

# The Presbyterian Review.

Vol. XIII.—No. 20

TORONTO, NOVEMBER 19, 1896.

\$1.50 per Annum

" A lonely rock by the wayside,  
All jagged, and seamed and rent;  
Yet over its brow the Gaiacs  
Their pure bright faces bent;  
Gay columbines danced on slender stems,  
And fairy trumpets blew;  
From every crevice tufts of fern  
And feathery grasses grow;  
Till gone where the outlines sharp and bare,  
That might have offended the eye,  
And the wayside rock was a charming sight  
To every passer by.

Dear heart, alone and lonely,  
Though shattered life's hopes may be,  
The Lord who cares for the wayside rock  
Much more shall care for thee.  
Thy deeds of tenderness, words of love,  
Like flowers may spring and twine,  
Till joy shall come into other's lives  
From the very rents in thine."

## OVER LAND AND SEA.

No more senseless cry is heard in the land. It is the shout of the anarchist and traitor. But we are told some Christians are like minded, under the plea that the observance of the Sabbath is a matter for individual freedom. And so it may be, but Sunday laws have to do with the *protection*, not the observance of the Sabbath. The Sabbath is assailed. It is in danger. It is a priceless possession. Will you appeal to conscience or moral sensibility in the apprehension of the murderer, or the criminal, in any other line of lawlessness? Surely not. You have a law. If you had not you would be powerless. Sunday laws are inadequate, The best we have is defective. Remove that and there would be nothing to stay the tide of Sabbath desecration, which is the precursor of a thousand other ills. The moral and law-abiding need no laws, but is the Sabbath breaker of that class? Since it is apparent he is not, it is as well to cry "Down with all law," as "Down with Sunday laws."

The street car company of Mansfield, O., advertised a concert to be given on a late Sabbath afternoon in a near-by resort. The concert was given as advertised. But the very day of this violation of public sentiment the Endeavorers in each society in the city passed stirring resolutions of condemnation, and declared themselves ready to push the matter further. One of the directors of the car company thereupon informed them that there would be no further attempt to hold such concerts. If there were no other work to be put to the credit of Christian Endeavor Societies this would vindicate their right to a place in the church.

The Roman Catholic Bishops have had another meeting to demand a college for themselves equal to Trinity College, Dublin. The "Maynooth Grant" was at the time regarded as a full recognition of the Roman Catholic claim; but Maynooth now sinks into the background as a local, provincial institution, and nothing but a metropolitan university lavishly endowed will now be looked at as commensurate with the claim. It remains to be seen whether the Government will hereby hand over to the priesthood the complete control of higher education in Ireland.

By recently collected statistics showing the relative voting strength of Roman Catholics and Protestants in the United States, one third of the population, or 20,613,307, are church communicants, of whom 14,000,000 are Protestants and 6,000,000 Roman Catholics. The number of qualified voters is 15,137,889. Of these actual voters 3,500,000 are counted as Protestant communicants, while more than 10,000,000 are nominally Protestants in belief. The total voting force of the Roman Catholics is a little more than 2,000,000.

The great missionary meeting held in St. Andrew's Hall under the auspices of the Glasgow Presbytery of the United Presbyterian Church was of a most enthusiastic character. The speaking attained and kept a high level of excellence. This is not to be wondered at, seeing that the speakers were men of reputation in their several denominations. The Rev. Mr. Jackson, of the Wesleyan Mission, a speaker new to a Glasgow Presbyterian audience, made a most profound impression by his address. Dr. Goodrich, of Manchester, whom many of his old Glasgow friends were present to welcome back to the city in which he spent twelve years of fruitful ministry, also spoke most impressively.

Dr. Barrows, the Chairman of the World's Parliament of Religions, is on his way to India to deliver in various cities a course of lectures on the relation of Christianity to other faiths. The lectureship has been founded by a lady, and its object is to discuss in a friendly way the truths of Christianity and their harmony with the truths in other religions. The doctor is promised a cordial welcome from many of the leading representatives of Hinduism. He is arranging for the holding of another parliament at Paris in 1900.

Mr. Moody attains his sixtieth year on the 5th of February next, and a committee has been formed to promote a birthday presentation fund. Lord Kinnaird is Treasurer, and the Secretaries are the Rev. H. W. Webb-Peploe and the Rev. F. B. Meyer. For some years it has been Mr. Moody's desire to erect at Mount Hermon (the site of the Young Men's Seminary) a place of worship to be used, not only for Divine service, but for great gatherings of the students. The idea of the promoters is to present Mr. Moody with the £5,000 needed for the erection of this building. The object is to raise £2,500 on each side of the Atlantic. Lord Kinnaird, Mr. John Cory, Mr. T. A. Denny, Messrs. Morgan and Scott, Lord Overtoun, and Sir George Williams have each subscribed £100.

Sir Wilfred Lawson, who is a prominent Total Abstinence tells this story about himself. The master of a school in the North of England gave his scholars a long disquisition upon the steam-engine; and when he thought they all understood it he asked, "What is it that does the work of forty horses and drinks nothing but water," They called out "Sir Wilfred Lawson."