

THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, APRIL 7th, 1886.

No. 15.

"In every respect a credit to the Presbyterian Church in Canada."
Harris Gazette.

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PUBLISHED EVERY WEDNESDAY BY THE
Presbyterian Printing and Publishing Co.

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Notes of the Week.

THE persistent and vexatious opposition to Mr. W. H. Howland was in due time found to be futile. When nomination day came last week he was elected by acclamation. This result is gratifying to a large majority of the citizens of Toronto. From what he accomplished during his brief occupancy of the office to which the people elected him, it is expected that he will prove the most efficient and impartial and conscientious Mayor Toronto has yet possessed.

THE anomalous condition of the copyright law as it affects Canadian readers and publishers appears to be no nearer of solution than ever. Repeated representations have been made, and efforts to secure satisfactory legislation have only left matters as they were. Between British privilege and Yankee enterprise Canadian authors, publishers and general readers are subjected to more than a gentle pressure. The recent proposal for a committee of inquiry was staved off on the plea that the British and Canadian Governments were in correspondence on the subject of copyright.

TWO more Southern States have Local Option Laws—Virginia and Mississippi. The Mississippi law is a stringent one. In its general features it resembles the Georgia law; providing for elections by counties and preserving the present restrictions concerning license. If a county votes for liquor no license can issue in any town or municipality, except upon petition signed by twenty-five freeholders. This petition must lie over for thirty days, and if in the meantime a counter petition, signed by a majority of the legal voters of such town or municipality, is presented, license cannot be granted.

IF the report in circulation last week that certain members of the Dominion Cabinet took offence at what their minister had said in a sermon is founded on fact, it will set people a-thinking. The clergyman who honestly utters his convictions has the approbation of conscience, a matter of far more importance to him than the favour or frown of any magnate. From the days of the prophets to these times men who were worthy to speak God's message to man had to speak very plainly. This was not always pleasant to hearers, whether of high or low degree. If the pulpit is to be serviceable to the cause of righteousness it must have freedom of utterance.

In his last published Monday Lecture Joseph Cook says many excellent things regarding the Church for the times. Here is his summary of what it ought to be: 1. The Church for the times will be in close contact and in constant co-operation with Reality. 2. It will have for its central creed the Vital Orthodoxy of both the Scriptures and of self-evident truth—that is, the necessity of the new birth, the necessity of an atonement, the duty of immediate repentance. 3. It will teach all the commands of Christ to all nations, and God will be with it at all times. 4. It will assert the priesthood of all believers, when they are endued with power from on high. 5. It will meditate on whatsoever things are true and lovely and of good report. 6. It will be aggressive, scholarly and popular, and all lawful things to all men, so as by all means to save some. 7. It will teach that the Holy Spirit is a present Christ, and our Lord the world's Lord.

ELIZABETH MOUAT is once more at her humble home in Shetland. On landing at Lerwick, a contemporary says, she was received by a crowd of 1,500 people who cheered the heroine right heartily. Six weeks had elapsed since she started on her eventful voyage in the *Columbine*. Henceforth she will be the most famous personage in Shetland, and the story of her simple steadfast faith in God is one that will be told to many future generations. We are glad that she has rejected the overtures to be made a public exhibition of in London, though these were accompanied with the promise of what must seem a great fortune to a Shetland peasant. Happily the North has still a race of men and women who value character and their self-respect above all the gold in the world.

THE following is the very just comment of the Glasgow *Christian Leader* on the appointment of Mr. Donaldson to the principalship of St. Andrews: It is denounced by some people as a scandalous job, a violent outrage on St. Andrews professors, and a prostitution of political influence. The violence of the language employed in some quarters is almost without a parallel, and is, we fear, more indicative of political spleen than of a regard to the interests of the higher education in Scotland. It is only charitable to suppose that those who venture to speak so contemptuously of the new Principal are unacquainted with his works. These have given him—what none of his censors possess—a European reputation; and we have no doubt that, if only by the completion of one great task which he has begun, he will amply justify the wisdom of those who have appointed him to the office vacant by the lamented death of Mr. Shairp.

THE young north country author whose book on "Christ and the Jewish Law" is deservedly attracting so much attention, says the *Christian Leader*, is a son of the late Dr. Charles Mackintosh of Dunoon, formerly of Tain, a man of whom it has been truly remarked that there was no one of all those connected as leaders with the religious life of the Far North who more beautifully exemplified its piety both in personal experience and in preaching. Mr. Robert Mackintosh, B.D., our young Cunningham scholar, comes indeed of a good stock on both sides. His mother, a daughter of Robert Brown of Fairlie, was the granddaughter through her mother of George Rainy of Creich; and the roll of his paternal ancestors includes such names as those of Mrs. Lillias Dunbar, a heroine whose life-story will be found in "Ladies of the Covenant", Charles Calder of Ferintosh, who did so much to spread and deepen evangelical religion in the central part of Rose shire; and Dr. Angus Mackintosh of Tain, his grandfather, one of the greatest preachers the Highlands of Scotland have ever seen. No wonder the book is a good one which has been written by the descendant of such a truly noble line of ancestors.

