

## THE CANADA PRESBYTERIAN.

PUBLISHED BY THE

Presbyterian Printing &amp; Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 1 month, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

## The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 17th, 1889.

A METHODIST minister in England has published a pamphlet under the somewhat startling title, "Is Amusement Devilish?" Something would depend, we should say, on what kind of amusement it is.

CONGREGATIONS and mission stations are reminded of the annual collection for French Evangelization, on Sabbath, July 21, and it is urged that contributions be made as liberal as possible. The amount needed for all purposes this year including the purchase of the Ottawa Ladies' College is estimated at about \$73,000 or sixty per cent. more than last year. Let the collections be correspondingly larger. Recent events show how much need there is for a vigorous prosecution of this work.

IN his closing address the Moderator of the General Assembly of the Church of Scotland gave the following graphic description of the kind of theologian needed in Scotland at the present time.

"We require a great theologian to arise, to give a full view of Gospel truth, to grasp it in its entirety, embracing all the three phases of Christianity, and promulgating a theology more rational than that of Romanism, more human than that of Calvinism, and more divine than that of Arminianism; one who, like Luther, will embody in his person the spirit of the age, and, like him, bring forth some regenerating truth from the obscurity in which it has lain buried for ages, wield that truth by the overpowering force of eloquence, combined with the mighty rushing wind of the Spirit, and carry all before him."

If the Head of the Church thinks we need a theologian of that kind no doubt He will raise him up.

ATTENTION is cordially called to the movement to secure a memorial to the late lamented and beloved Professor Young. Very many of our readers in Ontario, having been associated with the eminent philosopher and teacher during his long career as professor in Knox College and the University of Toronto, will receive copies of the circular issued by the committee who have the matter in charge. This circular sets forth the steps that have been taken so far, and after stating that opinion has been divided as to whether the memorial should consist of a scholarship or a work of art, invites intending donors to indicate which they prefer. A liberal response to this appeal on behalf of so praiseworthy an object is confidently expected. Already handsome subscriptions have been made. One gentleman, a resident of Ottawa, has subscribed \$500 for a scholarship and \$50 for a work of art. The circular calls for \$10,000, and it is almost certain that this amount at least will be contributed.

THE marvellous tenacity of the British people is seen by the length of time they discuss questions. Is there a living man who can remember when the discussion about Disestablishment began? Has there been a break in the discussion for half a century? And yet the controversy goes on in as bright and lively a manner as if it only began last week. Just now the interesting feature is the attitude of Gladstone. The Grand Old Man has made some signs that the friends of Disestablishment think favourable to their cause and his very accents are closely watched. In the United States, in Canada, in any British Colony, the people would have dropped the question long ago in despair and disgust; or perhaps have gone to war about it. But the British people, especially the Scotchmen, do love ecclesiastical discussion with a dash of politics in it. Should Gladstone declare in favour of Disestablishment, even in Wales and Scotland there will be a lively time at the next election. The Establishments must go, but they go slowly and their going will not do as much good or harm as many suppose. The world, the flesh and the devil will remain the same.

CLAUDIUS CLEAR writes in the *British Weekly* that he saw Dr. Cuyler preach in Newman Hall's church lately for half-an-hour and heard him only about five minutes, thirty seconds or so at a time. He says it was pleasant to see the preacher. His hands and eyes were vivid and what he heard seemed racy. And this leads us to say that probably not more than six of the members who addressed the General Assembly in Toronto were heard with ease and comfort, and perhaps not more than a dozen were heard at all. When we say, heard, we mean heard by the whole house. A prominent minister who had been attending Church courts for nearly forty years, and who is noted for moderate and guarded language, puts the number who were distinctly heard at three. The Moderator very properly remarked in his closing address it was to be regretted so few of the elders took part in the proceedings. He might have added, so few of the ministers also. The great majority are supposed to hear, but if they cannot even hear they can see. Whether merely seeing is taking part in the business is a question we do not profess to be able to answer. Is a man worshipping when he merely sees the preacher?

THE defeat of Prohibition in Pennsylvania and Rhode Island has led anti-prohibitionists in Kansas to agitate for a resubmission of the question in that State, in the hope no doubt that Kansas would follow the example of the Eastern States. There is no reason for fearing that Kansas will do anything of the kind. The *Kansas Chief*, a representative journal, says:

We opposed prohibition with all our might, but we would oppose resubmission. The bad blood over the business has gone by, and even the most obstinate liquor-sellers are discovering that they must obey the law. Resubmission would be going over the same unpleasantness again, with the same result. The law is violated, and men get drunk; but the open saloon is utterly banished, and the occasional spree takes the place of the constant drunk. We have seen much good that has been accomplished by prohibition, and for us, under the circumstances, to favour resubmission, with a view of reinstating the saloon, would be to deliberately favour abolishing what we know to be for the good of the community, and returning to what we know to be evil. We are not prepared to do that.

The right reply to the question, Does Prohibition prohibit? is, In some places it does, and in some it does not. That is to say, in some places it comes as near stopping the liquor traffic as other laws come near preventing the offences they are intended to prevent. A prohibitory law might be a great blessing in Kansas or Iowa, and be utterly useless, or worse than useless, in New York, Philadelphia or Chicago. These are the facts, and an ounce of fact is better than a ton of theory.

THE senior editor of the *Herald and Presbyterian*, of Cincinnati, says he has lived long enough to know that the Confession of Faith has been used for purposes never intended by the Westminster Divines.

