Had Cleveland's private life been as clean as his public record his majority would have been much larger than it is.

THE Rev. C. E. Ameron, formerly of Three Rivers, now pastor of the French Protestant Church, Lowell, has a paper in the Boston *Congregationalist* in which he gives clear expression to Evangelical views of truth. His testimony in favour of Presbyterianism is worth reproducing: In reference to church polity, to be candid, I must say, I am not in entire sympathy with the mode of church government of the Congregational Church. I must confess a preference for Presbyterian polity, which, in my humble judgment, gives ample liberty to each church and safeguards the whole body from the perils of license in doctrine, modes of operation and discipline.

IN an article on Conferences, the London *Presbyterian* commending them to the favourable consideration of Presbyterians, says: We may take lessons from every other Church while yet we remain true to ourselves. Mere mimics and copyists of other men's ways have seldom stuff enough in them to accomplish much. What we ought to do is to show the plasticity and power of our Presbyterianism to adapt itself to new conditions and cope with present difficulties. Topics of this nature are better dealt with at conferences than at ordinary meetings of Presbytery. There is more free play for suggestions; and even although no definite resolutions may be come to, an exchange of views on such points is sure to bear good fruit in the end.

HOWEVER the South African difficulties, occasioned by the aggressiveness of the Transvaal Boers and the turbulence of the Zulu tribes, may be settled, it is satisfactory to know that the British government has adopted a decided and apparently peaceful policy. To a deputation of South African merchants, who urged the annexation of Zululand, Lord Derby stated that the government had no intention of abandoning any portion of the British possessions in South Africa, but there would be no extension of control beyond

the limits of present boundaries; and that the present proposal to annex or exercise a protectorate over Zululand would not be entertained. This determination will render the South African difficulty easier of solution, and tend to restrain the spirit of aggressive jingoism which some are inclined to entertain.

THE series of lectures on Questions of the Day so successful last session in connection with the Presbyterian College, Montreal, is to be followed by another equally important during the first term of the present session. The following is a list of the lecturers and their subjects: October 26th.—"The Working Theology of Christianity," Rev. H. Wilkes, D.D., LL.D. November 2nd.—"The Testimony of Early Art to Christianity," the Hon. Judge Mackay. November 9th.—"Eternal Punishments," Rev. Prof. W. I. Shaw, M.A., LL.B., Wesleyan College. Nov. 16th.—"The Inspiration of the Bible," Rev. Prof. Scrimger, M.A. Nov. 23rd.—"The Knowledge Necessary to Salvation," Rev. F. Wheaton Smith, D.D. Nov. 30th.—"Conditional Immortality," Rev. Prof. W. MacLaren, D.D., Knox College, Toronto. Dec. 7th.—"Free Thought," Rev. Prof. F. Campbell, M.A. Dec. 14th.—"True Ethics, the Nemesis of all Atheistic Theories," Rev. W. D. Armstrong, M.A., Ottawa.

A SUCCESSFUL Sabbath school convention has just been concluded in St. John, N. B. It was the first held by the New Brunswick Association. From the resolutions adopted it appears to have been productive of great good, and it may already be regarded as a permanent institution. Energetic Sabbath school workers of various denominations attended and took part in the proceedings. The Presbyterian ministers and Sabbath school teachers contributed their share to the success of the convention. Many useful suggestions were made, and a cordial spirit prevailed. While there was much cordiality, there was also the freest expression on various subjects on which there were differences of opinion. These conventions bring out the prevailing tendency to practical union among Christian workers for the advancement of Christ's kingdom, without at the same time weakening their attachment to the Churches to which they belong. The New Brunswick Sabbath school convention promises to be fruitful in good results.

SOME men of eminence, both in science and literature, think and talk as if Christianity was a waning power. They give expression to this opinion without regret. They look upon the decadence of religion as something inevitable, neither do they pretend to discern anything to take its place. The great facts of religion remain irrespective of the changes of human opinion. Never in its history was Christianity more active than it is in our own time as is evidenced by the ever-increasing efforts in spreading the gospel at home and abroad, and in the manifold enterprises for the welfare of mankind in which religious organizations are engaged. There are men occupying positions of eminence who have no sympathy with the pessimistic views entertained by those who voluntarily remain as much as possible outside the influences of Christianity. Mr. W. E. Forster, M.P., in a recent speech expressed his firm conviction that, so far from religious faith being on the decline, the Englishmen of fifty years hence will be more deeply religious, and will have a firmer faith in the world beyond the grave than even we of to-day have.

