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NOTES OF THE WEEK.

THE tower recently erected over St. Paul's Presbyterian Church, Montreal, is 150 feet high, and cost \$10,000.

JOHN TAYLOR, the head of the Mormon Church, has taken unto him another wife. What does he care about the law of Congress making the act a crime?

THE advocates of Disestablishment in the Free Church of Scotland are now proposing to take steps towards bringing that question into the region of practical politics.

THE Marquis of Lorne, in one of his recent speeches in Scotland, stated that "the absolute prohibition of the sale of intoxicating liquors throughout the whole of the north-west territories had secured the most perfect peace and order in those infant communities."

THE American Sunday School Union gives the following statistics in regard to its work of fifty-seven years: 69,846 schools organized, containing 447,380 teachers, and 2,969,037 scholars; 109,402 cases of aid to schools, having 6,720,000 members; value of publications distributed by sales and donations, \$7,000,000.

A HITHERTO unknown portrait of Luther has recently been discovered in one of the old churches of Leipsic, which is conjectured to have come from the family of Luther's eldest son, Paul. It bears on the lower margin the words: "D. M. Luther, ætat. XLIX. 1532. Restaurator Libertatis Evangelii," and in the upper corner two flaming suns, with the inscription: "Vox Dei vera lux." The picture is stamped upon gilt leather. It is in an excellent state of preservation, and is said to be both a good likeness and a fine work of art.

BISHOP MERRILL, of the Methodist Church, who has lately been studying the Mormon problem on the ground, expresses astonishment that the nation, especially the women of the nation, have not arisen with an indignation that would shake Washington to its foundation and demanded that something be done at once. He describes Mormonism as one of the vilest of caricatures on religion, one of the foulest abominations that now exist in the world, one of the most terrible impositions ever practised on man and woman, one of the most wicked deceptions ever imposed upon people abroad, and one of the worst "systems" that ever got a foothold in the United States.

In its notice of the new Hymn and Tune Book, the Montreal "Presbyterian College Journal" says: "The 'Fixed-tune' or 'association' principle, instead of the 'cut-leaf' method, has been wisely chosen. Should it be found necessary to use other tunes than those to which the hymns are set, the smaller edition, with the words only, can be conveniently used with the Hymnal with Tunes. The cut-leaf system is less durable and more expensive; besides, for the sake of uniformity and association, it would be better if the hymns and tunes on the same page could be practised and introduced together; it serves also to check the vagaries of taste, which are sometimes difficult to account for, much less to reconcile."

In making up his forms, the foreman of a Montreal paper mixed an article on Roman Catholic Missions in Africa with a recipe for making catsup. As published, the article reads: "The Roman Catholics claim to be making material advances in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel, then place them in dripping pans,

and bake them till they are tender. Then you will have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

REGARDING the "moral insanity" plea in behalf of criminals, the "New York Observer" says: "Dr. Hamilton, of this city [New York], is regarded as an authority, and he declared as a witness in the Guiteau trial that he does not believe in moral insanity. The Bible, which is an authority also, says of the wicked, 'madness is in their heart.' There is no contradiction between Dr. Hamilton and the Inspired Book of God. The madness of the heart is that depravity which is the source of all evil deeds, and by which the wicked man is impelled to crime. When 'he is drawn away by his own lust,' and becomes a thief or an assassin, he is not under any insane delusion or mental infirmity. He chooses voluntarily to do what he knows he ought not to do, and must take the consequences."

A CORRESPONDENT of the Philadelphia "Presbyterian" has been finding some inconsistencies in the spelling of the revised version of the New Testament. He says: "In the old version, edition of the American Bible Society, *plough* occurs for both noun and verb. So also throughout the Old Testament. The whole is thus consistent. In the revised version Luke ix. 62 reads: 'No man having put his hand to the *plough*;' but Luke xvii. 7 has *plowing*; and 1 Cor. ix. 10 says: 'He that *ploweth* ought to *plow* in hope.' There is no good reason for spelling the noun differently from the verb; but which of these two forms is to be preferred is not now the question under consideration. One of them should certainly be chosen, and then be consistently followed through the whole version. I would suggest further that the old *cloke* needs to be mended, or put into a more modern shape."

A WRITER in the "United Presbyterian" shews that games of chance are a breach of the moral law, whether money or other property is staked upon them or not. He says: "Games of chance are necessarily sinful, and the sin which is peculiar to such games is inherent profanity, for in all such games a decision is to be made from which human intelligence is necessarily and purposely excluded. But as some intelligence is necessarily involved in making a decision, and human intelligence is excluded, the decision is therefore forced upon God, as 'the lot is cast into the lap, but the whole disposing thereof is of the Lord.' And though the lot is in itself lawful, yet to use it for trivial or unlawful purposes is profaning the name of God, and so a violation of the third commandment; and however lightly in human estimation such conduct may be held, yet 'the Lord will not hold him guiltless who taketh His name in vain.'"