"lived long enough to know," that the Cumberland Presbyterians, by ringing the changes on the alleged fatalism of our Standards, have built up a so-called Presbyterian Church as large as the Southern Presbyterian Church; "long enough to know" that the Methodist circuit-riders, with our Confession in their saddle-bags as a text-book, especially in the central and western sections of our country, where we and the Baptists had the field, now have churches and members outnumbering both; "long enough to know" that New England, which at first accepted the Westminster Standards, had to modify them for self-preservation; "long enough to know" that the Presbyterian Church of England have felt obliged to prepare a briefer Confession in order to take deep root and grow in competition with other non-conformists; "long enough to know" that the United Presbyterian Church of Scotland has found relief in a "declaratory act"; "long enough to know" that the Free Church of Scotland, by a vote of 413 to 130, have decided to take up the subject; "long enough to know" that the Confession of the Westminster Assembly is no longer "pure and simple," but has already been amended by us and other Churches without sacrilege, and may be again with impunity; "long enough to know" that something is needed, and must come; but not quite "long enough to know" precisely what is best, whether "a declarative act," or a new Confession, or a revision of what we have, the probability, at present, being in favour of the latter; but he does not expect "to live long enough" to see any change that will impair the integrity of the Calvinistic system of doctrine.

The discussion across the lines has already gone far enough to make it quite clear that all the American Church will do, if it does anything, is make a re-statement of one or two doctrines. There will be no change made in the Standards that will in any way impair the system of Calvinistic doctrine. The American Presbyterian Church is sound—perhaps the soundest member of the Presbyterian family.

THE *Westminster Teacher* has some timely words for its readers on relaxing their religious discipline during vacation time. After mentioning various ways in which some Christians relax,

such as going to places of amusement and neglecting the church, the prayer meeting, and the Sabbath school, our contemporary says:—

Then there is still another way in which some people are apt to relax their religious discipline in vacation-time. They do not take their usual pains to be courteous and polite to others. Some who when at home are rigorously deferential, who are self-forgetful, gentle, kind, thoughtful to all with whom they come in contact, are transformed the moment they board the railway train or steamboat. They are no longer deferential or courteous, nor do they manifest any of the self-forgetfulness, gentleness and thoughtfulness which so distinguished them an hour before. They instantly join in the general scramble for the best places and for as complete a monopoly of them as possible. Ofttimes they seem to regard themselves as entirely set free from the rules and restraints of even ordinary good breeding. People who at home are scrupulously refined in their manners and in all their conduct frequently act on trains and boats with a rudeness that would be positively shocking to their neighbours and friends if they were present. It has grown almost into a proverb that if you want to know whether a person is a Christian or not, you must travel with him. Travelling then seems to be a sore test of character, certainly of manners. Few are the men and women who are as courteous to strangers in journeying, as thoughtful of their comfort, as ready to deny self to show kindness to them, and as refined in all their bearing, as when they are among their own neighbours.

Many people act as if Peter's injunction "Be courteous" is not in force on railway trains and steamboats. It is a strange fact that the innate selfishness of human nature always comes out when people travel for pleasure. In business, in the courts, in parliament, in all such places where men meet they are usually courteous but when two or three hundred meet on a steamboat or on an excursion train, then look out for—well, say selfishness, though another word is in our mind.

## CHILDREN'S DAY.

AT the meeting of the General Assembly, when the report of the Sabbath School Committee was submitted, the first recommendation of the Committee read as follows: "That the favour of God, so evident in the past history of Sabbath schools, should be duly acknowledged by the Church, and His full blessing invoked on some Sabbath set apart for that purpose, and for such other special services as will give due prominence to the training of the children and youth of the Church, and that the second Sabbath of September be the day appointed." This recommendation was the subject of slight discussion, but it was entirely confined to the suitability of the day specified. To the appointment by the Assembly of a Children's Day not a single objection was raised. It may, therefore, be assumed that it had the cordial approval and hearty sanction of the Supreme Court. This unanimous endorsement of the Sabbath School Committee's proposal will be eminently satisfactory throughout the entire length and breadth of the Church.

The institution of the Sabbath school receives as it deserves the welcome support of all evangelical churches throughout the world. The time has long since passed when serious objections could be urged against it. The churches of to-day find that it is a necessity of their organization. The Church that has no place for the Sabbath school would soon discover that it lacked one of the essential elements of its existence. All now recognize that the divine Head of the Church said to the repentant apostle "Feed My lambs" just as emphatically as He said "Feed My sheep." Children do profit much from the ordinary ministrations of the sanctuary, and it is perfectly true and right that they should be trained to regard with reverence the means of grace, and that the Sabbath school is not the rival of the Church and was never designed to supersede its services, yet there is no harm but much wisdom in making the Sabbath school as profitable and as attractive as it can possibly be made. The Assembly's Sabbath School Committee have for years past been giving careful, unremitting and intelligent study of the means best fitted to make the Sabbath school as efficient for the accomplishment of its great work as they can devise. The steady progress and improvement they are able to report show that earnest consideration and well-directed effort are beginning to reap encouraging rewards.

The appointment of Children's Day is an important step in advance. It is a fuller recognition of the claims of the young on the part of the Church. Objection has been taken that such a celebration did not originate with the Presbyterian Church. Suppose it did not. Is that any valid reason why the Presbyterian Church should decline to have anything to do with an institution that had its origin elsewhere? The Presbyterian Church does not run after novelties, but when it sees other bodies adopting a good thing it is not so stupidly conservative that it cannot avail itself of what others have found