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## NOTES OF THE WEEK.

THERE is in prospect a great law suit for next year, when the revised New Testament appears. An eminent firm of London publishers has resolved to print an edition of the new version, and dispute the legal power of the company of revisers to hold a copyright, or transfer it to the universities.

THE discussion as to the possibility of a general disarmament has increased of late throughout Europe. It is estimated that there are at the present time 2,578,000 men under arms, and that if war were threatened 7,358,000 could be put into the field within ten days. This enormous drain upon the material resources of the nations is the main cause for demanding the reduction of the military.

THE attempt of the French Jesuits to enter Spain and Portugal has caused great excitement in those countries. At Alicante and Barcelona their arrival occasioned hostile demonstrations, and they were compelled to re-embark. On their attempt to enter Portugal, the various governors were instructed strictly to enforce the decrees of 1834 abolishing all religious orders. Protestant England and America seem to be almost the only countries where their arrival makes no public excitement and their efforts are not dreaded or interfered with.

THE Second Presbyterian Church of Chicago, lately ministered to by the Rev. Dr. Gibson, now of London, England, has extended a call to the Rev. John S. McIntosh, of Belfast, Ireland, with a salary of \$3,000 and gross expenses paid. Mr. McIntosh is the most popular Presbyterian minister in his country, and wields a power which is felt not only in Ireland, but in England and Scotland also. He is at present the pastor of the May street Church in Belfast, and was appointed to succeed the venerable and famous Dr. Cooke, by Dr. Cooke himself.

THREE Anglican Ritualists are languishing in gaol for contempt of court. They are the Rev. Messrs. Dale, Green, and Enraght, who respectively disregarded the orders of Lord Penzance, as Dean of the Court of Arches, directing them to discontinue certain practices contrary to the Public Worship Act. It is supposed that the reverend gentlemen will be released after a short imprisonment. In the case of Mr. Tooth who was imprisoned for similar reasons, the Queen interfered and ordered his release. Mr. Dale declines to concede anything whatever.

THE French Evangelical Society has sent a deputation, whereof Dr. Pressence was a member, to England, to obtain an audience with the new governor of Cape Colony, Africa, concerning the Basutos. The Society has had missions among the tribe for over half a century and has wrought a great work among them. The purpose of the deputation was to commend to the new governor the favourable consideration of the mission stations and to beg that whenever the time arrives for negotiating peace with that unhappy people the missionaries may be allowed to plead for them. From barbarism, even occasional cannibalism, the Basutos have been rescued by the faithful and continued work of the French missionaries, so that "now the whole nation has come under the influence of Christianity and is advancing rapidly in civilization." In this work Chief Moshesh has been indefatigable. "Flourishing churches have been

founded, to which numerous converts have been added by baptism every year. A vigorous religious life has been developed," the Scriptures have been translated and printed, and "an excellent training-school for evangelists sends forth year by year native helpers into the mission-field." Of course, the present war will work great injury to this important mission.

CANON FARRAR, in a recent address entitled "Temperance and Legislation," published by the National Temperance Society, referring to the cry so often made, that "You cannot make people sober by Act of Parliament," says: "Gentlemen, it is not true that you cannot, to an immense extent, make people sober by Act of Parliament. You can; it has been done over vast tracts of America. It is being done in wide areas of our colonies. It is done in hundreds of our English parishes where the land-owner has the wisdom to shelter his people from crime and pauperism by the simple rule which he, on his single authority, can make, and make unquestioned, but which hundreds of poor men and poor women and poor children on his estate cannot make, however passionately they desire it, and however deeply it affects their social, moral and religious welfare—namely, that there shall not be a single liquor-shop on his estate. Not make people sober by Act of Parliament! Why, at this very moment, to their immense benefit, you are making 20,000 people, among whom are the very worst drunkards in England, not only sober by Act of Parliament, but absolute teetotallers! Who are these? Why, they are the poor prisoners now in our prisons, not one of whom from the day that he enters prison, is allowed to touch a drop of alcohol, and who, in consequence of this restriction, are as a class, in spite of all their other disadvantages, so completely the healthiest class of people in England that there is a lower rate of mortality among prisoners than there is among professional men, and that as the death-rate stands highest of all among publicans, who sell alcohol, so it stands lowest of all among the prisoners, who are absolutely deprived of every drop of it."

