

# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, JULY 1st, 1891.

No. 26.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to request for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M. A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll 60 cents per list. Price of School Registers 20 cents each. Address—

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5 JORDAN ST., TORONTO.

## Notes of the Week.

A LONDON, Eng., paper says: The Rev. Dr. Kellogg, of Toronto, is likely to return to India to engage in Bible translation and literary work. The *Bombay Guardian* says that the American Presbyterian Board most heartily wish him to return, allowing him to make his home among the hills.

A CONTEMPORARY contains the following: Britain and Japan, says *Regions Beyond*, though severed by half the round globe in distance, are now parted by only three weeks in time. Last month the feat was achieved of landing in Montreal by the Canadian Pacific the passengers of the new steamer *Empress of Japan*, on the fourteenth day after they sailed out of the Gulf of Tokio. Another week would bring to Liverpool or the Clyde those of the travellers who proceeded on from Montreal without delay. How wonderfully God is facilitating the evangelization of the world!

IN addition to the delegates appointed by the Baptist Union of Great Britain and the Presbyterian Church of England, to the International Congregational Council, the English Committee of Arrangement has agreed to invite each of the Free Churches to send two visiting members, for whom seats will be provided on the floor of the house without right to vote. Invitations have thus been sent to the Free Church of Scotland, the United Presbyterians of Scotland, the Calvinistic Methodists of Wales, and the various Methodist bodies in England, including the Wesleyan Connexion, the Primitive Methodists, the Methodist Free Churches, the New Connexion, and the Bible Christians.

PROF. RAOUF ALLIER of the Sorbonne, describing the religious revival among the youth of France, says it has come just when Michelet's prophecy, "This century is moving towards fatalism," appears to be realized with deplorable brutality. The problem of religion, he says, is no longer ignored among the students, but received; it is approached with a certain fear, but with real interest. The professor of the philosophy of religion has his lecture-room crowded. The triflers of old Voltaireanism are greatly disconcerted by this uprising of the conscience and the heart assisted by a philosophical and literary revolution, which is creating among the youth of France a fresh desire for moral and religious life.

A GENTLEMAN well known in connection with the temperance cause, Mr. Z. B. Gustafson, describes an interview which he had with Mr. Stead last summer. That eminent journalist stated that some of his friends thought he was going to blank ruin when he started the *Review of Reviews*. "My partner thought we might possibly secure a circulation of 30,000. And it would have answered. After the publication of the third number my partner, who had not been accustomed to political journalism, took alarm at the articles on the *Times*, declaring that he thought it 'madness' (though the best lawyer in London had seen the proofs and pronounced it perfectly safe), and wished to retire. As I was determined to endure no trammels, I gladly agreed to his proposal. Before he would go, however, he demanded \$15,000 as his share—a sum absolutely unprecedented as the price for the goodwill of half a review that had only been three months in existence. I paid it, and here I am! The circulation is not 30,000 but 70,000 monthly, and increasing. It has been a property from the first, and since May my own entirely."

PREACHING in Free St. George's, Edinburgh, on a recent Sunday morning, Principal Rainy referred to the death of the Rev. R. W. Barbour. He said in conclusion: It is long since any one has passed away who has left on my mind a stronger admonition as to the spirit in which life may be lived and what it may attain to be, even here, and among all the pedestrian necessities, the spiritual dimness, and the inevitable temptations of this present world. It is something, it is much, to have lived so that a man's memory shall always be a help and stimulus to whatever is best, highest, least tainted, and least craven—to what is most believing, expectant, and aspiring in the soul—and a rebuke to that which lowers and misleads. It is something—much—to have lived, so that the remembrance of him shall always bring back the text: Finally, whatsoever things are true, honest, just, pure, lovely, of good report—if there be any virtue, if there be any praise, think on these things.

THE *Christian Leader* remarks: Although not many Church courts will have the frankness to adopt such a resolution as the one entered on its minutes by the conference of Calvinistic Methodists at Llandovery, in South Wales, there can be no doubt that it gives expression to the feeling of all Christian people in these islands, and indeed of many citizens who make no religious profession, with respect to the Prince of Wales' connection with the baccarat scandal. It offends the moral sense of the people to hear that the heir-apparent not only presided night after night at the gambling table at Tranby Croft, the days being spent by the gamblers on the racecourse, but that he actually brought the counters used for the gambling to the house, and that these counters seem to be habitually carried about by the Prince. Apart even from the gambling, his Royal Highness sets a bad example, and lowers not only his personal reputation but also the respect for the monarchy by associating with the frivolous individuals who have figured in the trial by which Sir William Gordon Cumming hoped to recover his lost character.

