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Notes of the Week.

A HAND-BOOK OF SABBATH SCHOOL MANAGEMENT AND WORK

This valuable Hand-Book, by Mr. David Fotheringham, is designed to aid teachers in their important duties. There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers. Neatly printed and strongly bound in cloth, cut flush. Price 15 cents post paid. Quantities of not less than 12 to a school at the rate of \$1.25 per dozen. Address all orders to

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Will be published about the 25th of December. It will contain a portrait of the Rev. Dr. Laing, Moderator of the General Assembly, illustrations and historical sketches of St. Andrew's Church, New Westminster, B.C., of the Presbyterian Church, Yarmouth, N.S., of the Central Presbyterian Church, Galt, Ont., and of St. Andrew's Church, St. John, N.B. A number of papers on timely topics, in addition to the usual mass of information given in such a publication, will appear. This issue of the Year Book will be unusually full of interesting matter. Price, 25 cents.

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For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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THE New York *Independent* says: It is said that Vassar, Smith and Wellesley Colleges have decided to give their pupils instruction in the domestic science or art of housekeeping. This is one of the useful arts, and no young woman should be regarded as having her education completed until she is properly trained in this art. She certainly is not fit to be a wife unless she understands housekeeping. To know how to dress and stuff a turkey or make a good apple dumpling is important for every housekeeper. We all vote aye.

THE Rev. A. Ben Oliel says that Sunday, October 12th, 1890, will be a memorable day in the annals of modern Jerusalem, for on that day a great reproach to the non-Episcopal Christian world was removed. Up to that day Presbyterians, Wesleyans, Congregationalists, Baptists, etc., might come and weep over Jerusalem, and take pleasure in her stones, but there was no place where they might meet to worship God in the spiritual form they were accustomed to. On that day a house of worship was dedicated in the Holy City, representatives of many denominations participating. It is in charge of Mr. Ben Oliel.

At a meeting of Dingwall Presbytery held primarily to discuss the Dods-Bruce cases the time was monopolized by Mr. Macaskill, who delivered an elaborate written speech in moving his overture. He again insisted on the absolute unerrancy of Scripture, declaring that the "laboured attempts to connect the infallible truth of the Bible with our inward conviction of its truth only show how far the Church has gone astray from the claims of the book itself." At the close of his statement he appealed to his brethren to speak upon such an important subject, but no member responded, and the overture was allowed to pass.

A SCOTTISH contemporary says: Bailie McKenzie, of Aberdeen, declares that if Scotland is to be freed from the curse of drunkenness it will have to be done by the Church. The drink traffic by the conversion of numerous distilleries and breweries into limited companies, is widening its influence; but on the other hand there has of late years been a very decided wave of feeling against the deplorable drinking customs. In the Established Church the proportion of abstaining ministers is a great deal less than twenty-five per cent.; but in the United Presbyterian and Free Churches the abstaining ministers reach the high total of sixty-five per cent.; while the students show a larger proportion than ever of total abstainers.

THE Rev. Abbé Baillargé, of Joliette, has just completed a table showing that there are in the Dominion one cardinal, five archbishops, twenty-two bishops, 2,352 priests, forty-three male religious orders with 250 members, sixty-six female religious orders with 964 members, 1,914 churches and chapels, 317 missions, seventeen seminaries, three universities, fifty-three colleges, 333 convents, 166 academies, 3,203 schools, sixty-nine hospitals, forty-eight asylums, 1,157 parishes with 2,048,800 Catholics. Newfoundland has two bishops, fifty-eight priests, seventy-seven nuns, 137 churches and chapels, seven seminaries, one university, fifteen convents, 130 schools, forty-one parishes with 79,000 Catholics.

FRENCH Protestantism has been sorely tried these last few years. M. Bersier is dead; M. Pressensé is still seriously ill; Pastor Dhombes, one of the Church's most remarkable orators, has become blind; Professor Bois, the erudite dean of the theological faculty of Montauban, is suffering severely in health and will very probably be unable ever to resume his functions; while Dr. Gustav Monod, brother of the great preacher, Adolphe Monod, has passed over to the majority at the age of eighty-six. The last-named was one of the most eminent of Parisian surgeons, and when obliged by age to relinquish his profession, he devoted himself to the advancement of Christ's kingdom.

THE native Christians of Bombay recently held a conference in the Free Church Institution to consider what they could do individually and collectively to bring the Gospel before the perishing thousands of that city. A few missionaries, both men and women, were present, but the proceedings were entirely in the hands of natives. The first resolution they adopted declared it to be the duty and privilege of every Christian to take part in aggressive work for the spread of the Redeemer's kingdom; and it was decided that a few localities should be chosen and a volunteer band formed for preaching the Gospel in the streets of the city. To meet the expense incurred in the work, it was agreed that every Christian family should lay by from one pice upward every Sabbath morning. One speaker stated that there are at present only about ten foreign missionaries working for the evangelization of nearly a million of people in Bombay.

