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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 2nd, 1889.

THE *Methodist Herald* of Minnesota, thus admonishes its clerical readers: "If titles increase set not your heart upon them, because the more there are the less they are worth."

THERE were 164 members added to Dr. John Hall's Church last year, ninety-two by profession of faith and 72 by certificate. The additions to Cooke's Church, Toronto, were 203; eighty by profession of faith and 123 by certificate—thirty-nine more than the number added to Dr. Hall's Church. Manifestly our youthful Toronto Irishman is not so far behind the great New York Irishman in doing the real work of the Church.

REFERRING to the growth of the Episcopal Church in America Canon Farrar says in a recent article:—

I am told that it alone, or almost alone, of the religious communities in the Western Continent, is steadily, if slowly, adding to its numbers, lengthening its cords, and strengthening its stakes.

Now who could have loaded up the Canon in that way?

WE have all heard of the "Boy Evangelist," and the "Singing Evangelist," and the "Weeping Evangelist," and several other evangelists. It has been reserved for British Columbia to have the honour of finding a home for the "Cow Boy Evangelist." Now all these evangelists may be excellent people and may have done some useful work, but these titles do not increase their influence for good with anybody of reasonably good taste. Such names may attract the attention of vulgar, gaping people, but they do not help anybody to do the Lord's work among any class, and they disgust and repel many whose influence it is very desirable to have in favour of any religious movement.

WERE the *Christian Guardian* as sound in theology as it is sensible on all practical questions it might pass for a good Presbyterian journal. Our excellent neighbour says:—

There are some people who drift about from one church to another, and who seem to think they do a church a great favour by attending its services. They think they have a better claim to good seats than the people who support the church, and who pay for their sittings. People who will not put five cents into the collection are the people who commonly complain if the regular worshippers do not give up their seats to make room for them.

Not long ago we suggested that the first conference or convention that meets to discuss ecclesiastical topics should wrestle with this question: Have the people who build and furnish a church, and pay a minister for preaching in it as well as defray all the other expenses, any rights that a Rounder is bound to respect? Now we move that Bro. Dewart open the discussion by speaking as long as he wants to.

LORD RANDOLPH CHURCHILL defined his position on the Disestablishment question the other day in Wales. He considers the question one of principle, and that the proper attitude should be unbending and positive resistance.

Certainly on that question the Tory party sounded no uncertain note. To the Disestablishment of the Established Church, whether in Wales, in Scotland, or in England, Tories were bound to oppose an inflexible resistance. The maintenance of the connection of the State and religion was a cardinal principle in the creed of the Tory party. It was not a principle which admitted of any compromise or modification. It was a principle on which it was absolutely necessary to take up a most unbending and a most positive attitude.

Wiser men than Churchill have spoken in that way, and changed their opinions long before they died. About fifty years ago Gladstone published a strong plea in favour of State Churches, but he lived to disestablish the Irish Church, and if spared ten years

longer he may do some more work in the same line. If disestablishing any one of the three Churches named or the three taken together would make Randolph Churchill Prime Minister of England, the establishments would not be safe for an hour.

IT would be an unspeakably great blessing if a few Christian ladies in every congregation had the great joy experienced by a lady in one of the Chicago churches, whose good work is thus described in the *Interior*:

There is a Christian lady in this city who had the great joy, at a recent communion service, of seeing seven persons added to the Church as the result of efforts put forth by her, under God's blessing. Three of these were members of her Sabbath school class, and upon them she had exerted an influence for a considerable period of time. But the other four were newly found acquaintances, members of a family brought to the appreciation of the sweetness of fellowship with believers, through this Christian worker's kindly offices, beginning with a call upon the mother of the household.

Why should such joys be so exceptionable that they form the subject of newspaper comment? It is not said that this lady had any superior advantages to enable her to do such blessed work. Thousands of ladies may have opportunities equal to hers. No doubt she is a woman—woman is a better word than lady—of faith and prayer, but the principal difference between her and many other good women is that she tried to bring others to Christ while unfortunately many do not.

THERE seems to be considerable dissatisfaction in religious circles in London because the Protestant ministers of the city did not come forward more prominently during the recent strike of the dockyard labourers. The active peacemakers, the men who really deserve credit for the peaceful solution of the difficulty, are Cardinal Manning and a number of pronounced infidels. The *British Weekly* describes the situation in this way:

Here is the situation. We have a contest waged between capital and labour, in which the almost unanimous judgment of the public is decisively on the side of labour. In these strifes it is often possible for Christian men to take opposite views; nay, their judgment may be decidedly against the workers. Here, however, we have a simple issue and a terrible struggle. Both sides suffer, but on the one side there is inconvenience and loss of money; on the other, starvation. It is hard to get no dividend on capital invested; but who shall tell the devouring agony of mothers who watch the hunger of their little children.

Who are at the heads of the poor people who are making a righteous demand? Who are their voices, their interpreters, their ambassadors? Not the ministers of Jesus Christ. Not the magnates of the religious and philanthropic world. Not even Christian believers from the ranks of the sufferers. No; but men who, while they are not blatant or aggressive infidels, do nevertheless seriously and deliberately reject the religion of Jesus Christ—the true Friend of the People.

