

THE CANADA PRESBYTERIAN.

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WESTERN GENERAL AGENT.

MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macauley in all the congregations he may visit.

THE PRESBYTERIAN FOR 1883.

IN answer to numerous inquiries, we have to say that the clubbing arrangement for some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced ONE FOURTH to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1.50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

The price of THE PRESBYTERIAN for 1883 will therefore be \$2, with balance of year free to new subscribers. May we ask all our friends to renew promptly? And, when renewing, will not everyone try and send along the name of at least ONE NEW subscriber? A word to a friend would in nine cases out of ten result in another name for our subscription list; and in view of the benefits which a largely increased circulation would confer on our Church and people, surely the word will be spoken!

NOTES OF THE WEEK.

THE receipts of the Boards of the Presbyterian Church in the United States for October were: Home Missions, \$20,619.67; Education, \$6,775.03; Foreign Missions, \$30,980.09; Publication, \$1,766.24; Church Erection, \$11,151.69; Ministerial Relief, \$13,656.38; Freedmen, \$6,879.1. The Board of Home Missions reports that it has already borrowed \$100,000 and that \$75,000 are yet due to the missionaries.

YOUNG men who call their fathers "Governor," without intentional disrespect, will be surprised to learn from the Rev. Dr. Ireneus Prime that they are guilty of bad manners. He says that they illustrate an increased irreverence for age, and a marked decline in respect for the aged. "There is no use in telling me," he says in the "Observer," "that parents, teachers, and officers command as much respect as they ever did, and just as much as they deserve. I know better."

THE U. S. Census Office has issued a special bulletin containing the statistics of illiteracy in the United States as returned at the tenth census. The number of persons ten years old and upward in the several States and Territories is 36,761,607. Of this number 4,923,451; or 13.4 per cent. are returned as unable to read, and 6,239,958, or 17 per cent. as unable to write. White persons in the United States ten years old and upward 32,160,400; unable to write, 3,019,080, or 9.4 per cent. Coloured persons of ten years old and upward, 4,601,207; unable to write, 3,220,878.

SOME idea of the progress of the temperance sentiment in Russia may be obtained from the report of the royal commission appointed to inquire into means for the abatement of drunkenness. The report recommends: "1. Liberty to communities to close all drinking shops. 2. Permission to communities to establish communal monopolies for the sale of drink. 3. No public-house to be established above 25 per cent. in excess of one per 1,000 of the population. 4.

Tea and food to be sold wherever drink is consumed on the premises. 5. Rigorous supervision of public-houses."

THE Rev. Joseph Cook has lectured round the world, and arrived home healthier, wealthier, and wiser. He addressed 150 audiences in fourteen months, and thinks that they all understood him, even those of China and India, for in Eastern cities he was listened to by many natives. He did not find that the vaunted metaphysical acumen of the Brahmins of India amounted to much, but socially the better classes throughout the East delighted him. "Their refinement," he says, "astonished me very much. I attended a dinner party given by a Chinese millionaire, at which each of us partook of two cups of birds' nest soup, which I learned cost him over five dollars a cup."

LOUIS KOSSUTH is living in Turin, Italy. His sister recently sent this note to a friend in America: "My brother keeps astonishingly well for his age, though he has spent the entire summer in the city. You may have seen an account of the celebration of the eightieth anniversary of his birthday. It was touching to see how much affection and respect was shown him. In spite of the great distance, over seventy telegrams of congratulation were sent to him from Hungary; more than one hundred banquets were given in his honour; the Protestant clergy held a prayer meeting, which finished with the national hymn. Some of the prayers were very beautiful. The papers were filled with verses dedicated to him. Many of the leading articles spoke of his patriotic merits. A costly album was prepared for presentation, in commemoration of his eightieth birthday, containing more than 30,000 Hungarian signatures."

SOME men don't seem to understand the difference between political assertions and business facts. Three or four days before election a Baltimore lawyer made a political speech in a country village. Being a red-hot Republican he naturally gave the Democratic party the best he had, and among other things asserted that in case of Democratic success the country would have to pay the Confederate bonds. Two or three days after the election a man walked into the lawyer's office, opened a valise and took from it \$920,000 of rebel bonds and said: "What are they worth?" "Four cents a pound." "But the Democratic party has triumphed." "What of that?" "But won't the country have to pay these bonds?" "Not by a jugful." The bond-holder looked steadfastly at the lawyer for a long minute, and then slowly said: "Well! After ninety-six of us Republicans who listened to your speech went and voted the Democratic ticket in order to realize on our bonds, you now tell me that you didn't mean what you said!"