THE Scott liquor law in Ohio differs from the Canada Act that by coincidence goes under the same name. In Canada the Scott Act prohibits the sale of liquor in the counties where it is adopted, in Ohio it enables municipal authorities to impose high license fees. The Act went into force in that State and the results were considered satisfactory by the temperance people. The license fees were distributed among the municipalities for the lessening of taxation and the support of the poor. The revenue derived from licenses amounted to \$2,000,000 in the State of Ohio. The constitutionality of the Act was submitted to the Supreme Court, who decided in its favour. Where, how-

ever, the judiciary is elective and when political exigencies are pressing, decisions on such questions are liable to be disturbed. The German vote in Ohio is important. With a view of securing it, the Supreme Court, on a second appeal have reversed the former decision and now pronounce the Scott law unconstitutional. The repeal of the Scott law in Ohio leaves the State without any restrictive legislation—a state of things that will not long continue, now that the presidential contest is over. Temperance opinion in Ohio is too strong to tolerate chaos come again for any length of time.

A CORRESPONDENT writing to the *Christian Leader* says: In company with a friend from Canada who wished to get a glimpse of the dark side of Glasgow, we spent several hours between Saturday night and Sunday morning last in visiting some of the lowest districts of the city, and we will not soon forget the sights and scenes that came under our notice. We crossed the threshold of six or eight public houses in Trongate, King, Saltmarket, and High streets, between ten and eleven o'clock. Literally, a "roaring" trade was being carried on. Every house was crowded with a motley throng of degraded men, women and children. There was a perfect Babel of confusion and noise. The atmosphere was polluted with the fumes of tobacco and liquor, and the whole scene was strongly suggestive of Pandemonium. We next turned our steps to the Central police-office, where we spent an hour, during which time men and women were "hurled" in on barrows utterly helpless, while many others, with faces cut and bruised, and not so far gone, were violently resisting every attempt to "book" them, or to elbow them upstairs to the cells. A couple of doctors were in attendance to render help as occasion required, and we were informed that they would remain until two or three o'clock on Sabbath morning. Both came to the conclusion that some adequate efforts to remedy this sad state of things should be made by the churches. In all large cities the ever widening circle of vice has become a pressing problem to the Christian philanthropist.

LAST week the twentieth annual meeting of the Toronto Young Men's Christian Association was held in Shaftesbury Hall. The Hon. S. H. Blake, who presided, gave some interesting details concerning the history and work of this important organization. After a practical address by Mr. S. Caldecott, Dr. Vincent delivered a comprehensive and thoughtful address on the ministry of the Y. M. C. A. In urging symmetry of culture he said their work was not merely to save souls. That was a great step, but they wanted to save men through and through. They wanted to cultivate them physically and intellectually. They needed more education for the young men. They wanted more intelligent prayer. There was a great deal of nonsense talked—with the best intentions—in extemp. vaneous prayer. There were a great many defective ideas about God and the plan of salvation, just because on these they were not thoroughly taught. Then they wanted to instruct the young men in manners—to train them up to be gentlemen. And this led him to say that the homes of Christian people should be thrown open more freely to the young fellows. The average Church social was to him the most stupid thing in the world. The doctor drew an amusing picture of the ordinary social, and then described the kind of "social" he would like to see replace it, showing what good could be done by inviting young men in small companies to the Christian homes of the land. You could not reach young men by wholesale, as the ordinary Church social tried to do. Greater stress should be laid on the higher forms of Christianity. More theology should be taught. Larger views of the Christian scheme must be promulgated. He also pleaded for a more heroic and practical form of Christian teaching, which should fortify the young against all the temptations of the world. The Toronto Association addresses itself to its special work of the season, with renewed energy. It ought, as it deserves, to receive the cordial support of the Christian community in its beneficent work.