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The Presbyterian Year Book.

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PRESBYTERIAN WITNESS, Halifax: It is an invaluable Hand-Book of Statistics and Facts, and exceedingly useful and convenient for reference. The arrangement of the contents is all that could be desired.

EMPIRE, Toronto: Its chief value, however, consists in its well-arranged Rolls of the Synods and Presbyteries, its Alphabetical List of the Presbyterian Church, and its Thoughtful Papers by various writers, on topics of great interest to all Christians, especially to those belonging to the Presbyterian Church.

GUELPH MERCURY: This "Year Book" . . . gives interesting facts, dealing with the progress of the denomination in Canada.

GAZETTE, Montreal: It certainly deserves support. Apart from the usual statistics, which are very full, it contains several essays on the history of Presbyterianism in Canada.

WORLD, Toronto: It contains all that is to be looked for in the way of rolls of Synods and Presbyteries, lists of ministers and other officers of the Church, Missionary organizations, various committees, etc. . . . On the whole, this "Year Book" ought to be heartily welcomed and well supported by the people of the Presbyterian Church.

KNOX COLLEGE MONTHLY, Toronto: Evidently no pains have been spared that it might be full and accurate. Besides the usual contents of the "Year Book," there are well written and useful articles on the different Schemes and phases of the Church's work prepared by specialists in the several departments. . . . The "Year Book" is well arranged and neatly printed, and should be in the library of every one who is at all interested in our Church's work.

For sale by all booksellers. Mailed free of postage on receipt of twenty-five cents.

Notes of the Week.

BEFORE the lecture season closes, the people of Toronto are to have the opportunity of hearing once more one of the most effective platform speakers of the day, Joseph Cook, of Boston. The subject announced is "Phillips, Gough, Beecher," and there is every reason to anticipate that its treatment will be masterly and interesting in the extreme.

A NEW YORK contemporary informs us that good humour was put to its test during the blizzard in that city. It weathered the storm gloriously. Half a thousand men crowded together on an elevated station platform or at the bridge entrance could not move themselves but moved each other to humour constantly. With every street blockade the snow silence was broken, not with curses, but with laughter. Good nature prevailed everywhere. The witty signs placed by the shop-keepers in the snow-banks along the streets were a conspicuous feature of the storm. One of these read: Wanted: A cashier for this bank.

THE Scottish Church of the future, remarks a contemporary, is anticipated in the parish kirk of Cathcart, the venerable pastor of which has just completed the sixtieth year of his ministry. It is a fact as pleasant as it is surprising that Dr. Smith's Kirk Session includes four Free Churchmen and three United Presbyterians. The entire number of elders is thirteen. The composite body gets on without a hitch; and at the congregational gathering held recently to celebrate the sixtieth anniversary of the "Grand Old Man" of Cathcart, we observed that the lusty cheers in the patriarch's honour were led by one of the elders reared in the U. P. Church.

HAD Toronto people generally known more of the Rev. Dr. Deems, there would have been a larger audience present to hear his most instructive and entertaining lecture in Association Hall last week. As it was, those present were delighted with his effort. He is a most effective speaker and can impart the finest shades of his thought to his hearers. The subject "Trifles" afforded ample scope for discursive treatment and opportunities for wise suggestion, of which the accomplished lecturer fully availed himself. The Young People's Association of St. Andrew's East deserves commendation for bringing Dr. Deems to the city. Next time he comes he won't be such a stranger.

THE present winter session again shows an increase in the attendance at the German universities.

The grand total is 26,945 over against 26,253 the previous session. These are distributed as follows: Berlin, 5,478; Munich, 3,414; Leipzig, 3,288; Halle, 1,501; Breslau, 1,314; Tubingen, 1,254; Bonn, 1,119; Greifswald, 1,043; Gottingen, 1,021; Strasburg, 879; Freiburg, 884; Erlangen, 879; Heidelberg, 882; Marburg, 863; Konigsberg, 807; Giessen, 513; Jena, 581; Munster (the Catholic school), 467; Kiel, 463; Rostock, 330. Of these 5,791 are in the theological department, 5,769 in the law department, 6,650 in the medical department, and 8,735 in the philosophical department. The number of foreigners is 1,644, the Americans numbering between two and three hundred.

THERE is a controversy in progress trying to settle the question whether the late Duchess of Kent died a Roman Catholic. A well-informed correspondent of the *British Weekly* writes to contradict the story that the Duchess of Kent was received into the Roman Catholic Church before she died. From sources of information at his disposal he learned that the only clergyman who visited the Duchess during the last weeks of her life was the Rev. Dr. Wellesley, Dean of Windsor, a private chaplain of the Queen, whose Protestantism was distinct and definite. Moreover, his informant, who was in attendance on the Duchess at all hours, affirmed that her sympathies were with Dr. Cumming's teaching, on whose ministry in Crown Court, Drury Lane, she was a frequent attendant *incognito* on Sunday evenings.

