

denounced by you as lacking in courage because they decline to champion Dr. McGlynn? What is to be said in his favour except that he is a man of high moral character, courage and ability? The same may be said of Robertson Smith, so far as I know, and yet the Free Church Assembly of Scotland deposed him from his professorial chair for writing articles in the "Encyclopædia Britannica." If Dr. McGlynn, having complied with the order of his highest ecclesiastical superior, had seen fit to preach what he believed to be the truth, in defiance of Papal interdict, he might have become a second Galileo. As the case now stands, he is preaching what the Pope has never condemned, and what, I firmly believe, he will yet formally and cordially approve of. WM. HOUSTON.

Toronto, July 29, 1887.

P.S.—Since writing the above I have read with great interest Dr. McGlynn's article on "The New Know-nothingism and the Old," in the August number of the *North American Review*. No one who reads that article can be at any loss to know why Dr. McGlynn, holding the views there enunciated, refused to go to Rome. It is perfectly clear that he meant from the first to force the authorities of the Roman Catholic Church to excommunicate him. While I admit that the time had come for him to sever his connection with that Church, I still think that he should have left it in a dignified way, or have gone to Rome to defend his published opinions, instead of putting himself in a position to be shown the door on a side issue. When Martin Luther was urged to disregard the command to defend himself before a great council at the city of Worms, he declared that he would go and face Charles V. in the midst of his counsellors, "if there were as many devils in Worms as there were tiles on the housetops." It is a pity, for the sake of the great cause he represents, that Dr. McGlynn had not some of Luther's heroic temperament. As many of your readers may not see the *North American Review*, permit me to quote from Dr. McGlynn's article his platform, reprinted from the *New York Sun* of 1870. The following are the planks of which it is composed:

1. Forbidding appropriations of school funds to any but common schools.
2. Forbidding the reading of the Bible or any other distinctively religious book; all praying, worship and singing of religious hymns in common schools.
3. Forbidding magistrates to commit to any but public prison, asylums, etc.
4. Repealing all existing laws by which appropriations are made to any but public institutions, and forbidding counties, cities, towns and villages to donate any property or to sell or lease it at lower than market values, or to donate money for the payment of assessments, or for any other purpose, to any Church or to any school, college, asylum, hospital, etc., or to any institution of charity, correction or learning, which is not the property of the people, and under the exclusive control of officers of the people.
5. Revoking existing appointments, and forbidding future appointments of chaplains, whether salaried or not, in any public institution, and forbidding compulsory attendance at or joining in any prayer, worship or religious service, or instruction in any public institution, and forbidding any insult to the faith or religious convictions of any inmates of public institutions or pupils in public schools.
6. Granting all reasonable facilities to citizens and clergyman of all denominations, to visit public institutions of charity and correction, to impart religious instruction or consolation, or administer religious ordinances to those of their own faith, or those who may freely desire it.

I commend the second plank to the careful consideration of those members of the Toronto Ministerial Association who desire to compel public school teachers to give religious instruction as part of their daily work in the school room. W. H.

### THE PRESBYTERY OF CALGARY.

By action of the General Assembly of this year, there was formed a new Presbytery, the Presbytery of Calgary, out of the western portions of the field occupied previously by the Presbytery of Regina. The Presbytery of Calgary contains at present within its bounds three student missionaries and the following ordained ministers: Rev. James Herald, of Medicine Hat; A. H. Cameron, of Donald; J. C. Herdman, of Calgary; C. McKillop, of Lethbridge; A. B. Baird, of Edmonton; Angus Robertson, of Pine Creek; R. C. Tibb, of Fort McLeod; R. McKay, of Banff, and D. G. McQueen, of Edmonton. Five out of these nine members were present at the convening of the Presbytery of Calgary, 19th July, one minister having travelled 300 miles, and another 180 miles by rail, in order to attend. The Moderator, Mr. A. Robertson, opened the proceedings with devotional

exercises, and preached a sermon on the vitality and growth of Gospel truth from Mark iv. 26-29. Thereafter he read the document transmitted from the General Assembly creating the Presbytery of Calgary, and appointing time and place for its first meeting, after which he constituted the Court with prayer. Mr. Robertson was then appointed Moderator of Presbytery for the ensuing twelve months, and the thanks of the Presbytery were tendered him for the way in which he had conducted the constituting of the Court and for the appropriate sermon with which he had opened the proceedings. A docket of business for the next day was drawn up, and then Presbytery adjourned to take part in an entertainment provided on their behalf by the Ladies' Aid Association of Knox Church, Calgary, in the course of which an address of welcome was presented, and responded to in happy terms by the Moderator and other members of the Court.

Resuming business the next morning, the roll of Presbytery was drawn up, Mr. J. C. Herdman was appointed Presbytery Clerk, and the Moderator, Presbytery treasurer. It was agreed to raise \$100 for the Presbytery Fund, to cover expenditures within the ensuing twelve months in connection with the clerkship for postage and stationery, with the Home Missions Conventions for the same, and with the sending of deputations of Presbytery on pioneer or Home Mission, or Augmentation work, or to plead on behalf of the Schemes of the Church, and an assessment ranging from \$7 to \$20 per year was asked of the congregations within the bounds. Communications on mission work from Mr. R. C. Tibb and the Superintendent of Missions were read. The question of dispensing the Lord's supper at various mission stations was discussed, and the fields concerned were placed under direct oversight on this behalf. It was arranged that exercises should be prescribed to students labouring within the bounds. At request of Presbytery, Mr. McKillop and the Clerk gave a short account of the proceedings of the General Assembly, especially as they affected mission work in the North-West.

