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## NOTES OF THE WEEK.

In New England, according to a late investigation, the Universalists had 170 fewer churches in 1880 than in 1850, and the Unitarians had only twenty-three churches more than in 1850, while the increase of members of evangelical denominations in the same region, which in 1850 was as one communicant to 82 inhabitants, is in 1880 as one communicant to 46 inhabitants—a decided gain.

The levying of assessments upon persons of all denominations to pay for repairs done to churches and manse belonging to the Scotch Establishment is one of the things that are hastening the dissolution of the connection between Church and State in that country. The effects of the Rev. Mr. Rennie, a United Presbyterian minister, were recently sold by public auction at Glasgow, Scotland, to pay an assessment levied for repairs on the manse connected with a Presbyterian established church. The furniture was bought in by the South Ayrshire Disestablishment Association.

The Rev. P. J. Mzimba, the minister of the Kaffir Church, at Lovedale, writes that at the last communion six hundred natives sat down at the holy table. On the 13th of March the Rev. R. Ross baptized thirty adults at Cunningham, at Transkei station; and on the following day he opened a new church in the district. The collection was £20, three cattle, thirty-three sheep and goats, ten bags of grain, and three hens. It is evident that the Transkei districts are recovering from the effects of the war, and that things are hopeful again for Christian missions in Africa.

A PHILADELPHIA newspaper says: "It is a curious comment upon the frequent assurances that appear in the newspapers of the senility, decrepitude, and failing strength of Calvinism that more copies of the Westminster Assembly's Shorter Catechism are now going forth from the press than ever before. The Presbyterian Board of Publication have issued about 100,000 copies, and of no other book in our catalogue are the new editions so frequent. At the last meeting of the Board an edition of 2,000 was ordered, and the Rev. Dr. Nassau, in the Benga Review of West Africa."

ALTHOUGH the next meeting of the General Presbyterian Alliance, which is to be held at Belfast, Ireland, will not take place until June, 1884, arrangements towards it are already in progress. On the 15th ult. the committee held a preliminary meeting in Presbyterian offices, Belfast, and decided upon the number and length of the sessions and various other matters. A sub-committee was appointed to report to the programme, to provide subjects for consideration, and to select speakers to open the discussion. There was a large attendance, including Rev. J. B. Blair, of Edinburgh, and Mathews, of Quebec, Secretary of the Council.

DR. MALCOLM MCVICAR, now Principal of the Normal School at Ypsilanti, Michigan, and brother of Dr. McVicar of Montreal, has received and accepted an appointment to the professorship of Apologetics and of New Testament Exegesis, at the Baptist College in this city, known as McMaster Hall. The Ypsilanti paper says: "The report of his resignation struck a chill of lightning into the heart of this community. It came from a clear sky, and a thunder blast which all citizens would have rejoiced to have escaped from." Dr. McVicar has his degree of LL.D. from Rochester University. He has been Principal successively of Normal schools at Brookport and Potsdam, New York, and of Ypsilanti, and is the author of books."

A MANIFESTO of which the following is a translation has been issued from Mecca, and is being circulated among the Mohammedan populations of eastern Africa: "Brothers, you know that Islam is

threatened at the present moment with complete destruction. England is mistress of India, France possesses Algeria, and Russia, after having conquered Turkestan, has made war against the Ottoman Empire in order to deprive it of nearly all its posts in Europe. Brothers, in the war carried on against us, the watchword is to exterminate all Mussulmans. Arm yourselves, therefore, and concert together as a means of expelling Christian domination and upholding the Caliph of the whole Mussulman world."

"PROHIBITION of the liquor traffic," says Principal Grant, "is rigorously enforced in Keewatin, but the whiskey trader evades all laws. The demand secures the supply. He brings his keg of alcohol to some convenient islet, and there, by means of pain-killer, tobacco juice, and other ingredients, not forgetting water, turns the keg into puncheons. A confederate on the line watches the policeman, and the moment he moves off to some other point a flag is hoisted. The trader at once pushes off in a canoe with his case, and he soon finds men by the score willing to pay twenty-five cents for a glass of 'whiskey,' or \$4 or \$5 for a bottle. When a thousand dollars can be made out of a cask of whiskey men will be found to engage in the business."

THE following is from the "Manitoba Free Press": "The assistant in Prof. Bryce's department, appointed by the Board of Manitoba College, Rev. R. Y. Thomson, B.A., seems to be a young man of most distinguished abilities. He is a graduate of the University of Toronto, and also of Knox College, Toronto. Prof. Young, of Toronto University, says he is the most distinguished student in metaphysics who ever passed through his hands in the University. Mr. Thomson also took the leading place in his course through Knox College. He has during the summer been occupying the pulpit of the Rev. Mr. Fletcher, of Hamilton, during that gentleman's absence in Palestine, and has been very popular there. The College is to be congratulated on this valuable addition to its staff."