THE "Congregationalist" replies to the current demand for liberty of thought in the pulpit as follows: "Nobody that we know of in our Congregational Churches objects to all proper freedom of thought, or largeness of investigation, on the part of the ministry. But all young men who esteem it a fine thing to 'think for themselves,' and vagabondize through all possible hypotheses and hallucinations, are neither Dr. Thomases nor Robertson Smiths. And it is safe and well for us all to remember that charlatanism is unfortunately not confined to the medical profession; that young men who are too anxious to obtain some more rational substitute for 'traditional theology' are exceedingly apt to develop into theological empirics; and that, while the loss of this life at the hands of some pretentious bungler in therapeutics would be a grievous pity, the loss of the soul at the hands of a doctrinal quack would—if we may take our Lord's testimony as to the matter of fact—be a more intolerable and irreparable disaster."

At the invitation of the Church Extension Committee of the Presbytery of London, England, a conversation was held in Exeter Hall on the 6th ult.,

which drew together some 600 ladies and gentlemen. Mr. G. B. Bruce, who presided, explained that the object of the meeting was to lay before the Church the need of more vigorous efforts in the matter of church extension in London. It was calculated, he said, that eighty years hence London would have a population of twelve millions, and that Presbyterians, along with other denominations, should bestir themselves in providing church accommodation for the mighty London of the future. In 1866 the two London Presbyteries numbered thirty-five congregations, while ten years later, at the time of the union, the number had increased to sixty-nine. Since the union, nearly six years ago, however, only seven other congregations had been added to the roll of the now united London Presbytery. Brief addresses on the work of church extension were given by Dr. McEwen, Dr. Edmond, Dr. Donald Fraser, and others.

FATHER HENRY COLERIDGE (says a writer in "Truth"), brother of the Lord Chief Justice, has just been named Rector of the Jesuit Church in Farm street, Berkeley square. It is curious to note what a large proportion of Catholic priests, who were once clergymen in the Church of England, make their way to the front in their new communion. Father Coleridge was many years ago a fellow of Balliol, but went over to Rome soon after he had taken Deacon's Orders. Father Edward Purbrick, the Provincial, or head of the English Jesuits, was also a clergyman of the English Church. Of the three English Cardinals, two, Manning and Newman, are 'verts. At the Brompton Oratory, out of eighteen priests, twelve were at one time of their lives either clergymen or laymen of the Establishment; and of the twenty-one oblates of St. Charles, in Bayswater, the Order to which Cardinal Manning belonged, more than half were at one time Protestants. There are in England and Wales about 1,200 Catholic priests, of whom about a third are converts, most of them having been clergymen in the English Church.

At the Sabbath afternoon temperance meeting in Montreal on the 25th ult., the chairman, Rev. T. Gales, gave a brief account of the origin and progress of the Woman's Temperance Union of the United States. He says: "On Christmas day, 1873, at a temperance meeting held in Hillsburgh, Ohio, a gentleman told of his mother's self-denying labours, and of her prayers and tears in the temperance cause, and asked how many ladies present would follow her example. All the ladies in the meeting stood up, and a Woman's Temperance Society was formed at once. A meeting was held the next morning in the Presbyterian church, and seventy ladies marched out two and two to visit and pray in the saloons, and thus commenced the woman's crusade. It spread through all the Western States, and attracted great attention all over the country. Doubtless many of the ladies connected with the praying bands thought that the work could be done at once, but experience shewed them their mistake, and that the work must be persisted in from year to year, and now we find that to-day, eight years from the commencement of the woman's crusade, and as a direct result of it, we have the Woman's Temperance Union of the United States, thoroughly organized under Miss Willard, who is the life and soul of the movement, with branches in twenty-one States of the Union, and we also find that the movement has spread to England, Scotland and Wales. The ladies in the States are largely engaged in juvenile and Sunday school temperance work, and the publication of temperance literature, and have greatly helped on the coffee-house movement, and there was no doubt that they had contributed very largely to the success of the prohibitory movement in Kansas and other Western States. Once ladies had no time for this work, but that is very much changed now, and may it very soon come home to those near and dear to us; the drink shop is the rival of the home, and we must build up the home, and, in doing so, must pull down and destroy the drink shop."