THERE has been for some time more or less talk about the formation of a third, or prohibition party. Although there has been no unanimity among temperance people for such a departure, those who have persistently moved in this direction have at last succeeded in launching the long-desired third party. Its beginning certainly does not look brilliant. This in itself might be no objection, since many excellent movements have had small beginnings. What the third party at present lacks is spontaneity. It is not a movement of the people, but of a few leaders. The general feeling is that whenever the country is sufficiently educated on the necessity for prohibition, either of the existing political parties will readily espouse the cause. The third party platform suggested is excellent in its way, but many temperance men connected with both parties could justly claim that, with the exception of the prohibition plank, they are as firmly attached to the principles laid down as the adherents of any third party can be.

OUR neighbour, the *Evangelical Churchman*, has undergone a renovation which makes its appearance much more neat and attractive than formerly. Practical experience has led our contemporary to adopt various changes. One of them is thus referred to in a recent number: The price has always been nominally \$2 a year. But some time ago the experiment was tried of giving a large discount to those paying promptly in advance. It may be said, however in plain words, that the experiment has been unsatisfactory. The actual cost of each copy of the paper for one year is considerably over \$1. A good church paper is like any other good article; it cannot be produced except for money. To keep it up to a desirable standard of excellence, a good deal of money is required. It may be said, with perfect truthfulness, that no good church paper can be sustained at a less cost than \$2 a year as a subscription price. Sometimes when a paper is first started a lower price is asked; but in the end the price is raised, or the paper fails.

THE latest letters from Dr. Somerville state that he completed his five months' mission in Hungary on 19th ult. His audiences have varied from a few hundred persons to several thousands, and on one occasion he addressed a congregation of 7,000. At Arad he received a visit from two men belonging to a sect called Nazarenes, and they remarked to the interpreter

that they thought Dr. Somerville must be the angel spoken of in the book of Revelation who was seen toward the end of the world flying in the midst of heaven preaching the everlasting Gospel to all nations. For many weeks no permission to hold public religious meetings in Servia could be obtained, but by the influence of Mr. Mackenzie, of Belgrade, Dr. Somerville was at length allowed to hold private meetings in that city. A telegram of February 25 states that the venerable evangelist was off to South Russia to see Rabinowitz, so the needed interpreter must have been found. It is expected that Dr. Somerville would reach Scotland about the middle of March.

THE *Christian Leader* has but little patience with ungrateful Scots, whom it pillories in this fashion: A Glasgow essayist has been telling a literary society in that city that "people are tired nowadays of hearing of the atrocities and severity of Claverhouse and the perfections of the Covenanters." In the opinion of this probably young gentleman the truth lies between the two extremes, and he thinks that Sir Walter Scott "held the balance pretty equally." A similar attitude characterizes the parish minister of Glencairn, Mr. Patrick Playfair, who deprecates discussion of the persecutions in Scotland, and wishes "all those events buried in oblivion." It is a hard enough task to bear with the whitewashing of Claverhouse by such Southern writers as Mr. Mowbray Morris, who have the excuse of ignorance to palliate their offences against historical veracity; but what shall we say of Scotsmen of our privileged generation who pour cold contempt on the men and women who suffered unto the death in securing the large inheritance of freedom into which we have entered? Mr. Patrick Playfair would bury in oblivion the story of the Wigtown martyrs and the story of John Brown of Priesthill—all the memories indeed which, above everything else in the national history, make the soil of Scotland for ever sacred. The snobbery against which Professor Blackie so vigorously inveighs of those Scots who are too cultured and genteel to sing the native songs of the North is indeed quite as contemptible as the outspoken professor thinks; but infinitely stronger must be the reprobation of the sentiments expressed by the minister of Glencairn.

THE publication of the correspondence of the committees in all the Presbyterian papers north and south, the *Interior* says, cuts standing room from under the apologists for disunion, and it will make the demand for the cessation of this schism in the Church irresistible. Efforts will be made, and we have seen too much of Assembly work to say that it can not possibly succeed, to stampe both Assemblies. That was done at Cleveland when both Assemblies were ready for fraternal relations by one of the most lurid war-speeches ever delivered in the north. It will be tried again on the question of reunion, and it will be tried in both Assemblies. Thus a temporary check may be given to the movement, but only to make the two rivers gather volume and sweep together amid the clapping of the hands of the floods. Our branch would hear a proposition to level down, to degrade the standing of the coloured Presbyteries and Synods—presbyters and members—to establish caste in the kingdom of the Lord, with indignation, and reject it without a dissenting voice. This change will probably be rung in upon our Assembly, but the Assembly can not be successfully taken by surprise, as it was on the fraternal relations question. The correspondence sets the position of the two Churches forth so clearly, and it will be read so generally, that misunderstanding is rendered nearly impossible. And yet it would only be necessary to impress the mind of a Northern Assembly with the idea that it was being deluded into the approval of measures which had for their object further insult and oppression upon the black race, which has already suffered so much—it would only be necessary to give such an idea temporary prevalence in order to produce a violent reaction.