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Notes of the Week.

ACCORDING to the *St. James' Gazette* the bar is at this moment the most over-stocked profession in England. The Law List of 1884 comprises 242 pages of counsel entitled to practise at the English bar, and each page contains on an average rather more than thirty names, thus yielding a grand total of 7,200 practitioners for England and those British possessions where English counsel have the right of audience. This total does not include the members of the Scotch bar nor of the Irish bar nor of the bar of the Isle of Man.

THE hearty welcome accorded the Prince and Princess of Wales in several Irish cities has had anything but a soothing effect upon the Nationalists. At Mallow and Cork very serious rioting has occurred, and a number of severe injuries have been inflicted both on the preservers and disturbers of the peace. These frantic demonstrations of hostility do not contribute to the prosperity and progress of Ireland. They only tend to still further embitter the passionate feeling that continual agitation has produced. The aim of the visit is conciliatory, and the course pursued and the addresses made by the Prince of Wales have been kindly and judicious.

A TRUSTEE of the Providence Public Library has gathered into a scrapbook the adventures of the boys who read dime novels, and has made it his business to ask the boys, one by one, who are interested in these stories to spend an hour or two in reading, not the imaginative story, but the way in which the small boy has attempted to realize how boys ought to live, and what they ought to be allowed to do. It is said that the dime novel boy, usually reads the scrapbook, which is rapidly increasing in size as the fresh exploits of the dime novel adventurers are added to it, about two hours. He then lays it down in disgust, and nothing can induce him to return to those stories again. He asks the person in charge of the reading room for a better class of books.

Says the *New York Observer*. There is one crime, and, sad to say, one of the most common in this country, wife-beating, for which we are disposed to advocate the establishment of the whipping-post. We do not know of any more fitting punishment for the brutal treatment of helpless women by either sober or drunken husbands. Justice Massey, of Brooklyn, on Friday last, in passing sentence of three months' imprisonment upon John Elliott, who was convicted of cruelly beating his delicate wife, said. My only regret is that there are no whipping posts for such brutes as you. To send you to the penitentiary is more punishment for your wife and children than it is for you, for while you are sure of food the chances are that they will want for it. I would like to have you whipped once a week during your imprisonment.

THE Temperance Electoral Union of Toronto are working strenuously in arranging for the submission of the Scott Act to a vote of the citizens. They cannot be blamed for having been too precipitate in their action. Neither are they censurable for undue delay. The decision of the citizens of Toronto will have an important bearing on the progress of the temperance cause. Here the contest will be unusually keen. The magni-

tude of the liquor trade will induce those deeply interested in it to use their most strenuous endeavours to defeat the Canada Temperance Act. The temperance people must be thoroughly organized and prepared to present an unflinching front. With thorough and earnest effort there is no reason to doubt that, at the proper time, the Scott Act will achieve one of its greatest triumphs in the city of Toronto.

At the recent School Board Election in Edinburgh, three ladies have been returned—one of them, Miss Stevenson, receiving the highest number of votes cast. On the new Board there are three ladies, instead of two as formerly; a Roman Catholic clergyman, an Episcopalian clergyman, three Established Church representatives—a Professor, a minister, and a lawyer, two Free Church representatives—a minister and a merchant; and five ward candidates—a United Presbyterian Professor (Duff), a carpenter, a Bailie, a Town Councillor, and a merchant. Though in Canada we have too much reason to complain that so few take an active interest in the election of school trustees, we are not singular in this respect. On the Edinburgh roll there are 56,361 voters, while in the recent election only 13,286 exercised their privilege.

At the induction of Rev. John Smith to Broughton Place congregation, Edinburgh, Principal Cairns referred to Mr. Smith's having been first one of his own students, and then his successor at Berwick, and now one of his own pastors. He had been present as a spectator at Dr. Thomson's induction as Dr. John Brown's colleague. Referring to Dr. Thomson's career the Principal said. Called, now many years ago, to sustain a relation to one of the greatest men I have ever known, he proved by faithful service fully equal to the difficult task, and when left for many succeeding years alone in charge of the congregation, he developed an ever-increasing power and maturity—a type of ministry which has been an unspeakable blessing to the souls of men, a strength to our denomination, an honour to the Church of Christ, and a source of impulse to the missionary cause.

TORONTO has been again favoured by a visit from Dr. Talmage. He came to deliver two lectures, one in Bond Street Church, under the auspices of the Dry Goods Mutual Benefit Association, a worthy society, and the other in Shaftesbury Hall. The attendance on both occasions was good. There was no crowding. The first lecture discussed the question whether the world is growing better or worse. It is evident that the Brooklyn divine is no pessimist. He pictured graphically the march of progress, showing that the Gospel is the only solid basis of real progress. In the second lecture he dismissed the evolution theory without ceremony. Dr. Talmage is an adept at forcible and effective platform speaking. His strokes are bold and rapid, his pictures are vividly outlined, but delicate shades are wanting. In his own peculiar field he is powerful, but that field has its limitations.

