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TORONTO, WEDNESDAY, OCTOBER, 24th, 1888.

A WRITER on a leading journal innocently remarks that the dispute between Sir Moreil Mackenzie and the German doctors is as bitter as a theological controversy. That is a painfully suggestive comparison.

A YOUNG man in Peterborough was brutally attacked by an Indian last June and whilst smarting under the injury received, took the Indian's life. He was tried a few days ago and sentenced to be hanged on the 9th of November. His previous character is said to have been good and his family is highly respectable. Buckley pounded his mistress to death while the wretched creature begged for mercy with her last breath. She supported him with the money procured by her shame, and had that morning gone out to pay a fine to keep him out of gaol. Buckley has been a scourge upon society during the greater part of his life, and if reports are true is as hardened a monster now as before his trial. Yet Buckley was sentenced to five years' imprisonment—afterwards increased to fifteen—while the young man in Peterborough may perhaps go to the gallows. These manifest inequalities shake people's confidence in the administration of justice.

AN election took place in Boston a short time ago which throws a ray of not very pleasant light on the practical working of female suffrage. The school commissioners of that city were charged with favouring the Roman Catholics in the management of the public schools. A number of Protestant ladies resolved to exercise their franchise, and voted against the commissioners. The priests quickly saw that that was a kind of warfare in which both parties could engage. All the Catholic servant girls and other women in the city were registered, and voted. The Catholic female vote was polled, while a large number of the Protestant female voters gave themselves no trouble about the matter. It is always assumed by the advocates of female suffrage that "the women will vote on the right side." Were the women of Canada given the right to vote to-morrow, we believe an immense majority of them would not vote at all, and those who did go to the polls would vote on both sides just as their husbands, brothers and fathers do. That all women would vote even for prohibition is pure assumption. If an issue similar to that raised in Boston were raised in Toronto, every Catholic servant girl and every other Catholic woman would be found at the polls, while very likely a large majority of Protestant women would decline to vote.

SUPPOSING some rich young man, or some young man who has rich friends, should offer the Foreign Mission Committee to go to China or India as a missionary at his own expense and work there for nothing, what would the Committee say to the proposal? Quite likely they would accept the offer. Possibly they dare not in the present state of opinion do anything else. When the young man arrived in his mission field, how would the missionaries there feel knowing they were receiving salaries without which they could not live, but this new missionary was working at his own expense. Would they feel comfortable under the circumstances? What would the converts think when they found out that some of the missionaries were receiving salaries and some were

working for nothing. Would it be exactly the fair thing to put an untried man, without salary, along side of George Leslie McKay and give the untried young man a chance to inform the natives that he worked for nothing while the old missionary took money! The Foreign Mission Committee would no doubt say that they will deal with an offer of that kind when it comes before them. That is the correct reply no doubt, but in the present state of feeling in regard to Foreign Missions an offer of that kind may come at any time. Enthusiasm in a good cause is a glorious thing, but in times of enthusiasm it is very easy to make mistakes.

THE *Globe* is perhaps right in saying that the testimonial business is overdone. It certainly does become a nuisance when it becomes a tax. The *Globe* is, however, needlessly alarmed in regard to the number of purses or presents given to clergymen:

Then the clergyman is every now and then to be waited on, addressed and complimented with the inevitable purse or present, to make up possibly for an all too slim and not too regularly paid salary. It would never do for him to be Moderator of the Session of a vacant Church without his being "substantially" remembered when the new minister is ordained. His yearly trip has to be brightened by the inevitable donation, his tin or silver wedding is sure to be laid hold of, and in all such cases the friends are waited on, and the stand and deliver process is repeated, for "of course it would be thought shabby to refuse," and some sanctimonious, fussy "brother" might be moved to read one a homily on liberality and Christian stewardship!

Just how often "now and then" may be we cannot say, but the great majority of average ministers are not "waited on, addressed and complimented with the inevitable purse or present," more than two or three times in their lives. The Moderator of the Session of a vacant Church does sometimes get a few dollars when the "new man" is inducted, and sometimes not. When he does get a small sum everybody knows it is intended as a slight acknowledgment of services rendered during the vacancy. Probably the amount given does little more than reimburse him for postage and travelling expenses. The number of ministers who have their tin and silver weddings celebrated by their congregations is not much, if any, larger, than the number of editors who are favoured with an occasional horse-whipping.

