

# THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, FEBRUARY 15th, 1867.

No. 8.

## "BEAUTIFUL AND BRIGHT." OUR SABBATH SCHOOL PAPERS.

Attention is invited to the following publications, suitable for Presbyterian Schools.

### SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS FOR THE YOUNG, EARLY DAYS.

The first two are monthly, and Early Days twice a month. All are carefully edited and beautifully illustrated. The price of each is \$10.00 per 100 copies for the year. Specimen copies mailed to any address on application.

READY IN A FEW DAYS!

### INTERNATIONAL SCHEME OF SABBATH SCHOOL LESSONS Specially prepared for Presbyterian Schools.

60 cents per 100 copies. Mailed free on receipt of price  
PRESBYTERIAN PRINTING & PUBLISHING CO.,  
5 Jordan Street, Toronto.

CONSTITUTION AND RULES OF ORDER

FOR

### S. S. YOUNG PEOPLE'S CHRISTIAN ASSOCIATIONS.

This is a new pamphlet of 24 pp. compiled by Mr. James Knowles Jr., Secretary Knox Church S. S., Toronto. It will admirably suit any such organization. Price, 10 cents; or \$6.00 per 100 copies.

PRESBYTERIAN PRINTING & PUB. CO.,  
5 Jordan Street, Toronto.

## Notes of the Week.

THE old Crown Court Church, Covent Garden, once and for long the scene of the labours of the Rev. Dr. John Cumming of prophetic memory, is now the Church of the Highlanders resident in London, with services in Gaelic. At a recent meeting to complete arrangements for the new year, all the Highland M.P.'s. were elected to office, with Dr. Farquhar Matheson as treasurer. The services of the past year have been very successful.

MANY will be pleased to see that a better tone of opinion, relative to the raising of funds for purposes of religion and charity, is beginning to find more general expression. Last week, the evangelical Bishop of the Huron diocese issued a pastoral letter, inhibiting the raising of money for ecclesiastical or parochial purposes by raffling, throwing of dice, games of chance or gambling of any kind, and all theatrical, dramatic or impersonating exhibitions, whether public or private. Let sound scriptural methods of contributing to Christ's treasury extend.

THE Archbishop of Montreal has once more condemned the practice, so common in the Province of Quebec during an election excitement, of holding political meetings on Sabbath. The propriety of this reform will be apparent to all, whatever their religious or political views. During the heat of an election campaign, the quiet of the Sabbath is very much needed. To use its sacred hours for heated political discussion is neither in keeping with the purpose of the day, nor with its divine obligation. It is with regret we notice that political meetings, during the present campaign, have been held in Eastern Ontario.

THE New York *Tribune* delivers a homily with a point to it thus: A few years ago, a play by Alfred Tennyson was enacted in London, in which a typical atheist was represented as esteeming highly the virtue of chastity. The evident intention of the dramatist was that atheism tended strongly toward immorality. A member of the British Peerage thereupon arose in the stalls, and denounced the play as a libel upon all freethinkers, and in some subsequent public utterances fervently proclaimed chastity to be a cardinal doctrine of infidelity, of which he himself was a living proof. The sequel to this incident was recorded recently, when a Scotch court granted the wife of that peer a divorce from him, on the ground of infidelity.

THE deplorable accident by which so many lives were lost near White Plains, Vermont, has called at-

tention once more to the dangers attending the heating railway cars by stoves and lighting them with coal oil. After the Komoka disaster a number of years ago candles were used for a time, but when the seeming danger was passed they were once more replaced by coal oil lamps. It is clear that had other modes of heating and lighting the cars on the ill-fated train been employed the fatalities would not have been so dreadful. Several of those who perished were bent on participating in the pleasures of the Montreal Carnival. A journey begun with pleasant anticipations ended in a disaster that will for years be memorable.

THE Roman Catholic Archbishop of Montreal has successfully inaugurated a Law and Order Association. The work of moral and social reform goes bravely on. At the preliminary meeting, held in the archiepiscopal palace, the Rev. Abbé LaRocque explained the object of the association, which was principally to diminish the number of tavern licenses, and to obtain a reform and better observance of the existing laws. He remarked that 1,100 bars in the city, for a population of 186,000 persons, constituted an average of one drinking place for every thirty-five families, or for every group of 170 persons—which was an enormous and alarming proportion. Archbishop Fabre explained that the association would have for its object the protection of good morals by all means at the disposal of honest citizens.

PREPARATIONS are being made throughout the British Empire, and wherever the British flag floats, for the fitting celebration of the Queen's Jubilee. It is stated that there is to be a special meeting of the Privy Council next month, either at Windsor Castle or at Buckingham Palace, when the proposed arrangements and estimates will be submitted. To this Council will be summoned the Prince of Wales, the Duke of Cambridge, the Cabinet, the great officers of the Royal Household, the Archbishops of Canterbury and York, the Bishop of London, Mr. Gladstone, Lord Hartington, Lord Granville and Lord Sydney. The details will subsequently be settled by a committee selected from the above personages, with one or two additions of permanent officials, by whom all the real work will doubtless be done. The rough estimate for the thanksgiving services in Westminster Abbey is \$60,000. A magnificent display of fireworks from Hyde Park in the evening is also promised.