AFTER a two months' healthful sojourn in Italy, Dr. Walter Smith has returned to Edinburgh and resumed his pastoral labours. Instead of resuming the usual lecture, he gave his impressions of the religious condition of that country. Confining himself to what he saw and heard, and disclaiming any knowledge of the innermost life of the people, he noted the prevailing indifference to religious matters; although there existed a diminishing Church party vehement in its efforts to restore the temporal power. But the people generally seem to have cast off the superstitious elements in the Romish faith, and dropped also the real Christian element which that Church still conserves. Lent being over, he had no opportunity of hearing any of the eloquent Italian preachers; but he had visited churches in the various cities on week-days, Sabbaths, and feast days, and at all hours. Now and then he found a considerable congregation in the poorer neighbourhoods, but generally a mere sprinkling, and not seemingly much interested.

IN commenting on the baccarat trial the *British Weekly* says: Neither the defendants nor Sir W. G. Cumming drew the intent gaze with which the people of this country have watched the proceedings. The eyes of Englishmen have been fixed on their future king. They have seen the roof lifted from Tranby Court, and they will not forget the disclosure. They know what manner of people these were whom the Prince honoured with his company, the inducements which attracted him, the provision which he made by taking counters with him for passing the time and earning a little money. These and other incidents have sunk deep into their minds and will have incalculable and far-reaching consequences. Nor will they forget that the Prince was not present at the trial on Tuesday because he had gone to the Ascot Races. We have no right to go beyond facts actually brought out at the trial, whatever stories and suspicions may be floated in the air, and they were there in abundance. Whatever efforts may or may not have been made to

shield the Prince from the worst consequences of his folly, enough remains to sober the strongest supporters of the monarchy, and to stimulate the growing determination among Christian people to deal with gambling by legislative enactment.

ON a recent Sabbath evening Dr. Laidlaw, of St. Paul's, Hamilton, took for his text Ps. cxviii. 8, and preached a sermon upon the baccarat scandal. He dealt with the conduct of H. R. H. the Prince of Wales in strong yet respectful terms, and denounced gambling in all its forms. "Getting money not by honest industry," said the speaker, "but by winning it from others, giving them worse than nothing in return, if they will only be fools enough to give you the opportunity! Call it a game! Dignify it with a mysterious name! Make it fashionable by coupling with it the names of baronets and lords and ladies of high degree. Let a prince, the heir-apparent to a throne, be the croupier and hold the stakes, and hand over to the lucky player the money lost and won! Popularize this business by having it introduced into all kinds of communities, in various forms, with graded rates and names to suit the consciences and purses of the players. I need not attempt to mention the many ways by which this idea is worked out in parlours, through newspapers, in the lottery, on the Stock Exchange, and in scores of other places. First and last and always it is an ingenious way of getting other people's money without giving them value in return. When fully developed it is a hideous vice which never comes alone. Other hideous vices gather around it. It is gambling. It is low. It is sinful in the sight of God. Is this a business for ladies and gentlemen to engage in? Is it a business for a Prince to be engaged in? Abraham was a mighty prince, but he absolutely refused to take goods from Melchisedek, or a parcel of ground from Ephron, the Hittite, or anything from any man without giving full value in return. Jacob had in his early life been a gambler in his way, and he never became a true prince until he gave up his cunning practices and prayed and pleaded and wept for forgiveness."

WE have taken no part, observes the *New York Independent*, in the discussion, which has been conducted so hotly since the adjournment of the Presbyterian General Assembly over the appointment of the Committee on Theological Seminaries. Dr. Charles H. Parkhurst, *The Evangelist*, and others have been charging that it was "packed" against Professor Briggs. They do not say that Moderator Green did it; that nobody would believe who knows him; but they insist that the two clerks, Roberts and Moore, with others, made up the Committee in the interest of Princeton and against Union, and these brethren, and particularly Princeton, are rapped over the knuckles in the sharpest manner. But what evidence is there that the Committee was "packed"? Its unanimity, of course. Clerk Roberts says, and he was charged with being the great offender, that he only suggested one or two names, and did not know how the Committee stood on the matter when it was named. How could anybody know. No vote had been taken to indicate where commissioners stood. If the Committee's unanimity is at the basis of the charge of "packing," the same charge might be applied to the Assembly. It was a very remarkable vote—448 to 60—one-sided. Pray, was not the Assembly "packed"? Furthermore, the Church seems to be equally one-sided. May it not be that the Church is "packed" against Briggs? As to poor Princeton, she must defend herself as best she can. What business had she on the Committee on Theological Seminaries? What business had she in the Assembly? Why was she not modest enough to stay away from this Assembly so as not to have any voice in the disposal of the Briggs matter? Seriously, why was not the charge of "packing" raised at Detroit? If there was any bargain in connection with the election of Moderator, as alleged, between Dr. Patton and Dr. Dickey; if the Committee was "packed" by officious men, why not have brought the scandalous proceedings to the attention of the Assembly? It seems to us that the accusing brethren get their courage a little late.