At the afternoon sederunt, standing committees were appointed, the respective Conveners being as follows. For Home Missions, Mr. Herdman, Foreign Missions, Mr. Herald; State of Religion and Sabbath Schools, Mr. Cameron, Sabbath Observance and Temperance, Mr. Robertson; Examination of Students, Mr. McKay, and Statistics, Mr. McKillop.

A discussion ensuing as to the shortcoming in salaries on the part of several of the missionaries, and the Presbytery's Home Mission Committee were instructed to send a circular asking full and definite information from each missionary in the bounds, and then to prepare a statement and memorial upon the subject.

A report as to the Kootenay Valley was given in by Mr. Cameron and the Clerk, who had recently visited this field at their own expense, and who advocated that a missionary should be sent in as soon as practicable.

Two young men, members of Knox Church, Calgary, having intimated their desire of studying for the ministry, their motives and qualifications were examined into by the Presbytery, who agreed to recommend them, one, Mr. F. Cosgrave, for a complete, and the other, Mr. C. Christie, for a shortened course of study in Manitoba College, the latter arrangement being subject to consent, to be asked in due time from the Synod and Assembly.

It was agreed that at all regular meetings of Presbytery henceforward, an hour or if possible a session, be devoted to a conference on Religious Work and Life. Next meeting was appointed to be held in Calgary, on the second Tuesday of September, at ten a.m. So passed, pleasantly and harmoniously, the first meeting of the new Presbytery.

J. C. HERDMAN, Pres. Clerk.

MAYOR FOSDICK, of Fitchburg, Mass., after a trial, of one year, of no license in that city, is able to furnish these statistics. Arrests for drunkenness decreased forty-five per cent.; occupants of jails lessened thirty-three per cent.; expenses for department of the poor reduced from \$16,000 to \$13,000; applications for aid, reduced from 401 to 295; arrests for violations of the liquor law two, under license; under no license twenty-seven.

### GOSPEL WORK AMONG CHILDREN.

#### HINTS AND HELPS.

As generation after generation matures and recruits very largely the ranks of the worldly and the wicked, the problem of reaching and saving the young presses with ever-growing insistence upon the brain, heart and conscience of the Church. This seems to be especially the case in the neighbouring States, where laxity of family government aggravates the evil. Thoughtful men see the gravity of the question, and are giving it earnest study and vigorous treatment. No doubt the remedy lies largely with the parent and the pastor—with the former from his position of natural advantage and responsibility, and with the latter from his special opportunities not only to work himself, but to arouse, direct and help the parent.

We would commend to all interested a valuable and timely work\* from the pen of a New England pastor, Rev. Dr. Chesebrough, who has given the subject much practical attention, and gives us the benefit of his experience and judgment. These might be summarized in five pregnant words—Early, Thorough, Constant Instruction and Training by the parent in infancy, and by parent and pastor, with Sabbath school teacher, in childhood and youth, including an early, deliberate, solemn, self-committal of the child to the Saviour. As to the kind of instruction he says: "While we would not forbid the enforcement of these truths which move the sensibilities, the chief aim should be to store the memory and the imagination and the heart with Gospel facts and motives, to do this calmly and patiently, calling into exercise the incipient faculty of reason, the conscience and the moral aspirations, so as to furnish the proper aliment for a rudimentary piety to feed upon."

Just here we would invite attention to one of the best helps we know for interesting and instructing children in the "Gospel facts and motives." It is entitled "Talks to Boys and Girls" about Jesus, with Bible Links to make a Complete and Chronological Life of Christ for the Young.† It is composed of a series of five and ten minute talks to children by some of their most intimate friends, in the pulpit and out of it, admirably arranged, supplemented and illustrated by the gifted Sabbath school worker, Rev. W. F. Crafts. Parents, teachers and ministers will find it valuable.

Dr. Chesebrough wisely says: "A vigilant eye should also be kept upon the books read, the playmates and school fellows, the places visited and upon all the influences that affect character from without."

He quotes a weighty passage from Dr. J. W. Alexander which deserves most serious consideration: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. The door to which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society. By chess, books and amusements an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse."

To the pastor Dr. Chesebrough recommends and describes in detail periodical classes, the special aim of which shall be to teach the young "what it is, and how to become a Christian, and how best to live a consecrated Christian life, intelligent, steadfast, fruitful, progressive." He gives his experience, and offers his suggestions, modestly but earnestly, and they may well claim attention when he can add: "After forty years' experience in the cure of souls, he feels more hopeful of the results aimed at in this line of effort than in any other form of pastoral work which he has ever attempted."

Lack of space forbids our following him into detail, which moreover must vary with circumstances. An earnest, loving spirit, guided by sanctified sense, is the chief requisite, and is not likely to go far astray, and the book itself is within the reach of all who are interested. R.

\* THE CULTURE OF CHILD PIETY. By Dr. Chesebrough. (Boston: Congregational Sabbath School and Publishing House.) Pp. 235.

† TALKS TO BOYS AND GIRLS ABOUT JESUS. (New York: Messrs. Funk and Wagnalls.)