

# The Presbyterian Review.

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## Over Land and Sea.

"Yes, too hot to go to church," was the decided exclamation of Mrs. Doolittle, the other Sabbath. Oh, but she went up town on Monday to attend a fire sale of goods, and, indeed, the crowd was so great and the weather so hot that several ladies well-nigh died before they could get relief, but Mrs. Doolittle crowded in and stood for two hours, waiting to get a chance to buy two smoked-up, soiled handkerchiefs at five cents apiece, which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors to tell them how cheap things are selling up at the fire sale.—*Christian World*.

There was held recently in Chicago the annual meeting of the National Children's Home Society. This is a new organization with auxiliaries in eighteen States. During the past year it has found homes for 1,617 children.

Not only in Alsace-Lorraine, but also in Baden, the Catholic Church is numerically retrograding. There can be no doubt on the subject, as the data are published by the Bonifacius Association, the great Catholic Propaganda Society of Germany. The statistics cover the last twenty years, from which it appears that the Roman Catholic Church in Baden has increased during these two decades only \$5,500, while the Protestant increase has been 106,510. These data become all the more significant when it is remembered that Baden is a Catholic country, that Church reporting 1,028,119 souls, while the Protestants number only 597,000. The Catholic Church has actually lost in the larger cities.

Dr. John Hall, of the Fifth Avenue Presbyterian Church, having proposed that those who are liable to the income tax might, since that law has been declared unconstitutional, pay the amounts toward the \$1,000,000 to be raised for the benefit of the Presbyterian Boards, it has been reported in the secular press that the \$1,000 he offered himself was the amount he would have paid as income tax. In a letter to the *New York Tribune* he denies this. He says he has no such income as has been indicated, and that the proposed donation involves some self-denial. He takes occasion to say that not only is he not a millionaire pastor, but that the reports that he receives \$25,000 a year salary, or even \$20,000, are not correct. He also denies that he receives marriage fees at the rate of \$30,000 a year. In all the forty-six years of his ministry, he says the total of marriage fees received would fall below \$30,000.

It may be interesting to many to know the origin of the phrase "Blue Presbyterian." In 1639 the army of the Covenanters, under Montrose, entered Aberdeen, just evacuated by the troops of Charles I., who was trying to force Episcopacy on the Scotch. Spalding tells us that "few of the whole Presbyterian Army wanted a blue ribbon hung about his neck, under the left arm, called the Covenanter's badge." Those wear-

ing this ribbon were dubbed Blue Presbyterians, hence the term.

The American Tract Society is building a home for itself at Nassau and Spruce street, New York, twenty-two stories high, and has borrowed on the building \$1,250,000, at about 4½ per cent. interest.

It would seem that the fall of Ismail Pasha had been predicted thousands of years ago. Ere Rome was yet built, Necho II., the ruler of Egypt, took it into his head to complete the great work commenced by Sesostris, and unite the Red Sea with the Mediterranean by means of a canal. But the enterprise was doomed to failure. A hundred thousand laborers perished in the attempt—some from disease, and others from the lashes of the taskmasters. At last the King's attention was drawn to an oracle given by one of the Egyptian gods, which oracle was to the effect that it was wicked to join the waters of the Red Sea with those of the Mediterranean, that the ruler who committed this sacrilege would be dethroned, and foreigners would take possession of his country. Strangely enough, that is precisely what happened to Ismail Pasha, the promoter of the Suez Canal.

Charles Dudley Warner says: "I am not sure but we shall have to go back to the old idea of considering the churches places for worship, and not opportunities for sewing societies and the cultivation of social equality."

We want to say that no one is too old to go to Sunday school. Children are apt to think that they are entitled to graduate from that school at a much earlier age than from the day-school, whereas, when it is considered how little time they give to it—one or two hours a week as against twenty-five hours in the secular schools—the rate at which they learn is so slow that it might naturally be expected to take a whole lifetime to be "thoroughly furnished to all good works." Let the "grown-ups" correct this idea in children's minds by coming themselves regularly and putting themselves under instruction. They have plenty to learn.

The *Sunday school Times* publishes an extract from Prof. Seece's article on "The Latest Results of Egyptian Research," in which he says: "Egyptian civilization, so far as we know at present, has no beginning; the further back we go, the more perfect and developed we find it to have been. . . . So far as the monumental testimony is concerned, it has neither childhood nor youth, . . . and gives no countenance to the fashionable theories of to-day, which derive civilized man, by a slow process of evolution, out of a brute-like ancestor. On the contrary, its testimony points in an opposite direction; the history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay."