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NOW READY.

PRESBYTERIAN YEAR BOOK

FOR THE
DOMINION OF CANADA AND NEWFOUNDLAND,
FOR 1890.

In addition to the usual contents, the following papers appear in the issue for 1890: The Moderator Home Missions, by Rev. William Cochran, D.D.; Our Foreign Missions—a general survey, by James Croil, Montreal; The Woman's Foreign Missionary Society, by a member of the Central Board; Our Sabbath School Work: Its Present Condition and Pressing Needs, by W. N. Hossie, Bramford; Sabbath Observance, by a Layman; Young Ladies' Colleges, by J. Knowles, Jr.; Our Maritime Synod, by Rev. Dr. Burns, Halifax; American Presbyterianism, by Rev. A. T. Wolff, D.D., Ph.D., Alton, Ill.; Home and Foreign Missions of the Presbyterian Churches of Scotland, William Johnston, Wamphray, Scotland; The Presbyterian Church in Ireland, by Samuel Houston, M.A., Kingston; Sketches of St. David's Church, St. John N.B., St. Andrew's Church, Windsor, and Knox Church, Winnipeg.

PREMIER OPINIONS.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Presbyteries and Synods, a list of the ministers of the Church, etc. Every Presbyterian should have a copy.—*Hamilton Times*.

The PRESBYTERIAN YEAR BOOK is a neat little publication of 120 pages, containing a great amount of useful information relating to the Presbyterian Church in this country, and its work at home and abroad. It also contains papers dealing with the Church in Scotland, Ireland and the United States.—*The Mail*.

Its get-up is very neat and attractive, and the arrangement inside is as carefully done. It will be difficult for any loyal Presbyterian to get along without it.—*Guelph Mercury*.

This publication is one of the best of its class in Canada. . . . The YEAR BOOK is beautifully printed, making it a most attractive volume.—*The Globe*.

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Notes of the Week.

DR. MACGREGOR, during his visit to Melbourne, threw out some hints as to the proper habiliments of a Moderator; and these seem to have borne fruit at the recent Assembly of the Victoria Church, where knee-breeches, buckled shoes, ruffles, gown, and cocked hat were all to the fore, making what the local reporters describe as "an imposing spectacle."

THE Rev. Thomas Morrison, assistant in Plantation parish Church, Glasgow, in a lecture describing a tour in America, said the Protestant Church, while a great power in the country, was very much weakened by its innumerable sects. The Roman Catholic Church presented an almost unbroken front to the enemy, but was being laughed at for her enormous pretensions even by those who had been reared within her pale.

THE *Christian Leader* says in South Australia, in obedience to the behest of the Romanists, the government has announced a new plan of dealing with the capitation grant which is really the introduction of the thin edge of denominationalism, and a blow struck at the Education Act. The Congregational Union of the colony is up in arms against the insidious scheme which illustrates how the emissaries of the Papacy are all over the world working towards the same end.

DR. DONALD FRASER has completed a memoir, undertaken at the request of the family of the late Lady Kinnaid. This distinguished lady was never weary in well-doing. She was a niece of Baptist Noel, and by personal effort and generous aid helped forward many movements for the good of the community. Her name will be remembered in connection with the Young Women's Christian Association. Lady Kinnaid was a member of Regent Square Church during the pastorate of Dr. Oswald Dykes, she having been apparently driven from the Episcopal Church by its sacerdotalism.

THE discussion caused by a paper in the *Scots Magazine*, in which among others Dr. Calderwood has taken part, has prompted an Episcopal clergyman to say that he believes "all old Scottish Episcopalians would gladly accept union with the Established Church on the following conditions—first, acceptance of the historic episcopate; second, future ordinations to be by the English ordinal; third, no serious change to be made in our liturgy!" In other words, the Presbyterians are to become Episcopalians. This anonymous Episcopal unionist must be totally devoid of the gift of humour.

STATISTICS show that in the last seventy years the United States has received an immigrant population amounting to about 15,000,000 persons, of whom Great Britain has sent about 6,000,000, Germany about 4,500,000, Norway and Sweden about 800,000, and France about 350,000. Ireland alone has sent nearly 3,500,000. One of the elements of rapid growth during the period named has been the immense immigration to the American Republic. No other country on the globe can show anything like such figures. While we do not want, says the *New York Independent*, and should not admit the paupers and criminals of other countries, there is no just occasion for any restrictive legislation to arrest or interfere with the natural tide of immigration to the United States.

FOR many years the Free Church has maintained services during the winter months at Mentone. These have been conducted in the Villa des Grottes. Of late years the congregation has outgrown the accommodation, and the Continental and Colonial Board has therefore resolved to proceed with the erection of a church. A suitable site, which cost about \$4,000, has been bought. The estimated cost of a church is \$10,000 or so. Enough money has already been raised not only to pay for the site, but to pay a considerable part of the cost of the building. The Rev. C. H. Spurgeon, whose annual sojourn in Mentone is a great aid to the Presbyterian cause there, has contributed \$250. He rarely preaches, as he goes for rest, but sometimes takes part in the service, as on the last Sunday of the year, when he delivered a communion address.