It is stated that General Booth has secured for his scheme fully \$375,000; and the money still continues to pour into his treasury. Dr. Goodrich, of Manchester, thinks Mr. Booth will not get his millions, chiefly because there is to be only one trustee. The General could be trusted, but what about his successors? Perhaps the weightiest adverse criticism is the one set forth by Mr. Loch in behalf of the Charity Organization Society. Like Mr. Loch, the Duke of Westminster objects to the scheme as being calculated to injure the old charitable institutions which have been doing good work for so many years. Still more serious, if well founded, is the objection advanced by the *National Observer*, which declares that, if the scheme had full sway, it would in fifty years develop a social cancer in the shape of an autocratic fanaticism within our monarchy, and cause Britain to lapse to semi-barbarism, over-run with black dwarfs and idiots.

THE *Presbyterian*, of Philadelphia, has been trying to name the thirteen Presbyterian branches in this country which the Census Office has found, and this is as far as it can go: One, the Presbyterian Church, North; two, The Presbyterian Church, South; three, The United Presbyterian Church; four, The Cumberland Presbyterian Church; five, Reformed Presbyterian Church (Covenanters); six, Reformed Presbyterian Church (General Synod); seven, Associate Reformed Church of the South; eight, Associate Reformed Synod of New York; nine, The Associate Synod of North America; ten, The Free Presbyterian Synod. We can do better than that, says the *New York Independent*. The last-named is not, we believe, now in existence. But see what the *Presbyterian* has omitted: The Welsh Calvinistic Church; the Coloured Cumberland

Presbyterian Church; the Reformed Presbyterian Church (Pittsburgh Presbytery); and the Reformed Presbyterian Church (Fulton's branch). There are four branches, at least, of the Reformed Presbyterians.

THE *Christian Leader* says: The petrifying effect of the sin that wrought his downfall is exhibited with almost unexampled effrontery by the now completely discredited Parnell. A more shameless exhibition has not been witnessed within living memory than that which stamps him as the most depraved of self-seekers; treacherous and malignant, ready to destroy his colleagues, Mr. Gladstone, the Liberal party and Ireland rather than give up the leadership he has disgraced. By a dexterous use of the worst elements in Irish society, he seeks to retain that post; and it is sad to see that so many of the Irish people are the ready victims of one who is so vile. It also provokes deep indignation to witness the encouragement he is receiving from British politicians who only denounced his adultery so long as that line served their partisan purposes, but who now encourage him in a manner which proves that his sin is really regarded as a venial offence. One consolation is furnished in the decided antagonism to Parnell of all the ablest Irish members; and it is just as well that he should have exhibited the full extent of his villainy in order to make it impossible that he should ever regain the place from which he has fallen. His exposure will clear the political atmosphere and do a world of good.

IN accordance with the decision of their Supreme Courts, the Presbyterian and Methodist Churches in Canada, aided by other Christian bodies, are about to take action to petition the Dominion Parliament for a law prohibiting the manufacture, importation and sale of all alcoholic liquors for beverage purposes in Canada. Petitions to this end are already in circulation, and all members and adherents of Churches sixteen years of age and upwards will be at liberty to sign them. It is requested that public meetings be held in each congregation and community, when the question of the prohibition of the liquor traffic may be discussed and information given. Rev. D. L. Brethour, Thorold, General Secretary of the Standing Committee on Temperance of the Methodist Church, and Rev. D. Stiles Fraser, Springvale, Upper Stewiacke, Nova Scotia, Convener of the Assembly Committee on Temperance of the Presbyterian Church, have charge of the work. Over 30,000 petitions will be sent out to the different denominations. Never before has so extensive a movement been set on foot to ascertain the sentiment of the Canadian people on this important subject. Those who have not received petitions can obtain them by applying to the reverend gentlemen named above.

THE *British Weekly* says: Those who attended the Pan-Presbyterian Council in Belfast will remember that no one made a greater impression than an American, Dr. G. P. Hays. Since then we have followed with interest every reference to Dr. Hays in the religious press, and have been pleased to notice that he has issued a prospectus for a theological institute, intended to find its place about midway between the popular Chautauqua circles and the theological seminaries. Dr. Hays' object is to give courses—one in the winter, and the other in the summer—of theological instruction for laymen. He says very rightly that he is trying to supply a felt want. The decay of Nonconformity in this country so much talked about is so far a pure figment, but it threatens to become a reality if laymen so-called do not take a fuller share in the work than they are doing now. The chief hindrance in the way of efficient lay help is a complete lack of theological and Biblical training among the great majority even of otherwise able and accomplished men. If Dr. Hays' movement succeeds, we hope it will stimulate similar movements on this side, and that the dying energy of heresy hunters will revive in better form as a zeal for sound knowledge of the Scriptures.