MUCH has been said of the Sunday closing law passed by the last Ohio legislature. The "Tribune" of Chicago, a paper that makes too much money out of its Sunday edition to favour any kind of restriction on the Lord's day, asks why is it any worse to drink on Sunday than any other day? It is not. The saloon business is a sin, deep and dark, every day in the week, and should be stamped out by righteous laws. The "Tribune" itself bears witness that this business is far more deadly at times when the population is idle. Why close saloons on election day? Is it a greater sin to drink then than on any other days? Every Monday morning the "Tribune" chronicles "the usual Sunday murder" or bloody affray, and traces them to the right cause. Why then in the interests of human life and order, not close up the devilish business on that day when it does the most wicked work? Besides this view, if churches, Bibles, and religious influences are worth anything to a country, the law should refuse to let Sunday, as a day of quiet, order, and rest, be captured and converted into a bacchanalian orgy.

THE Moravians are celebrating this year a jubilee, this being the one hundred and fiftieth anniversary of the first missionary movement, when in 1732 two brethren left Herrnhut, then the only Moravian con-

gregation, to preach Christ to the Negro slaves at St. Thomas, in the West Indies, thus virtually inaugurating the first missionary work of Protestantism. Celebrations have been held in most of the Moravian congregations in Europe and the United States. The spirit of missions has always characterized the Moravian congregations, and now, with a communicant membership of but 20,000, they raise annually for foreign missions \$260,000. The latest statistics show 115 mission stations, with 312 missionaries, besides upwards of 1700 native assistants and a mission membership of over 76,000. These mission stations are found in the West Indies, South America, Greenland, Labrador, South Africa, Australia, the Himalaya Mountains and among the Indians in the United States. The earliest missions—those of the West Indies—it is hoped in a few years will become self-sustaining. The principle of self-support has always been an important one, some of the mission stations carrying on very profitable mercantile transactions. The whole South American mission supports itself almost entirely in this way. The churches are raising this year a Jubilee Mission Fund, chiefly by collections at the various Jubilee celebrations, which is to be devoted to extending missionary activities and beginning new enterprises. Last year nine per cent. were added to the number of native missionaries, and 22,000 members to the mission churches. In relative, if not in absolute mission work, the Moravian Church still occupies a position of leadership.

THE Archbishop of Canterbury died peacefully on the 2nd inst. His last words were, "It is coming, it is coming." The Right Rev. Archibald Campbell Tait, D.D., was born in Edinburgh, December 22nd, 1811, and was educated at the High School and the Academy at Edinburgh, under Archdeacon Williams. He went in 1827 to the University of Glasgow, and was elected in 1830 an exhibitor on Snell's foundation, to Balliol College, Oxford, of which he became successively Scholar, Fellow and Tutor, and graduated B.A. in first-class honours. He subsequently became a Public Examiner at the University. Whilst residing at Oxford in his capacity as college tutor, he took a prominent part in opposing the spread of the Tractarian principles, and was one of the "four tutors" who first drew the attention of the University authorities to the celebrated Tract No. 90, written by Mr. Newman, for the purpose of showing that the Thirty-nine Articles of the Established Church could be honestly subscribed to by those who held Roman Catholic doctrines. The circumstances of Mr. Tait's being in holy orders proved, in the then state of the law, an obstacle to his appointment, in 1868, to succeed the late Sir D. K. Sandford in the Greek Chair at Glasgow; but the death of Dr. Arnold in 1842 opened to him a field of greater usefulness, as he was selected to fill the important office of head master of Rugby School, where he remained eight years. A severe illness, occasioned by over exertion in his arduous post, probably induced Dr. Tait to accept from Lord John Russell's Government, in April, 1850, the Deanery of Carlisle. But, to a man of his mental activity and conscientious devotion to his sacred calling, this could be no post of idole retirement. He originated and generally conducted himself an additional pulpit service on Sundays, besides undertaking an amount of labour in visiting the poor, instructing the young and ignorant, and superintending the public charities of a large town, seldom equalled by the most hard-working parish clergyman, and he was at the same time an active member of the Oxford University Commission. Dr. Tait was appointed to the bishopric of London, and twelve years later, in 1868, was made Archbishop of Canterbury. In 1863 he proposed, and by his zealous efforts powerfully contributed to the successful initiation of an extensive scheme for supplying the deficiency of Church accommodation in London by raising a fund of £1,000,000 in the course of ten years. Dr. Tait has written extensively on the theological questions of the day. By his death the Church of England has lost not only her most prominent ecclesiastic, but one of her most devoted sons.