

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES. Under 4 months, 15 cents per line per insertion; 3 months, \$1 per line; 1 month, \$1.75 per line; 1 year, \$15. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 18th, 1889.

WE have not heard what theological college had the honour of graduating the young preacher who said Jonah was three days and three nights in—the whale's—society.

THE Australian press of all shades of opinion has been loud in its praises of Dr. Rainy as a preacher and lecturer. The *British Weekly* is of the opinion that Dr. Rainy's friends in Scotland may be somewhat surprised at this fact. Now why should they be?

THE dead line of fifty cry in the United States if persisted in cannot fail to lessen the number of students for the ministry if it has not done so already. The Cumberland Presbyterian Church, in twenty-nine Presbyteries representing 446 congregations has not a single licentiate, and in thirty Presbyteries representing 412 congregations, not a single candidate. Can any one wonder that young men decline to enter a profession from which they may be rudely ejected when in the prime of life and during their best work? A practical American writes to one of the journals asking why he and others should be asked to support theological colleges if ministers educated in them are rejected by congregations and committees as soon as they reach fifty.

SOME who were eager to see the street cars run in Toronto on Sunday, in their desire to find arguments, were in the habit of pointing to American cities and lamenting the old fogeyism of Torontonians who objected. Good citizens were told how intelligent Americans would laugh at our "want of progressiveness." The members of the American Association for the Advancement of Science may be presumed to be reasonably intelligent and tolerably unprejudiced men. Here is what one of them says in a letter to a New York newspaper:

Some of those who came to Toronto had looked forward with great pleasure to this day in a Sabbath-keeping city—a proud and precious distinction of this place. No cars are run, and this fact made the meeting above described smaller in number than it would have been otherwise in so large a city; and no Sunday papers nor Sunday traffic allowed. Long may Toronto enjoy these blessings, and soon may the cities of our own dear country begin to follow her example in these regards, and seek to return to "the old paths" and "the good way" of Sabbath observance!

THE report on Christian Union presented at the Church of England Synod at Montreal last week was, according to published reports, very favourably received, and its consideration gave rise to eloquent speeches by representative men in the Anglican body. It is a healthy and hopeful sign of the times when prominent members of the Episcopal Church are identifying themselves with the movement in favour of the unity of the visible Church. The resolution at the Conference held some time since in Toronto was adopted by the Synod. It was moved by Dr. Caven at the Conference, and is as follows:

Whereas in the wise and merciful Providence of God, divisions in the Christian Church have often been overruled for good, yet in themselves these divisions are to be lamented as productive of many and sore evils. The ideal of the unity of believers set forth in the Scriptures, especially in our Lord's intercessory prayer, while chiefly spiritual in its nature, can be fully represented only in an undivided state of the visible Church, in which perfect fellowship shall be maintained throughout the entire body of Christ, and it is the duty of the Church and of all its members continually to aspire and labour for the completeness of this manifest union in the Lord.

DR. SHEDD has entered the list against revision, and his article in the *New York Evangelist* will stand all the fire that can be brought to bear upon it by guns big and little on the other side. Being a true Protestant, Dr. Shedd does not ques-

tion the right of the Church to revise its Standards, but he contends that revision is inexpedient for the following reasons: (1) Because in its existing form as drawn by the Westminster Assembly, it has met and well met all the needs of the Church for the past two centuries. (2) Because the reunion of the Old and New School Churches a few years ago was on the basis of the Standards, pure and simple. (3) Because it will introduce new difficulties. The explanations will have to be explained. (4) Because there is no end to the process. It is like the letting out of the water. (5) Because it may abridge the liberty of interpretation now afforded by the Confession. (6) Because the Confession as it now stands is sufficiently broad and liberal for every man who is a Calvinist. (7) Because the Standards make ample provision now for exceptional cases. The points are worked out with rare ability, though in few words, and when the Doctor finishes one has the feeling that there is not anything more to say from his point of view.

AT the Church of England Synod held in Montreal last week various questions of general interest were considered. Methods of raising money for religious purposes was one of these. Though nothing of a startlingly novel character was said in condemnation of questionable methods of loosening the purse-strings of churlish contributors to Church funds, Judge McDonald, of Brockville, in supporting the series of resolutions that follow, thought it was degrading that clergymen should occasionally have to act the part of managers of dime shows. Here are the resolutions that were adopted:

1. That some of the methods adopted nowadays to obtain money for church purposes are very questionable, and such as the Church of England, in the Province of Canada, is called upon most earnestly to protest against. 2. That the bishops and clergy be, and they are hereby respectfully requested to do what they may to bring those under their spiritual oversight to a realization of how dishonoring to Christ and His Church is a neglect of duty and a contempt for privilege in the matter of Christian giving.

Many besides those in connection with the Anglican Church will cordially approve of the spirit of these resolutions. Were a tithe of the ingenuity, energy and effort devoted to devising attractions for bazaars, fairs, and such-like employed in instructing Christian communicants to make conscience work in contributing to the cause of Christ, much misdirected activity would be spared, and many grievous imputations might be avoided.

A LEADING Wesleyan minister heard Dr. Dods preach in Edinburgh a few Sabbaths ago and describes the preacher and sermon in this way in the *British Weekly*:

Last Sunday Dr. Dods occupied the pulpit of Free St. George's, Edinburgh. The capacious church was filled chiefly by strangers, the bulk of Dr. Whyte's people, like himself, being away on a holiday. As the preacher stands up to begin the service one is struck with his fine physique, especially with the massive head and thoughtful face. One is also pleased with the absence of self-consciousness in the preacher's manner. The text was, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The sermon, which was listened to with marked attention, was characterized by great wealth of thought without waste of words.

