

# THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, MARCH 2nd, 1887.

No. 10.

## "BEAUTIFUL AND BRIGHT." OUR SABBATH SCHOOL PAPERS.

Attention is invited to the following publications, suitable for Presbyterian Schools:

### SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS FOR THE YOUNG, EARLY DAYS.

The first two are monthly, and Early Days twice a month. All are carefully edited and beautifully illustrated. The price of each is \$10.00 per 100 copies for the year. Specimen copies mailed to any address on application.

READY IN A FEW DAYS!

### INTERNATIONAL SCHEME OF SABBATH SCHOOL LESSONS

Specially prepared for Presbyterian Schools.

60 cents per 100 copies. Mailed free on receipt of price.

PRESBYTERIAN PRINTING & PUBLISHING CO.,  
5 Jordan Street, Toronto.

CONSTITUTION AND RULES OF ORDER

FOR:

### S. S. YOUNG PEOPLE'S CHRISTIAN ASSOCIATIONS.

This is a neat pamphlet of 24 pp. compiled by Mr. James Knowles Jr., Secretary Knox Church S. S., Toronto. It will admirably suit any such organization. Price, 10 cents; or \$4.00 per 100 copies.

PRESBYTERIAN PRINTING & PUB. CO.,  
5 Jordan Street, Toronto.

## Notes of the Week.

ADVICES from Tonga, one of the Friendly Islands, say that a missionary, named Baker, has been captured by natives in ambush. The missionary's family escaped. A rising of natives is threatened. The missions are protected by British troops.

DR. JOSEPH PARKER has been conducting a series of services in Scotland. He was cordially welcomed in Edinburgh and Glasgow. Addresses have been delivered by him to students, and he has preached in the largest churches to crowded assemblies.

SERIOUS earthquake shocks have been felt in various cities of Southern Europe. There was much consternation in Nice. Buildings were shaken, and some of them fell in ruins, a number of lives have been lost, and there was great agitation and anxiety among the inhabitants. Monte Carlo and Monaco were also visited. This was an interruption for which the gamblers were unprepared.

IN a recent address, Dr. Marshall Lang, of the Barony, said that there are churches in the west end of Glasgow, which are a sort of club, with the rich all huddled together in them. He has watched a congregation coming in "so properly, so crisply, and taking their seats so daintily, you know." His own people walk in so differently. It is a great misfortune that the rich and poor do not meet and worship together in the house of prayer.

THE Rev. Lewis Davidson has been investigating the history of the progress of the Free Church in Edinburgh. He finds that in 1850 she had 12,000 members; in 1880, 21,000—a growth of two-thirds in thirty years. During these years the population of Edinburgh increased by one-third; the Free Church by two-thirds. In 1850 there were twenty-six charges within the city bounds; in 1880 there were forty-one charges. The Church is growing among the middle and lower classes, but not in the West End.

A RECENTLY started London weekly, "a journal of social and Christian progress," thus endeavours to enlighten its intelligent readers on Canadian affairs: Much strong feeling has been excited in Canada by the publication of the "Ross Bible"—a compilation of passages such as can be used by Roman Catholic scholars in public schools. Mr. Ross, the Commissioner of Education, edited the book, and submitted the volume to the Roman Catholic Archbishop, who

is said to have expunged from it such passages as "Whosoever will, let him take of the water of life freely," etc.

A BRITISH correspondent of a Philadelphia contemporary writes. A great change has come over the Church of Scotland as by law established; and there is good reason to believe that many of the younger ministers, and a goodly number of the "country people" would see no insuperable difficulty in divesting themselves of all lingering traces of regard for the opinion of Jenny Geddes, and theologians of her type. In the event of Disestablishment in Scotland, Episcopacy—or to speak more accurately, Prelacy—will be pretty sure to gain considerably. In the meantime, however, the negotiations must be conducted through the newspapers.

SAMUEL L. CLEMENS, perhaps better known as Mark Twain, at a recent public dinner read some extracts from the veritable note-book of pupils' blunders in definition, kept by a public school teacher in his vicinity. Among the errors were the following choice ones: Auriferous—pertaining to an orifice; Ammonia—the food of the gods; Equestrian one who asks questions; Parasite a kind of umbrella; Ioe-cac a man who likes a good dinner; Republican a sinner mentioned in the bible. There are a great many donkeys in the theological gardens, wrote one child, and another declares Demagogue to be a vessel containing beer and other liquids.

THE Pittsburgh *United Presbyterian* justly remarks. It is general reading and study that lessens the labour of sermon making. If one read for each sermon, that is, make his sermon each week out of what he has read for that purpose, he is engaged in what will be a lifelong drudgery, and what, besides, is a waste of time, strength and opportunity. After his sermon has been preached, his acquisition will be gone, and he will be nothing the richer. But if he read widely and wisely, storing up in his mind general knowledge, and accustoming himself to draw from his deposits as he needs them, he will always be in a situation of mastery. This ought to be a lesson impressed again and again on every student of theology.

