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IMPROVED CLASS ROLL

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 the 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, 20 cents each. Address—

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Notes of the Week.

THE British Medical Association have virtually agreed to admit lady-practitioners to their membership. Fifteen years ago there were but eight qualified medical women in the country; now there are 140 qualified and 130 in the schools.

THE Free Church Congress, which meets in November at Manchester, has arranged a three days' programme, each day having a special general subject: First, the idea of the Church; second, the influence of the Church on home and foreign work; third, its influence on national life.

IT is proposed to disendow twenty-four Roman Catholic dioceses in France, as the present occupants of the sees die off; also, to suppress the salaries of vicars-general, as they are not "ministers of worship." By degrees the Catholics in France will become a voluntary community as in Britain.

DR J. G. PATON writes. Have had a hard contest against the reopening of the Kanaka labour traffic between Queensland and our islands, but it is reopened and going on, vessel after vessel leaving for the islands to get natives for the sugar plantations. The revised code of regulations for agents is very little changed, and, no doubt, evils will be soon heard of as formerly in it.

PROF. JOHN STUART BLACKIE having completed his eighty-third year while staying at Kingussie, the people of that town held a demonstration in his honour. There was a procession through the streets, and to a bonfire he was carried, shoulder high, in spite of his protests that his legs were yet good. In thanking the people, he dwelt on the land laws, pointing out the dangers of absenteeism of landlords and the need for reform in the interest of the tillers of the soil.

THE death is announced of Rev. Professor Adams, of the Chair of Hebrew and Oriental Languages in the University of Edinburgh. In the year 1871 he was ordained to his first charge, that of St. Davids, Edinburgh. In 1875, he was elected minister of Monimail, Fifeshire. About this time, during the sessions before and after the death of Professor Crawford, he conducted the divinity classes in Edinburgh University. It was in 1880, after he had acted for six years as an examiner for the degree of B.D., that he was elected to the Chair of Hebrew and Oriental Languages in Edinburgh University.

A CORRESPONDENT of the *British Weekly* writes: Mr. D. L. Moody's mission to Preston, Lancashire, was the most remarkable that the town has ever known—remarkable not only in the thousands of people who flocked to hear the evangelist's message, but in the manifested power of God accompanying the word. We look for very considerable additions to the Churches as the outcome of the movement. Mr. Moody closed another brief mission at Carlisle on Sunday last, and after spending two days in Scotland expects to be in Newcastle-on-Tyne for a few days when he will visit Sunderland.

A WHITE marble statue of Edward Irving, from the chisel of Mr. Dods, of Dumfries, was unveiled in Annan on 4th inst., the hundredth anniversary of the preacher's birth there. Prof. Charteris, Moderator of the Established Assembly, himself an Annandale

native, performed the ceremony. Contrasting Chalmers, Carlyle and Irving, whom he called the three great idealists of their day, he declared the last's ideal to have been the highest, Chalmers never having risen to the height of the prose poem spoken as an ordination charge to the minister at London Wall. The cost of the statue has been £500, of which only about £200 has yet been subscribed.

AN exchange says: A "Prayer for Landlords," which was approved by the ecclesiastical authorities of nearly 350 years ago, appeared in the last primer of Edward VI., published about 1550. It is as follows: "We heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds, pastures and dwelling-places of the earth, that they, remembering themselves to be Thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes, after the manner of covetous worldlings, but so let them out to others that the inhabitants thereof may be able to pay the rents, and also honestly to live, to nourish their family and to relieve the poor."

THE purchaser of the Althorp Library is Mrs. Rylands, of the Isle of Wight—widow of the late John Rylands, the Manchester millionaire. Her late husband was a Nonconformist with some interest in literary matters; it was at his suggestion and expense that a concordance on a new system was compiled by the late Rev. Fitzherbert Begby, his own library will in itself form no mean addition to that of Earl Spencer, while Mrs. Rylands has been herself collecting of late, through Mr. J. Arnold Green, of Pater noster Row. Mr. Green is a son of Rev. S. G. Green, D.D., secretary of the Religious Tract Society, for many years an intimate friend of Mr. and Mrs. Rylands, and there is little doubt but that Dr. Green has been the adviser of Mrs. Rylands in this matter. This magnificent gift has been given, as is most fit, to the city of Manchester.

