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## The Presbyterian Year Book

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## Notes of the Week.

THE *New York Herald* is doing a good service in seeking to stir up the public mind on the subject of marriage and divorce. The anomalies of existing law and the abominations of the divorce system as practised in the United States, call loudly for a remedy that will go to the bottom of the evil. The *Herald* favours an amendment to the Constitution, giving Congress the power to enact uniform marriage and divorce laws.

THE friends of Bishop Hannington, at Cape Town, resolved that there should be a memorial to perpetuate his memory. But what form should it take? was the question. It occurred to one that nothing could be better than to provide colportage waggons to circulate the Scriptures among all classes and races on the outskirts of Cape Colony. The idea was excellent, but the funds were not abundant. Accordingly, Mr. Hannington, a brother of the lamented bishop, proceeded to Australia, and friends there supplied him with more than enough. One wagon has already started, and a second is fitting out, and it is satisfactory to know that the Cape government has remitted the cost of the traffic license, which is \$50 a wagon.

THE Duke of Westminster headed an influential deputation which waited upon Lord Salisbury, urging that restrictions should be put upon the importation into Africa, and sale to the natives, of intoxicating liquors. Great Britain and Germany, through their merchants, it was pointed out, were mainly responsible for this traffic—the two countries which are now co-operating to suppress the slave-trade in the East. Lord Salisbury, though he did not coincide with the views of the extreme Temperance advocates, said he felt in the matter that the native races should be regarded as children needing protection; while he could express no sanguine hope on the subject, no effort, he said, should be wanting on the part of the Government to achieve the objects which the deputation had at heart.

A CURIOUS ecclesiastical experience recently befell H. D. Jenkins, D.D., of Freeport, Illinois, as told in the *Interior*. Two little boys had been drowned, one a member of the Episcopal Sunday school, and the other of the Presbyterian. The families desired a common funeral service, of which the Episcopal rector should take charge in his church, and at which Dr. Jenkins should preach. The rector told the Presbyterian pastor that he could not really ask him to speak "from the chancel," but would invite him to speak "as a layman" "from the floor of the church." To his surprise, Dr. Jenkins said the chancel would add no dignity to his words, and he would just as soon speak from any other place. Thereupon the rector, finding the offer of the floor of the church accepted, withdrew it, and refused to hold a union

service. Let it be remembered that the Illinois Episcopalians are the highest of the High.

DR. MACLEAN, late of Tarbert, has been inducted to St. Columba's, Glasgow, Mr. Brown, of Ibrox, preaching the sermon. At a soiree in the city hall, Sir James King, who presided, said Dr. Maclean came to the city in the strength of manhood, was a Gaelic scholar of the highest eminence, and had breadth of culture, both classical and philosophical. He would be in the peculiar position of exercising jurisdiction over all the Gaelic-speaking people in Glasgow, and might be called the Bishop of Argyll and the Isles. Dr. Maclean said one man could not overtake the work of such a parish, and he therefore looked for help to the elders and other office-bearers. Addresses were delivered by Dr. Donald Macleod and Dr. Norman Macleod. The church choir rendered several Gaelic songs, and the pipers of the Seaforth Highlanders discoursed their spirit-stirring music. Dr. Maclean has been presented by Tarbert congregation with a timepiece and ornaments.

GLASGOW Presbytery resolved, after an interesting discussion, to appoint a commission of three members, with power to associate with other gentlemen outside the Presbytery, for the purpose of inquiring into the housing of the poor in that city. The motion was made by Dr. F. L. Robertson, and carried by twenty to fifteen against one for delay by Dr. John Macleod. Dr. Robertson said the subject had been brought prominently before the citizens by Mr. Bright in his rectorial address a few years ago. Ex-bailie Gray gave some interesting details of the increasing burden of house rents on the poor. Dr. Marshall Lang and Mr. Pryde dwelt on the evil of intemperance, and the former wished the co-operation of the Free and U. P. Presbyteries. Mr. Robert Thomson had no confidence in such a commission, and declared our landlords to be an abomination to God and man. Dr. John Watt thought the appointment of this committee was an admission that the parochial system had broken down.