THE continued opposition of a number of leading men in the Methodist Church to the University Federation Scheme shows that much of what we hear about the superior loyalty of Methodists to their Church is pure fiction. The General Conference decided over a year ago to move Victoria to Toronto and enter into the Federation. The decision was come to after much discussion in the press and an exhaustive debate in the Conference, which lasted about ten days. Every point was brought out on both sides, and many of them repeated a score of times. The question was hammered out until everybody could see through it, and many readers of the daily press were getting tired of the discussion. There was a decided vote in favour of Federation. Two honourable courses were then open to the anti-Federationists. They might have said, "Brethren, we were opposed to this Scheme, but we bow respectfully to the decision of the Supreme Court and will do all in our power to carry out the changed educational policy of the Church. That would have been a manly, Christian course. They might have taken lower ground and said: We are opposed to this change, but since a majority have decided to move Victoria to Toronto, we shall never be found playing the part of factious obstructionists. If we cannot help we shall not hinder. Instead of taking either of these courses, a number of the anti-Federation men have been more or less openly opposing the Scheme ever since Dr. Potts was appointed to raise the money. Raising money for college purposes is hard enough work under the most favourable circumstances, but when the Agent of the Church is opposed by an influential wing of his own people, it becomes almost impossible. One of the obstructionists felt called upon to say in public the other day, that Dr. Potts' subscription list is worth only about sixty cents on the dollar. That was a hard thing to say about the Methodist people. A few years hence, those men who are trying to thwart the efforts of their own people to build and endow a new college, may get religion enough at a protracted or camp meeting to be ashamed of the course they are now pursuing.

BIBLE READING.

THE two words that head this article are used in their natural and ordinary sense, having no reference to the plan extensively adopted of late by religious teachers in giving continuous presentation of separate passages of Scripture relating to some particular truth. Is the Bible a much read book by the people? That its circulation is greater than ever before is attested by the statistical reports of the various Bible Societies. The Bible is the best circulated book in the world. In a sense it may be said to have reached all nations being translated into all the more important languages spoken by mankind. As a book of reference the Bible is extensively used. The preacher cannot prepare a sermon without consulting, if he does not always deeply study, his Bible. The Sunday school teacher must of necessity give a certain amount of time each week to the preparation of the next lesson. For purposes of controversy the words of Scripture are carefully scanned by keen polemics. Even the newspaper writer finds that a Scriptural allusion or a quotation from the Bible is occasionally highly desirable, though the allusion may betray unfamiliarity with the source whence it professes to be drawn and the quotation may be far from correct. The Bible is much used in courts of justice, and it is no violation of charity to suppose that there are parties who take the Book in their hands before a magistrate who never think of doing so at any other time.

The Bible is read daily by most professing Christians, and ought to be read in the houses of all. Bible reading as a part of family worship is a most important duty, and its observance is fraught with benefit and blessing. It is to be remembered, however, that this, like every other religious duty, is apt to become formal and perfunctory. By long use it may merely degenerate into a lifeless habit, and instead of exercising a beneficial influence, such a mode of reading the Bible will be individually injurious. Every intelligent and earnest Christian parent is conscious of the need of watchfulness against mere formalism in conducting that most valuable aid to religious life, family worship. The Bible, however, is designed and fitted for something more than merely to supply a portion for morning and evening devotion.

The means so plentiful and varied that have been provided for the elucidation of Scripture have within recent years been marvellously multiplied. Any person of average intelligence, but without any special educational advantages, might easily become an expert Biblical scholar. He might not indeed be very sure of the tense of a Hebrew verb, or the precise shade of meaning wrapped up in a Greek particle, but for a practical and general knowledge of Scripture, with the aids at command, he has no one to blame but himself if he remains in ignorance of what the Bible contains. In the multiplying of helps to the understanding of the Word of God is there not a danger that in giving attention to them the Book itself may be neglected? A railway guide is of great use, but even this complex and often mystifying help to the traveller will never bring him to the place he longs to visit if he only consults it and never starts on his journey. So the multiplicity of Bible helps will be of little use to those who consult them to the exclusion of the Bible itself. For a proper understanding of the truth of God contained in the Bible the Saviour's own counsel must be followed, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."

Is there not a temptation to neglect this duty by hinting to conscience that the Bible, like the poor, is always with us and that we can consult its pages at any time while "Robert Elsmere" or Drummond's last work, are the books of the present and demand immediate, if not exclusive, attention if we are to keep abreast of the time and maintain our reputation for intelligence in our social circles? It cannot fail to occur to most people that of choice, voluntary reading the Bible is not the book generally selected. Is it true, or is it not, that a great deal of Bible reading is largely conventional? Between business and recreation there is but little time left for reading of any kind, and the Bible is the book that suffers. The newspapers are scanned, a magazine is glanced at and an attractive paper it contains is read, a popular novel comes in for its share of attention, but the Bible is left alone till the set time for its use comes round. Is there no loss in this? A stalwart and healthy Christianity without diligent, devout and