A CONTEMPORARY states that the Rev. Charles A. Berry crossed the Atlantic lately with Mr. Rudyard Kipling, and as there are many who are a little afraid of the tendencies of that brilliant young writer, it may be well to put on record the impression which he made on the great preacher. "I was struck," says Mr. Berry, "with Mr. Kipling as a man. He bore evident marks of downright hard work. Although he talks just as he writes, in short, sharp, brilliant sentences, it is quite clear that both tongue and pen are servants of a brain that has been disciplined by hard and long intellectual effort. Genius in his case does not mean the involuntary spring of heaven-sent ideas and ideals. The faculty of expression, the keenness of insight, the originality of conception, the freshness and rapidity of description in Kipling might betray even the most wary reader into the idea that all his wealth was as easily acquired as it was prodigally spent. Such is certainly not the case. Kipling is a hard, steady worker."

IN connection with Rev. James Blyth, the senior minister in the English Presbyterian Church, it is interesting to note that his pastorate at Branton is the longest of three successive ones, which together extend over half a century. In 1784 Mr. James Somerville, who had previously been pastor of two English Presbyterian congregations in Westmoreland (now extinct), was inducted at Branton. He remained there till his death in 1808, and after only a few months' vacancy Rev. Newton Blyth was inducted. In 1835 Mr. Newton Blyth's advancing years caused him to require some help, and his son, now the *emeritus* minister, was ordained as his assistant and successor. Mr. Newton Blyth survived till 1853, being at his death the father of the Presbyterian Synod in England. Thus from 1784 to Mr. Blyth's resignation in 1891, a period of 107 years, there was only a few months' vacancy in this pastorate. Rev. James Blyth saw the formation of the English Presbyterian Church in 1836 (though his Presbytery was not admitted till six years later), and was a member of the Union Synod in 1876.

LORD CHANCELLOR HALSBURY delivered the address at the annual meeting of the Victoria Institute, a society whose main object is to reconcile any apparent discrepancy between Christianity and science. The Lord Chancellor contended that there were limits to human faculty. Especially in things spiritual is there a sphere which the microscope and the scalpel cannot penetrate. He held that when science goes out of its own sphere and presumes to dictate to religion, it makes itself quite as foolish as religion does when it usurps the functions of the scientific teacher. The Lord Chancellor also ridiculed the modern methods of spiritual manifestation among the credulous. Some years ago they made an oracle of a dining table, but the dining table had been relegated to its own normal position, and spiritual manifestations were precipitated from the Mahatmas of the Himalayas. Lord Halsbury still more warmly condemned the philosophical and scientific sophistry which paltered with right and wrong in the matter of opinion till people were losing the sense that there is a right to be received and a wrong to be rejected, and that right and wrong cannot exist alongside of each other in the human mind. He felt deeply that faith, against which the gates of hell could not prevail, would not be overcome by sophistical phrases or investigations in any one province of human experience.

REV. F. E. CLARK, D.D., who has just started on a journey around the world in the interests of the Christian Endeavour Society, sailed from San Francisco for Australia August 19, and will spend a month in Australia attending various Christian Endeavour Conventions in the different colonies. He will then visit Japan, China, India, Syria and Turkey, in all of which countries meetings have been arranged in the interest of the Society. In many of these lands the Society is already firmly rooted, and missionaries find it of as much value as pastors in the home Churches. In Australia the Society is growing with the same marvellous rapidity as in America. Dr. Clark's purpose is not so much to establish societies, for this is always left to the pastors and Churches, but his wish is to study the missionary problem, especially as it is related to young people's societies, and to see what adaptation may be necessary to promote the growth of the movement in missionary lands. Meetings have also been arranged for Dr. Clark in Paris and Berlin, also in San Sebastian, Spain, and in various places in England, and the last meeting which he will attend before leaving for America in season for the convention in Montreal will be the National British Christian Endeavour Convention in Bradford, in June of 1893.

THE *British Weekly* says: Mr. Blake's speech at the Eighty Club had been looked forward to with eagerness. His reputation for eloquence, dignity and breadth of view had preceded him. When, in accordance with Transatlantic custom on great and weighty occasions, he closely read every word of his address on Ireland, there was considerable astonishment in his English and Irish audience. His manner of delivery was not so damping in its effect, however, as if it had been resorted to by a shamefaced Englishman. As to the matter of the address, it justified the expectations of those who regard Mr. Blake as one of the most important acquisitions to the House. He is evidently in touch with English political life and feeling. His large experience of Canadian Home-Rule may not altogether convince Unionists who insist on looking at the differences rather than the likeness between the two cases, but it makes him a weighty witness for Nationalism all the same. His position with regard to the relative claims of Home-Rule and English social questions is the one taken up by the advanced Liberal party, and his statement on this point, coming from one who has left Canada late in life for the main purpose of devoting himself to the settlement of the Home-Rule question, was a great concession. The Nationalists, it is understood, accept him as their spokesman. Mr. Blake's speech is, therefore, a hopeful augury that there will be less friction in the majority in the New House than was anticipated in some hopeless quarters.