THE *Sunday School Times* says: In an extended sketch of the Rev. Dr. Charles S. Robinson, recently given in the *Mail* and *Express* of New York City, there are noted some facts which are quite out of the line of ordinary ministerial biography. It is said, for example, that he has given outright to Church work the magnificent sum of \$150,000, half of which has been given to the Madison Avenue Presbyterian Church, of which he is still the pastor. And what is perhaps a yet more startling statement is the announcement that he can to-day exhibit 150 sermons that have never been delivered! That indicates a unique method of getting beforehand in one's ministerial work. It is not often that a minister can point to \$150,000 that he has laid by for time of need, while his 150 sermons have all been preached; but even such a case would be a commoner one than the showing of 150 sermons laid by for time of need, and \$150,000 given away in a good cause. Dr. Robinson is a remarkable man in many ways.

IN England sermon-making is a regular business. Firms have ready-made discourses on hand of all varieties to suit purchasers. If the minister who buys his sermons can deliver them without MS., he can get them cheaper. Elegantly lithographed MS., to correspond with the dainty cambric handkerchief, come higher. This traffic has flourished for years in England. It has begun to attract notice on this continent. A Kansas City firm offer sermons at the rate of eight cents a week. This is low enough certainly, but not nearly so low as the alleged ministers

who could think of purchasing and using such MS. Apropos of this, it may be mentioned that once upon a time two clergymen of the same name were settled in the city of Edinburgh. Letters were occasionally transposed by the postman. With that fine sense of condescension which some men possess, the one wrote, while returning letters not for him, to his namesake: If you did not arrogate to yourself a title to which you have no right, this mistake would not have occurred. Soon afterward, a roll of lithographed sermons intended for the superior being who wrote the above reached the Rev. Mr.—let us say—Smith. He forwarded the precious packet to its proper destination with a verbatim copy of the note he had previously received, with the slight change: If you did not arrogate to yourself a function you cannot fill, this mistake, etc.

THE protracted troubles of the Oka Indians are not yet ended. It is stated that the Rev. J. A. Dorion, Methodist missionary at Oka, has been served by the Seminary authorities of the parish of the Annunciation with a writ of eviction from premises occupied by him and his predecessors as the parsonage for several years past. Eight days only are allowed him to leave the same, and in default he subjects himself to all costs and damages preceding and succeeding the serving of said writ. The following are, in substance, the grounds alleged for such action. The Seminary declare themselves the sole proprietors of the land occupied by the Indians within the bounds of the above-mentioned parish (citing in proof the several Acts of Parliament conferring said proprietorship); that they own all houses and buildings on said land; that they have furnished materials for, and paid mostly the cost of construction of, said houses; that the Indians have received permits to build and occupy; that they themselves must be the occupants; that they cannot transfer possession to the whites; that said permits are only at the good pleasure of the aforesaid Seminary; that the Indians have only precarious rights to said land, etc.; that the Rev. J. A. Dorion has rented one-quarter of an acre of land with house thereon from said Indians, who have no right to rent to white men; that he commits an illegal act in renting said land, etc.; and that they, the said Seminary, intend to take possession or dispose of the property in question.

WHAT the *Interior's* politics may be, we are not prepared definitely to state. One thing is certain, its politics, like its religion, are perfectly orthodox, as the following plain speaking shows. Another revelation of the abuses in the Cook County (Chicago) charitable institutions enables the people to sup upon horrors to their hearts' content. We began ten years or more ago to protest against the abominations in those abodes of misery and rascality and brutishness. Since that time, each two or three years, we have another "revelation," and plenty of "indignation," and then the good people of Chicago "eat and drink and wipe their mouths, and say we have done no evil." They go to the polls, and vote "for the party" just the same, and thus divide the decency of the city into two inconsequential bands. Gentlemen and ladies of Chicago, let us ask you who are responsible for the birth of children in the female insane wards of our "charitable" (!) institutions—and for all the other infernalities that you support by public taxation? The *Interior* tells you straight to your faces that *you are*. You have known the whole facts for nearly twelve years past. We have told you of them a dozen times. The daily press flares up with them, sometimes for political effect, and sometimes merely for the sensation it will produce—but they have time and again been recited with the most painful and shocking detail. The decency of this city and county is in the majority,—if it were not, we have a great, strong wholesome state at our backs. Just so long as we remain so devoted to party that we go to the polls, and vote for scoundrelly aldermen, demagogue mayors and truckling governors, just so long will our "charitable" heels remain what they are.