THE following paragraph from the *Christian Leader* will be interesting to many of our readers: At the annual meeting of St. John's Wood congregation, the report presented was of a most encouraging character. The membership numbers 832, the number added to it during the year being over 200. An enlargement of the church building was made during the summer, and the additional sittings are fully occupied. The total income was \$21,800. Mission work is being carried on at two centres with satisfactory results. A missionary and two Bible women are fully employed, and the sick nurse, Miss Balam, made nearly 2,000 visits among the sick poor. She is allowed to supply nourishment and relief, where they are needed, from a fund placed at her disposal. Several ladies come to tend the babies, so that the mother's meeting may go on undisturbed. A weekly service is held in the St. John's Wood barracks. The accomplished pastor, Dr. J. Munro Gibson, is to be congratulated on having around him so able a band of devoted workers.

PEOPLE are sometimes disposed to think that recent times have witnessed the beginning of most that is good and great in active Christian work for the good of others. No doubt there has been a marvellous expansion in earnest activity in these days; but it is well occasionally to remember that many excellent, self-denying, Christian people were quietly sustaining evangelical agencies when venerable workers of today were unborn. Here, in Toronto, we have an institution that makes little noise, but has been doing a good work for over half a century. The Upper Canada Religious Tract and Book Society held its fifty-second annual meeting last week, at which the Rev. William Reid, D.D., appropriately presided. The report presented was gratifying in most respects, contributions had been liberal, much good work had been accomplished, the knowledge of salvation had been disseminated by means of the Word of God and evangelical tracts. An excellent feature of this society is that representatives of the various churches unite in the prosecution of its work, as will be seen from the list of the office-bearers elected. President, Rev. Wm. Reid, D.D.; Vice-Presidents, Hon. William McMaster, Rev. E. Wood, D.D., The Bishop of Huron, Daniel Wilson, LL.D., President University College, Rev. Wm. Stewart, D.D., The Bishop of Toronto, Rev. H. D. Powis, Mr. John Macdonald; Treasurer, Mr. J. S. Playfair; Joint-Secretaries, Mr. John K. Macdonald, Rev. A. F. McGregor, B.A.; Directors, Revs. J. M. Cameron, Joshua Denovan, Alex. Gilray, G. M. Milligan, M.A., T. C. Desbarres, M.A., John Burton, B.A., T. W. Jolliffe, Andrew Wilson, T. Cullen, Dyson Hague, M.A., Thos. Griffith, M.A., E. A. Stafford, M.A., Messrs. James Brown, George Pim, J. J. Woodhouse, G. Goulding, E. M. Morphy, S. Trees, F. J. Joselin, Wm. Edwards, James Jennings, M. Nasmith, Charles B. Grasett, Wm. West.

At the close of the session of the Free Church Divinity Hall, Edinburgh, Principal Rainy, in his address to the students, adverted to some of the features of contemporary life and thoughts, and particularly to the visible unsettlement of minds upon the greatest subjects of our day. He said visible unsettlement, or he might say conspicuous and ostentatious. After pointing out the range of its negations, he observed that there were other symptoms of quite a different character. There was a large, and he hoped a growing, spirit of Christian earnestness and activity. There were very many people that were quite untouched by the unsettling movements in religion; but yet a certain number in the Churches were inevitably reached and influenced. He then described in particular the kind of impression that might be felt to arise in connection with the known and decided unbelief of remarkable personages, who deservedly attained admiration on account of their high qualities and services. But, advertent to the Christian view of such cases, and the principles on which, according to the Scriptures, they were to be understood and explained, he said they should remember that from the first it was not the Christian expectation that every one should call Jesus Lord, nor was it said that the wise and the prudent should certainly and constantly do so. Turning next to the way in which the Christian ministry ought to be directed in view of these conditions, he spoke of apologetic preaching. There were cases in which apologetic preaching was good, and ought not to be overlooked; but, generally speaking, preaching that was mainly apologetic was apt to be rather dry and fruitless. It was probably unsuited to congregations; and, further, to many in most congregations, even for the class for whom it was aimed, it was not the best, unless the minister had a very precise knowledge of their state of mind, or very considerable wisdom as to the way of dealing with it. After all, it was the manifestation and perception of God in the Scriptures and in the Gospel that established the hearts and the minds of men in the persuasion that these things Divine were so. He laid still more stress on the effect of prayer and meditation to realize the Divine wonderfulness of the faith. If the perception of this pervaded the work of the ministry, however calmly expressed, it would prove impressive and contagious.