THE thirty-fourth annual meeting of the Scottish Auxiliary of the China Mission of the Presbyterian Church of England, was held in Edinburgh lately, the Rev. R. W. Barbour, Bonskeid, president of the Auxiliary, in the chair. The annual report, which was laid before the meeting, gave full details of the year's work of the mission, and stated that there were now five centres for mission work—Amoy, Swatow, Hak-Ra, Formosa, and Singapore—120 stations, ninety-eight native preachers, eight native ministers, and thirty-six theological students. The native contributions during the year had amounted to about \$6,000. While the Auxiliary would be actually able to send to London about \$7,500 more this year than they had last, it was pointed out that this sum was made up largely of legacies and special donations. A resolution, moved by Dr. Maclagan, Berwick, and seconded by the Rev. Dr. Whyte, Free St. George's, expressing the hope that there would be in the church at home funds raised not only to carry on, but to extend it, was also adopted. The Rev. George Smith, of Swatow, the Rev. W. Macgregor, of Amoy, and the Rev. William Campbell, of Formosa, afterwards addressed the meeting.

AN important project for the higher education of women is on foot in the city of Glasgow. The Queen has sent a donation of \$250 towards the endowment fund of Queen Margaret's College in that city. The building and grounds at present in use for college purposes were purchased by Mrs. Elder, at a cost of \$60,000, and while granting free occupation of the premises to the college, she offered to convey the property as a gift on condition that, in order to insure the permanence of the institution, a sum of \$100,000 should be raised by way of endowment. Towards this fund there has been contributed, mainly through the personal influence of another lady devoted to the college—Mrs. Campbell, of Tillichewan—a sum close upon \$60,000. There is still, however, upwards of \$40,000 required. At this stage various influential citizens, unconnected with the administration of the college, considered an effort should be made to complete the fund so successfully started by the ladies. Accordingly, a public meeting was held under the presidency of the Lord Provost, when the proposal was cordially recommended to public support. An influential commit-

tee of prominent citizens was formed for the purpose of carrying out the resolutions of the meeting.

THE *Christian Leader* says: Rev. T. Rhys Evans, of Brighton, has written a luminous short history of that Council of Trent at which Rome deliberately hardened itself into impenitence and justified the continuance of the work Luther had begun. This latest addition to the Church History series of the Religious Tract society is a good example of the kind of work that is needed to meet the want of the present hour in our war with that system which, in our own day, has placed the coping stone on the dogma of Trent by asserting at the Vatican council the dogma of papal infallibility. The chief authority consulted by Mr. Evans is the great work of Frà Paolo Sarpi, that Florence edition of it which is specially valuable as containing Courayer's notes. Pallavicino's reply to Sarpi has not been neglected; although, upon all essential points, the Venetian Frate clearly remains master of the situation. It is impossible to study the story of the Council of Trent without a renewed feeling of wonder that Englishmen of our own time, such as Manning and Newman, should have found it possible to embrace that system of error which has been growing for the last thousand years, and which at Trent stamped with its sign-manual the deadly corruptions that have now reached their climax in the God-dishonouring dogma of infallibility.

THE truth and appositeness of the following remarks by the *New York Evangelist* will be readily recognized: More, probably, than any dozen of his congregation, the pastor has real heart-worries which he feels are crushing his energy and life out of him, but which he cannot tell his people with much hope of a sympathy that will lighten his burden; for though they mean to be kind, they have not had the same experience, and so cannot understand what he feels so keenly. Aimless busy-bodies or malicious mischief-makers, misrepresent his words and acts. His good name is assailed, and his influence is impaired so artfully that he can do nothing to defend the one or regain the other without making matters worse. His utterances are perverted, and he is made to say things he never said; his sermons are too spiritual or too literary; his congregations may be large, but careless; his prayer meetings may be full, but cold, and he cannot warm them up. These and other real heart-worries (a small salary included) press heavily upon the pastor's mind and energies. Is it any wonder that under such circumstances he becomes over-sensitive and nervous, and is perhaps obliged to resign a charge, in which a more kindly thoughtfulness on the part of the people might have made him eminently useful?

A YOUNG Chicago woman is reported as having been made insane by smoking cigarettes. The *New York Medical Journal*, after describing the evil effect of nicotine on the system, gives these facts: In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder had recovered by the end of the year. A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observation cover a long enough time. The history of tobacco in the island of New Zealand furnishes a quite suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New Zealand, they found in the native Maoris the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being, so as to be an altogether inferior type of men.