TWO measures having an important bearing on the moral and social well-being of the Dominion have been introduced, the one in the Senate and the other in the House of Commons at Ottawa. One relating to the matrimonial relations of the Mormons in the North West has been introduced by Senator Macdonald of British Columbia. It is firm in its provisions for the exclusion of polygamy from the North West territories. The right time to deal with this matter is now. It will not do to allow the commencement of a practice so abhorrent, and try to stamp it out afterward. It must have no foothold in the Dominion. The Minister of Justice has introduced a bill to deal more effectually than even the Charlton Act does with certain forms of social depravity. These are measures with which party politics have nothing to do. They can be dispassionately considered on their merits and all good citizens will approve their enactment.

THE Act passed in 1864 by the English Parliament establishing Presbyterianism in England and Ireland contains some curious provisions. Directions were given for the election of elders and the ordination of ministers. The minister, after satisfying the Presbytery, had to preach three times before the congregation over whom he was to be placed. He was required to give proof of his ability to "defend the orthodox doctrine against all unsound and erroneous opinions, especially those of the present age." An intimation of the intended ordination had to be affixed to the Church doors to enable any objectors to be present and oppose the same. The names of suspended members had to be sent to the committee of the Lords and Commons. The offences calling for suspension were fully set forth, some of which read quaintly enough in these days. They included worshippers of images or makers of the same, persons challenging anyone to fight, those who indulged in dancing or gaming on the Lord's Day, or resorted on that day to any plays, bull-baiting, or bear-baiting. Any parent who consented to a child marrying a Papist, or any person who married a Papist, or repaired for advice to a witch, would also be suspended from the sacrament.

THE impression that ministers have passed the dead line when they reached their fiftieth year does not seem to be of universal application. A correspondent of the *Christian Leader* writes: Mr. Theodore Watts, *apropos* Browning's production of his last book at 77, has been overflowing on the subject of the fruitfulness of old age in this epoch of ours, contrasting the present feeling on the subject

with that which prevailed in the earlier years of the century when some distinguished poets wrote of themselves as if they were in the sear and yellow leaf at fifty and patriarchs at sixty. No doubt, much good has accrued to our generation from the inspiring examples of such grand old men as Ranke and Moltke in Germany, Gladstone and Tennyson in Britain, Whittier and Holmes in America, but Mr. Watts seems to have forgotten some familiar facts which Longfellow in his old age recalled for his own comfort.

Cato learned Greek at eighty; Sophocles Wrote his grand "Edipus," and Simonides Bore off the prize of verse from his compeers, When each had numbered more than fourscore years; And Theophrastus at fourscore and ten, Had but begun his "Characters of Men," Chaucer, at Woodstock with the nightingales, At sixty wrote the "Canterbury Tales;" Goethe at Weimar, toiling to the last, Completed "Faust" when eighty years were past.

THE story of "the converted athlete" who called himself a brother of Sullivan the pugilist, and as such was admitted to many pulpits in northern New Zealand, should surely serve as a warning, and one that is needed in Canada as much as anywhere else. Before leaving for San Francisco he made a clean breast of his fraud, with cynical audacity, to a newspaper interviewer. Arriving in Auckland after a long course of dissipation in Sydney, "dead broke" and without a home, he was invited to a Methodist revival service, where his fine commanding figure and splendid baritone voice made an impression. From the position of sold singer he rapidly advanced to that of evangelistic preacher; and, being advertised as "the converted athlete," drew crowds. Proceeding on to Wellington, he made a capital income from private cheques—all received from lady hearers, and at Christchurch he received about \$5,000. There he actually preached in St. Paul's Church, so the Episcopalians as well as Methodists and Presbyterians have been included among his victims. But when the clergy wished to meet him, he "paralyzed" them by remaining away; and he confessed that "most of the Presbyterian ministers put him down as a fraud." Still, in spite of their warnings, he got "a parchment affair signed by 1,250 people and \$1,000 subscribed money." These were presented at a public meeting when "it took him all his time to get out of the room in consequence of the demonstrative conduct of the ladies." The real name of the rogue is Clamptett with the alias of Stanley.

A NEW paper, the *Scottish Weekly*, has been started in Edinburgh. Its mission is the defence of "the faith once delivered to the saints." Here is a paragraph from a recent number: Many answers will be given to this question, Why have the masses lapsed? and the nature of the reply will depend on the point of view from which it is looked at. Some will maintain that the poor have gone down for the lack of brotherly aid, and, disgusted with the veneer of profession, resolve to give kirk and minister a wide berth, as if the latter carried the plague in the folds of their raiment. They feel that no man cares for their soul, and as for the kirk attractions, the smelling-bottles, the cushions, the velvet collecting bag, the music, the daintily-prepared service, the new styles in pulpit robes—all such things only make the humble hearers feel the difference of position between classes and masses, even in the house of prayer. Why have the masses lapsed? Simply because the power of self-sacrifice has not been manifested sufficiently to draw them near to the great Mediator. Preachers have been more devoted to showing off their fine rhetoric, and rounded sentences, than to exhibiting a love free, full and divine. Poverty keeps many out of Church, caste shuts the door in the face of thousands, and the ever-present cry for money, with the mighty echo of plate and copper ladle, tells what the Church seems alone to seek for. But if the words which come from the pulpit were illustrated at the desk, the bench, the exchange, what a power would be abroad for lifting up the poor. As things are, out to the world the damaged photographs of holy living are scattered, and men seeing the Christ-like original in the Gospels, spurn the counterfeit, and elect to lapse from what they cannot adopt.