In the same article the *Weekly* says. "Cardinal Manning, bowed under the weight of more than eighty years, was the first to seek the blessing of the peace-maker, and although something has now been done in other quarters, he was the only one we could name last week." Many people ask, "Where was Spurgeon?" and sharp things are being said and written about the readiness with which ministers rush into any theological dispute, and the tardiness they displayed in coming to the aid of starving "dockers" in their fight for bread. At this distance and with our limited and second-hand knowledge of the facts, it is not well to be too positive, but it does seem as if the ministers of London have allowed a great opportunity to slip into the hands of Cardinal Manning and a number of leading infidels.

THE authorities in the city of New York are about to try whether the law can reach "faith-curers" who persuade sick people not to use remedies prescribed by competent physicians. A young woman suffering from typhoid fever died in that city the other day, and the physician who attended her has had a faith-cure brother arrested for not allowing his patient to take her medicine. The *Christian-at-Work* says:

She believed that she was "in the hands of the Lord, and if he saw fit to take her she would not interfere." Her fanatical friends gathered about her bedside and performed in her behalf what the doctor describes as "incantations," waving their hands over her, patting her on the body, and praying for her recovery, but giving no remedies.

The young woman died, of course, and the only consolation offered her surviving relations by the faith-curer was that her faith was not strong enough. Her brother, who had always treated her kindly, wished her to go to his house while ill, but she replied that his house was not holy enough for her. The *Christian-at-Work* says:

It certainly has become a question of some moment whether in a belief however sincere lives must continue to be sacrificed through neglect to call a physician or else to take his medicine when prescribed. Society owes something to itself in this matter, and it remains to be seen if the law is

powerless in the case. It is not so powerless in England. Not long ago a sect known as the "peculiar people" arose, whose ideas about the proper way of treating sickness were closely allied to those of our American "faith-curers." A death, plainly the result of neglect, occurred among the "peculiar people," and the fanatics who were responsible for it were indicted, tried and punished for manslaughter. It is high time that the courts take in hand all such cases as that noted above. Life is too precious to be sacrificed to a belief, however sincerely held, which not only proves futile in the matter of saving life, but which assumes to throw back the responsibility upon the poor patient as not possessing the requisite "faith." We punish people for attempting suicide, no less should those be punished who substitute foolish vagaries for the physician, and send people to eternity by neglecting the very means which Providence may have provided for their recovery.

It is hard to say how a New York court may treat such matters, but there need be no uncertainty about the manner in which they will be disposed of in Toronto should a test case arise. We have a number of old-fashioned judges up at Osgoode Hall who will not hesitate a moment to make a martyr of any faith-cure brother who does people to death by preventing them from taking proper remedies to preserve their lives.

THE SCHEME OF HIGHER RELIGIOUS INSTRUCTION.

SEVERAL of the Presbyterian Churches in other lands have had for years in operation a well-arranged scheme for the higher Christian education of youth. The Free Church of Scotland, the English and Irish Presbyterian Churches and the Australian Church have each in their own way given special attention to this most important branch of moral and religious training. The conditions of the present time call for well-organized work of this nature. In every age the proper religious training of the young has been held to be of vital importance. In no age has this been more necessary than the present. Opposition to revealed religion is more direct and much more generally diffused than in any preceding age. The young come in contact at various points with the irreligious tendencies of the time. They cannot, even if it were desirable, be kept like hot-house plants in an artificial atmosphere of seclusion. The best of all safeguards against the attacks of unbelief and the no less dangerous allurements of vicious indulgence is a thorough training in Bible truth. Home is eminently the sphere in which religious culture should be steadily maintained. The men and the women who are making their impress for good most felt in the religious and social activities of the time have received the rudiments of their culture in the pious homes of the land. It is no less true that the Church, adapting her methods of enlightenment to the constantly-varying conditions of human society, has in the training of youth a most important and hopeful field of effort, one that cannot be neglected without incurring the guilt of proving unfaithful to her trust. Her divine Lord has imposed this obligation in His parting counsels, "Feed My sheep. . . . Feed My lambs."

The plans adopted by the various Churches referred to are the same in all essentials. Their respective committees prescribe a course of study, hold examinations under well-defined conditions at stated times and award prizes to successful competitors. The Rev. T. F. Fotheringham, the indefatigable Convener of the General Assembly's Sabbath School Committee, after carefully investigating the Schemes of the various Churches, and corresponding with those intrusted with their management, elaborated an excellent plan, which was submitted to last Assembly and met with its cordial approval. The following recommendations appended to the report were adopted by the Assembly:

1. That a scheme similar to that of the "Welfare of Youth" of the Free Church of Scotland, be adopted for this church, and that it be committed to the care of the Sabbath School Committee.
2. That the scheme contained in this report be approved for the present year and recommended to the cordial support of ministers, sessions and Sabbath schools.
3. That the Convener of the Sabbath School Committee of each Presbytery, be a corresponding member of the General Assembly's Committee.
4. That the Committee be authorized to appoint examiners and arrange all necessary details of the scheme.
5. That the committee be authorized to solicit subscriptions from Sabbath Schools and individuals towards defraying the expenses of the work under its care.
6. That the Committee be instructed to prepare and announce the syllabus for 1890, not later than the 1st of March next. The scheme contained in the report to be used where desired for the ensuing year.

The scheme submitted embraces three departments: 1. Biblical, for which the subjects of study this year will be the International Sabbath School Lessons from July 1st to December 31st. In future the lessons for the whole year will be assigned. Seniors in this department in addition to the Sabbath school lessons, will also be examined on "The Life