Dr. Dods was on the probationers' list for six years and was rejected by twenty-three vacancies. We write from memory but we think these figures are correct. It would be interesting to know what kind of men were called by the good people who refused to have Dods for their pastor. In fact a very interesting book might be written on rejected candidates who afterwards became distinguished men, or at least successful and useful ministers. A comparison between the subsequent life-work of some men who were rejected by congregations and the life-work of those preferred by the same congregations, would be highly suggestive. It would not suggest perfection in the Presbyterian system of settling ministers.

THAT the scientists who recently met in Toronto would receive kindly impressions of our fair city was generally expected. In an interesting letter to the *New York Evangelist*, a member gives a description of how a goodly number of them spent their Sabbath:

On the Sabbath, September 1, interesting exercises were held in connection with the presence of the Association in the city. Some of the ministerial members preached in city pulpits. The writer attended the St. James Square Presbyterian Church—one of the most elegant in the city—and heard his friend and fellow-member, Rev. Dr. G. F. Wright, of Oberlin, one of the leading glacial geologists of the United States. In the afternoon the usual gathering of A.A.A.S. members who are Christian believers, for prayer and testimony, was held in the beautiful little building of the Young Men's Christian Association of the University. This, which is stated to be the first building ever erected for a College Young Men's Christian

Association, stands at the entrance of Queen's Park, between the new and finely equipped Biological Hall and the School of Practical Science, and a little below the magnificent campus and the noble pile of the University proper. The meeting was led by Professor C. H. Hitchcock, of Dartmouth College, the State Geologist of New Hampshire, the son and worthy successor both in science and faith of the eminent President Hitchcock, of Amherst. Leading parts were taken by the distinguished Canadian scientists, Sir William Dawson, of Montreal and Sir Daniel Wilson, of Toronto, the head of the University Faculty. In the evening the same gentlemen addressed a large assembly of young men at a meeting arranged by the regular Young Men's Christian Association in the city, in their ample and commodious hall. Many of the scientific visitors were present at this service also, recognized by their pink badges of membership.

Those who imagine that Christian belief and activity in its defence and advancement are incompatible with scientific attainments and enthusiasm, will learn from the above that science and religion can form a firm alliance.

TO thoughtful and intelligent Roman Catholics the attitude of the Pope in relation to the Bruno memorial must be deeply humiliating. An infallible director of the religion and morals of his flock might be expected to act and speak with some degree of dignity when he assumes to dictate the duties of the people. In the first place the Vatican authorities sought to discourage the movement for a monument to Bruno, and papal opposition in this, as in other recent instances, simply gave a new impetus to the enterprise. The Papacy is finding out the inconveniences of the infallibility assumption, and as it evidently learns nothing and forgets nothing, it will find that those inconveniences will ere long be greatly multiplied. True, Giordano Bruno was a heretic, with pantheistic leanings, yet that is no reason when his countrymen desire to do honour to his memory why his name should be made the object of frenzied papal malediction. The apostle of whom the Pope affects to be the official descendant, was told to put up his sword, but after three centuries the self-styled representative of Peter brandishes the torch that lighted the funeral pile of the erstwhile Dominican friar. Perhaps the most pitiable episode of this whole humiliating business is the pastoral letter of Cardinal Gibbons, extracts from which have appeared in the daily papers. That such a letter has been published in a free country, where people have the right to think for themselves, is, to say the least, somewhat significant.

OUR staid contemporary, the *Christian-at-Work*, is usually rather sedate in its utterances, but last week it saluted us in the following breezy style:

Here comes the entertaining and discriminating CANADA PRESBYTERIAN, and a recent editorial note in this paper it says:

"Our Canadian friends saw a much greater exhibition in Philadelphia thirteen years ago than anybody is likely to see in New York '92, but it did not make annexationists of any of them."

Why, neighbour, where have you been all these thirteen years? Don't you know the exhibition of '76 will not compare with the great International Exposition in New York '92, which is going to be the greatest exhibition of the kind the world has ever seen? Don't you know that from 45,000,000 in '76 we shall be over 70,000,000 in '92, with our wealth doubled? Well, we know this, and much more. Come over and see for yourself three years hence. Ah! that will be a grand affair in Van Courtland Park. But we read further.

"Our people went over there and annexed quite a number of prizes, medals, diplomas and other things of that kind. That is exactly what they will do in '92."

We hope so; in this way you will demonstrate your capacity for American citizenship. Again.

"We are a people capable of building up a nation ourselves. At all events we propose to try."

Good. But you have been settled there up north 281 years, and now you propose to try to build yourselves up a nation. We had been settled 156 years when we tried to establish our nationality, which we accomplished seven years later. We wish you every success in your effort. You would make, though, a capital American religious journal. We hope to see you naturalized some day.

Yes, you established your nationality in seven years, but a few years ago it was alarmingly near disestablished. Had it not been for the Canadians and Irishmen who went over there and helped the North there might possibly be a Southern Republic at the present time. We Canadians may be a trifle slow in building up our nation, but we are putting in a fairly good foundation. New York will hear from us in '92. Canadians will "scoop" a fair share of the prizes even though the population should grow to twice seventy millions before fair time.

THE DOMINION ALLIANCE.

THE Council of the Dominion Temperance Alliance met in Toronto last week, at which the Hon. A. Vidal, the veteran temperance senator, presided. A number of different Temperance organizations