THE following figures carefully computed from reliable data by the Rev. Dr. Dana of New York, surely furnish a sufficient answer to agnostic and infidel writers who are continually asserting that Christianity is effete and its adherents on the decrease: "In the last fifty years of this century there were over 3,000,000 added to the Evangelical churches of the United States. The ensuing twenty years shewed as large additions numerically as the preceding fifty. In the decade between 1870 and 1880, two-thirds as many additions to the churches were reported as in the previous twenty. In 1879 our population was estimated at 47,500,000, and the number of communicants in Evangelical churches had increased to 9,500,000, or one in five. While the population of the United States has augmented since 1800 nine times, the number of professing Christians has increased twenty-seven times."

A CITY clergyman travelling abroad writes from Caithness, Scotland, to a friend: "Yesterday I went to the farthest north church on the mainland to attend worship, the parish church of Canisby. The minister was advised of my presence, and sent for me to the 'Freswick pew,' where I was directed to sit, pleaded that he was unwell, having got out of bed to come to church. What could I do but to 'don the gown and bands' and go to work. I am glad I preached in this old quaint church, and I am sure you will be pleased to hear it. By the way, the clergyman, the Rev. Mr. McPherson, told me that the Hon. Mr. Mowat, Premier of Ontario, wrote him from London wishing to know when he would have his sacrament, as he wished to commune with God's people in the Church of his fathers. Mr. McPherson answered they did so next Sabbath. Mr. Mowat hurried from London to Caithness, arrived at this hotel (John O'Groat's House) on Saturday, remained until Monday, and thus communed on Sunday with the people of Canisby. A

man who does this has a heart in him. I don't know Mr. Mowat, but I must try to do so if I am spared to return to Toronto. Happy are the people who have such rulers."

A REVISED version of the French Bible has just been issued by the Bible Society of France. "The revision," says the "Montreal Witness," "was conducted by a committee of twelve distinguished scholars, pastors, and professors of theology, appointed by the Paris Bible Society. Among the number was the Rev. Prof. Coussirat, B.D., of the Presbyterian College, Montreal, whose name, along with that of the other members, stands on the title-page. It is gratifying to know that one of our educational institutions, and indeed Canada, has been represented in this important undertaking by such an accomplished Hebraist and theologian as Prof. Coussirat. This is a revision of the only ecclesiastical and popular version of the Bible in the French language—the one which is read in all the churches. . . . Let us hope that the publication of this carefully revised version may greatly stimulate Bible reading among the French people, and that as Canada has participated in the honour of preparing it she may largely reap its benefits. And while we gladly recognize the valuable labours of our fellow-citizen, Prof. Coussirat, in this connection, we may also mention that a recent article from his pen entitled, 'A Colony of Free Thinkers,' published in the 'Christianisme du XIX. Siècle,' the journal of the Reformed Church of France, has attracted much attention. It has been highly commended by M. Reveillaud, of Versailles, and M. Eug. Secrétan, of Lausanne, and is now being republished in pamphlet and other forms."

IN one of his letters from the North-West, Principal Grant says: "In seeking the good of the Indians the Churches as a rule do not encroach on one another's ground. In mission work among the Indians, the Roman Catholic, the Episcopalian, and the Methodist Churches have the most honourable record. The Presbyterian Church has done comparatively little. Its missions to the Indians are confined to three bands, and I think it could not now extend its work without interfering with the work of other Churches, a course from which it has always abstained. The Methodists have strong missions on both sides of Lake Winnipeg, and along the Nelson River, besides their great Saskatchewan field. In all these missions they are undisturbed by the rivalry of other Churches. The missionaries of the Episcopal Church are to be found round the shores of Hudson's Bay, and as far west and north as the Mackenzie River. Bishop Machray told me to-day of boys who had recently come from the Mackenzie, three thousand miles distant, to attend St. John's School. What a conception that statement gives us of the vastness of Canada. We think that Winnipeg is far north and west; but boys who have travelled three thousand miles south and east, every mile of it in Canada, have got only as far as Winnipeg! Probably their parents cannot conceive of a city farther east. To them Winnipeg must be at the gateways of the day. . . . Away out here people feel as if in a new world, and denominational ties do not long retain their influence. If the Church of their fathers neglect them they will join the Church that cares for them and their children. And it is of no use for any Church to send men known in Scotland as 'stickit ministers.' And uneducated clergymen will do better in any other part of the Dominion than here. Only the best men should come, for the cream of our own population and a very superior class of emigrants from the old world compose the bulk of the congregations. A laity of this description must have an educated ministry. If they cannot get that in their own Church they will join another. Presbyterians have said openly to me, 'Other things being equal, we prefer our own Church, but the other things out here should be as nearly equal as possible.' The same spirit animates the people generally. They feel that the various denominations are pretty much alike; that they are all good; and that that one is the best which sends the best men."