CANON FLEMING, of Edinburgh, is an earnest advocate of temperance. As such he co-operates cordially with ministers of other communions, but this his recently-appointed bishop thinks might be misunderstood. He had agreed to deliver a lecture in a Presbyterian Church, but his ecclesiastical superior disapproved, and as in duty bound he bowed submissively. Bishop Dowden has written Canon Fleming indicating that he ought not to occupy a Presbyterian pulpit on Sabbath, as it might create or foster a feeling among Episcopalians that it is all the same whether they go to a Presbyterian service or their own. The Canon then intimated to Professor Charteris that in consequence of this he cannot deliver his promised address on temperance.

THE young coloured man who was refused admission to the Bowery Young Men's Christian Association, New York, has at last been informed that there is a vacancy for him in the drawing class, and that by paying the usual fee he is welcome to avail himself of all the privileges of the institution. The secretary at the same time informed him that he could also invite his friends to attend, and they would obtain a cordial reception. Now this is Christian-like. An individual or body of individuals may be convinced by public opinion that they have been in the wrong, but to save their alleged honour they may affect with a stoical indifference to have been right all along. The frank acknowledgment of a mistake, and its rectification is more manly than a surly pretence that no mistake was made.

ONE of the most remarkable features of the case of Dr. M'Glynn, of New York, says the *Christian Leader*, has been the stand which the secular press of

that city has taken against the priest, and in favour of his persecutor, Archbishop Corrigan. The *Times* scornfully speaks of Dr. M'Glynn as an "unfrosted priest," and the *World* would have him exiled to a country parish where he would cease to trouble the public. The explanation of this phenomenon is probably to be found in the fact that the conductors of the daily press in New York are in many cases Roman Catholics. If a similar case had occurred in France or England, public opinion would have sided with the priest, and supported him with no ordinary determination; but it is curious that in republican America, which boasts of her freedom, he is practically "sat upon."

FROM a contemporary we learn that the Convener of the Scottish Sabbath School Alliance brought under the notice of Aucterarder Presbytery the recent utterances of Drs. Cunningham, of Crieff, and Rankin, of Muthill, recommending harvesting on Sabbath in a wet season. The Presbytery refused to interfere. Dr Rankin ridiculed the society for taking a sanctimonious, pharisaic, Judaic name. Sabbath, he said, was the last day of the week, not the first, and Sabatarianism was a kind of religious disease which maintained itself by drawing down the blinds, and living on cold meat, cold tea, and perhaps on cold whiskey. The Presbytery Clerk, Mr. MacNaughton, of Ardoch, said that the proper reply to the letter would be, "Mind your own business." The animus lying below it was most iniquitous, viz., a deliberate attempt to stir up mischief by entering on a matter with which they had no concern, and endeavouring to initiate an ecclesiastical prosecution.

GERMANY, like Canada, has been agitated by an exciting election. Bismarck has, in dissolving the Reichstag, when his Septennate measure was rejected, and since, been acting in an autocratic manner. He virtually tells the German people that they must elect deputies favourable to his policy, or he will keep on dissolving. Considering the Emperor's great age, the Germans seem disposed to exercise patience, but even Bismarck may test their tolerance too much. The papal secretary has intervened, urging the Roman Catholics to support the Chancellor, and it is rumoured that, as one good turn deserves another, the Pope hopes to receive a slice of Italian territory as the temporal heritage of the Church. The clerical party, strange to say, take an attitude similar to that assumed by Dan O'Connell, "As much religion from Rome as you like, but no politics." Another feature of the electoral campaign is the stubborn resistance of the people of Alsace-Lorraine. The provinces have been annexed to Germany, but not the people.

THE character of the teaching given in some quarters of the Protestant Episcopal Church may be gathered from these extracts from a little book, "Counsels of the Holy Communion," for children published in New York: The Sacrament of the Eucharist is Jesus Himself, God made man, present under the appearance of bread and wine. When the priest consecrates the bread and the wine—that is to say, when he changes them into the body and blood of our Lord Jesus Christ—that moment the bread and the wine, by the power of the most high God, become the true, living body of Jesus Christ. . . . Priests alone can change the bread and the wine into the body and blood of the Son of God. A priest is more powerful than an angel; in all the earth there is nothing so great as a priest. . . . And now He comes down the altar steps, lying quietly in the arms of the priest, as long ago He lay in the arms of Mary, and smiled His heavenly love down upon the shepherds in Bethlehem. . . . When you come back to your place remain for some time on your knees, lost to all but the presence of your Saviour. Ah! my child, how great you are at this moment! You hold in your soul, and in your body, the Lord of angels and archangels. The most powerful microscope would fail to detect the difference between the above and the Romish dogma of Transubstantiation.