THE following is from a United States exchange. The evil complained of, and somewhat graphically described, is not nearly so prevalent among Canadian congregations as it used to be, and not so much so among Presbyterians as in other denominations. It exists, however, to a greater or less extent. As suggested, the first thing is to pay a minister a fair, reasonable salary, and then gifts, as expressive of kindly feeling, but not in order to make up a scant stipend, will be all the more acceptable, and will do all, both givers and receivers, the more good: "The time of ministerial donations has come, and the voices of the donors are heard in the land. A minister certainly has a right to receive presents, but it is not well to make a donation a part of his salary. It degrades him to be grateful for something which is his right, not his good fortune. He is bowing his thanks when he ought to stand up and feel that he has only his due. It must be borne in mind that there are some people, also, whom we cannot trust, and they will improve the opportunity to turn in any quantity of sorry crops and second-hand clothing. There are others who would do anything for their minister, to whose eyes the dust he walks on turns to diamonds, and if there be a donation, the minister has the best of their 'fatted calf.' Such, though, let it be said to all candidates for the ministry, are not the only ones in the parish. The parson must take human nature as he finds it, and if he should have a donation, he will be likely to find one stripe of generosity that will let his teeth bite close down to the bone, that a good man's faith may have chance for exercise. Let it not be forgotten, also, that a donation at the parsonage costs something, and it will need a second donation to pay the expenses of the first. The better way is to give the minister a fair salary in the first place, making him a present in addition if you will; but do not advertise a donation and light into a blaze all the parsonage windows, that some folks may have a chance to flourish round and lavish upon the minister turnips and fish as a part of his salary."

## OUR CONTRIBUTORS.

### ANDREW.

A SERMON PREACHED BEFORE THE ST. ANDREW'S AND CALEDONIAN SOCIETIES, MONTREAL, 30TH NOVEMBER, 1880, BY REV. A. B. MACKAY, CRESCENT STREET CHURCH, MONTREAL.

It is sometimes difficult on a special occasion to find a suitable subject to address those that are gathered together, but I think my subject stares me in the face this afternoon, for on my right hand hangs the banner of this Society, with the representation of St. Andrew and his cross. This is a meeting of the St. Andrew's Society on St. Andrew's day, and, therefore, what can be more appropriate than to direct your attention for a short time to St. Andrew, or, rather, plain "Andrew," without the prefix, for I love the simplicity of the New Testament, and we must never forget that the humblest believer in the Lord Jesus Christ is as truly a saint as Andrew, or any of the apostles.

As you all know, there are a good many traditions about Andrew. He is the great Saint of Russia as well as of Scotland, and many wonderful things are recorded of him and his doings. I need scarcely say to such an audience as this that the most, if not all, of these traditions are myths, and scarcely worthy of even this passing notice, and, therefore, I will at once bring under your notice what is recorded of him by his bosom companion, the Apostle John. We shall find that he is well worthy of the imitation of Scotchmen and of all men.

### I. ANDREW PUT HIMSELF IN THE WAY OF GETTING GOOD.

When he was a young man the whole of his native land was moved by the appearance and utterances of the great desert preacher, John the Baptist. Everywhere this wonderful man was spoken about, thousands flocked to hear his powerful preaching of repentance. Among the crowd came this fisherman of Bethsaida, or, to translate it freely, of "Fishergate," on the sea of Galilee.

He listened, and his heart was moved. He felt that a strange power was exerted over him by this great prophet, therefore he lingered near him. He went again and again to listen to him, and at last became his disciple. Unlike the fickle crowd that came and went, Andrew stuck to this preacher of repentance, and only left him when he himself directed him to Jesus.

Now, I think that all the world will allow that Scotchmen, as a rule, are imitators of Andrew in this respect; they do put themselves in the way of getting good. Are they not pre-eminently a religious people, a church-going people, a Sabbath-honouring people? It is one of the best, as it is one of the most marked, characteristics of this nation. Who does not recall the exquisite picture of Scotch piety drawn by Burns in "The Cottar's Saturday Night?" Is it not a true picture of how many Scotchmen revere divine things, and look to God for His blessing? Alas! that it is not, as it should be, a picture of the habitual practice in every Scottish home. Even from a material point of view, Scottish fathers would do well to imitate that Cottar, for nothing more surely leads to outward prosperity and advancement than the daily acknowledgment of God in the family by "the saint, the father, and the husband." Therefore, right truly does the great poet sing—

"From scenes like these old Scotia's grandeur springs;  
That makes her loved at home, revered abroad,  
Princes and lords are but the breath of kings,  
An honest man's the noblest work of God.

O Scotia, my dear, my native soil,  
For whom my warmest wish to heaven is sent!  
Long may thy hardy sons of rustic toil  
Be blest with health, and peace, and sweet content."

But, again, like Andrew, not only are Scotchmen, as a rule, ready to put themselves under good influence, they are generally noted for pertinacity in their adherence to that which they consider good. As a rule you will find them sticking to their religion all the world over. They may be accused of coldness, but they can scarcely be accused of fickleness anywhere.