THE United States Congress has a chaplain who offers prayer before the members proceed to business. Several of the prayers recently uttered have been remarkable, and have occasioned much comment, chiefly of an adverse kind. The main objection is that it is incompatible with the spirit of devotion to introduce didactic matter. In this respect no doubt the following prayer is open to criticism. This is what it contains: We beseech Thee, Almighty God, help the people of this country to learn that money gained otherwise than as Thou commandest by the sweat of the face, as the fair and honest wage of honourable, manly work of brain or hand, is gained by theft, no matter how we name the stealing, that money is never converted into wealth unless it ceases to be the pander of our lusts and lifts us above the level of the animal, lifting us to the graces of life, elevating our hearts to manly aspirations, making us kindly with our kind, patient to God's laws and reverent to our selves. Rid the land, we beseech Thee, of all gamblers, whether they gamble with dice, or cards, or chips, or with wheat, or stocks, or corn or cotton. Deliver us from the influence and power of robbers,

who, enticing their victims to boards of trade, and stock exchanges, and bucket shops, name their practices of plunder "shearing the lambs." Enlighten our intelligence with Thy truth, sweeten and deepen our humanity with Thy love, quicken our piety with Thy spirit, and may Jesus Christ become more and more the master and ruler of our lives and characters and thoughts. We pray through His hallowed name. Amen.

THE Countess of Aberdeen, speaking at a recent meeting of the Dublin Association for the Employment of Women, said. It is scarcely possible to over-estimate the value of a society which meets women in a business-like way, and trains them in such a manner as will enable them to earn their own living. We all regard with sadness that waste of precious things which seems to be going on continually around us, but how unspeakably sadder is it to see the waste of human beings, the waste of women, the waste of their powers of head and hand, and of heart too, all for want of proper training, for want of knowing how to use them aright. This society steps in and goes to the root of the evil, and enables all who wish to do so to master the mysteries of some employment in such a way as really to be able to obtain their living by it, And it seems from what we heard that it does great things for its pupils. In the first place it reminds them that all workers, women and men alike, must go through the drudgery of work if they are to win its rewards. The second great thing it does is to remind us that if we are to succeed we must be content with no low standard. We must not be content with anything second-rate. We must be aiming at the best and the most beautiful within our reach. It is only in this way we must expect workers to love their work, to be inspired by it, and it is only in this way they can hope to succeed in competition with the workers of other countries. It would be impossible for anybody to be even a few weeks in Ireland without having occasion to admire the skill and patience and power of adaptation which are shown in many of the Irish manufactures, and which, if only applied to suitable designs and properly organized, must enable them to compete successfully with foreign goods.

THE Woodstock Knights of Labour recently attended a special service conducted in Chalmers Church, by the pastor, the Rev. W. A. McKay, B.A. The text from which he spoke was Matt. xv. 32. In the course of his remarks Mr. McKay said: There was to-day bread enough and to spare for everyone, if man's selfishness and greed could be kept in abeyance. To not one of the questions now in dispute between capital and labour is Christianity indifferent. Let all follow the golden rules which Christ laid down for his followers, and we need fear neither Nihilism or Socialists. There would be no iron-bound association of either employer or employed—neither strikes nor lock-outs. The speaker then quoted largely from writers on political economy. There is bread enough and to spare, but in our mad struggle we trample it in the mire. In Europe there is revulsion from Christianity, but this is not caused by an aversion to our doctrines, but by the pangs of hunger. Let those who wish prefer a congregation of purse-proud respectables, but for his part he preferred to minister to a congregation of honest, independent workingmen. Conflicts are taking place every day between capital and labour throughout Christendom, and these are getting more and more fierce; a cloud is arising whose shadow falls on every country. But he had faith that the Gospel would ultimately triumph over all evil passions. Boycotting, strikes, lock-outs, etc., are not finalities, but the power of conciliation and arbitration will finally make itself felt. Capital and labour are indispensable to each other. Higher wages by increasing the purchasing power of the community react upon and give larger profits to capital. Capital is foolish when it attempts to grind down labour and trample upon its neck. Labour is foolish when it attempts to act arbitrarily. But the Knights of Labour show a laudable desire to arbitrate on all troubles without resorting to strikes.